Neville 11-15-1968

THE HEAVENLY VISION

The most that can be expected of any man is that he be true to the vision he has seen. Paul, the greatest and possibly the most influential figure in the history of Christianity, was such a man. When brought in chains before the king, he said: "'Here I stand on trial for hope in the promise made by God to our fathers. Why is it thought incredible by any of you that God raises the dead? O King Agrippa, I was not disobedient to the heavenly vision. Here I stand testifying, saying only what the prophets and Moses said would come to pass.' As he made his defense Festus said, 'Paul, you are mad; your great learning is turning you mad.' But Paul said, 'I am not mad. I am speaking the sober truth. I will not venture to speak of anything except what Christ has wrought in me.'"

Paul knew no physical Christ, but defined him as the power of God and the wisdom of God, telling us: "From now on I regard no one from a human point of view; even though I once regarded Christ from a human point of view, I regard him thus no longer. I know only Christ and him crucified." Paul urged us to always bear in mind that scripture was a mystery - a shocking mystery. It is told so beautifully, unless you take the trouble to look up the words as you read them you will accept their surface meaning, as one billion Christians do. Tonight, if I used the word, "crucified," the average Christian would see a man impaled upon a wooden cross, or maybe hanging on a tree, but that is not what Paul meant when he used the word, "crucified."

If you will look up the word, "crucified" in the James Strong's Concordance, you will discover that it is made up of two Greek words. The first word means "union by association; companionship; completeness" and the second word means "to extinguish passion." That is the purpose of the union.

Paul, seeing Christ as the creative power of God, says: "I have been crucified with Christ. It is not I who live, but Christ who lives in me. And the life I now live in the flesh, I live by faith in the Son of God who loved me and gave himself for me." Then he continued by saying: "You were bought for a price, so glorify God in your body." The price paid is union with Christ. That is the heavenly vision Paul referred to when he said: "Why is it thought incredible by any of you that God raises the dead? O King Agrippa, I was not disobedient to the heavenly vision." For by this act God gives you himself, thereby transforming your mortal body of beliefs into a body of glory. This is done by a creative act.

You will find scripture is filled with creative acts. In one story, the Risen Christ is made to say: "Who touched me, for I perceive that power has gone forth from me." (The word "touch" here means "to set on fire" and is a euphemism for "to lie with a woman," as touch is a creative act.) The story is told of a woman who touched the hem of the garment of a man called the Son of God and was healed, but Christ is not a man, Christ is the creative power of God. That power is expressed through man supernaturally, not physically, for God, his Father, is Spirit and therefore he is Spirit. You cannot separate Christ from God, for God and his creative

power are one, but it takes a man to express God's power.

In the Book of Matthew, his disciples came to him, saying: "Explain the parable of the sower," and he answered: "He who sows the good seed is the Son of man; the field is the world. The good seed means the sons of God." When the Son of man comes he plants his spiritual seed in those whom he calls. This act of crucifixion (which is the planting of the seed), far from being painful, is the most ecstatic experience possible. No union on earth can compare in ecstasy to this spiritual act. And when you, an individual, are called, you are told to "There remain with God." There is no need to change your job, join a monastery, or go into a nunnery after the act. If you are a housewife, mother, father, businessman, or doctor when you are called, there remain with God and lock the memory of what has happened within you. Do not broadcast it to the world, for - not understanding - they would condemn you for talking such nonsense; yet this is the way God raises the dead.

Only Christ is raised. "We are born again through the resurrection of Jesus Christ from the dead." But to be raised, the seed must be penetrated by Christ. This ecstatic union takes place your own wonderful human imagination as you walk the earth doing earthly things. Then, in due time you are raised and born from above as the drama of Jesus Christ unfolds within you.

The word translated "seed: is the Greek word "sperma," which means "the male sperm." Penetrated by Spirit, he leaves his spiritual sperm which bears his image of God which you carry within you, until it completes itself and you are raised, born from above, and unfold within yourself everything said of Christ in scripture. This is how God, being the Son of man, produces sons for the kingdom.

Now the Risen Lord asks this question: "Who do people say that the Son of man is?" and they answered: "Some say John the Baptist come again, others say Elijah and still others say Jeremiah, or one of the prophets." Then, identifying himself with the Son of man, he asked: "But who do you say that I am?" (You will notice that when he first asked the question concerning the Son of man they brought in a physical state, but when he asked: "Who do you say that I am?" Peter answered: "Thou art the Christ, the son of the living God." Then he said: "Blessed are you Simon bar Jonah, for flesh and blood has not revealed this to your but my Father who is in heaven." Here we see that the drama must unfold within the individual, for no man of flesh and blood could have told Peter, it had to be revealed to him.

In Paul's case, as in Peter's their seat of authority was not in scripture as a dead written code, but in experience. Having experienced scripture, they could identify the Son of man with the I AM and Christ, for he is the power of God who impregnates the chosen ones. Eventually all will be called, and all will be raised through the impregnation of Christ, the Son of man who is God.

I know that on the surface this shocks people. If anyone read the Bible as I have just explained it to you, they would close the book and call it pornographic, yet from beginning to end, the Bible speaks only of the creative power of God. You can take that same creative power and use it here in the world of Caesar, for it is your own wonderful human imagination. If you will conjure a scene which would imply the fulfillment of your dream and remain faithful to that vision as Paul was to the heavenly vision, your desire will come to pass.

Paul did not expect the vision. It came upon him suddenly, like some great catastrophic earthquake. You

cannot conjure the vision, it simply happens. But you can conjure a scene which would imply the fulfillment of your desire, remain faithful to it and it will project itself upon the screen of space. I've done it unnumbered times.

Take a simple scene. Would someone congratulate you if they heard of your good fortune? Then allow them to do so. Accept their congratulations, just as you would if they came to you in the flesh. Now remain faithful to that vision. If you need a more complex scene, like two people discussing your success, eavesdrop on them. Listen to their words of praise or envy, then do not forget that vision. Conjured in your imagination, carry it with you, knowing that what it implies will come to pass, for its potency is not in the scene itself, but what the scene implies.

So Paul, in this heavenly vision, saw the creative act of God. He saw individuals being raised and singled out to play their part, for God needs man as his agent. Every error (as well as truth), needs man to express it. God uses man as his agent to express everything in this shadow world, as well as the spiritual world. And so in the creative act of God it takes man, but not a man of flesh and blood.

Everything here is reduced, as we are completely encased and insulated. What thrills you here pales to nothing when the garment is taken off and you are Spirit, performing the act of God by glorifying him in your body. As his image, called Christ, you radiate the glory of God and are the express image of his person as you impregnate, but it is done selectively, never haphazardly.

The night I was called and taken into the presence of the Risen Christ, I had no idea it would happen. The year was 1929. Having read scripture before the vision, I thought the words "Faith, hope and love" were the words of Paul, but this night I discovered they were the words of God spoken by Paul, for he said: "I will not venture to speak of anything except what Christ has wrought in me," therefore these were the words of Christ.

The night I was taken into the presence of the risen Christ (the embodiment of God's creative power) all I could see was infinite love. All I could think of was love. And when he asked me the simple question: "What is the greatest thing in the world," I answered automatically: "Faith, hope, and love. These three, but the greatest of these is love." At that moment he embraced me and we fused. That was my heavenly vision, my union with the Risen Lord. I can't describe the thrill I experienced when I became one with the Spirit and the body of the Risen Lord.

Then I was taken to stand before a being who seemed to radiate infinite power. In him I felt no compassion or love, simply raw power. As his eyes penetrated mine, I heard his thoughts, as a voice rang out in the heavens, with this command: "Time to act." At that moment I was propelled out of that divine assembly to find myself back in this little insulated body and - like Mary - I pondered what had happened to me.

I was only twenty-four at the time and knew nothing of the mysteries and wondered what had happened, as my room was flooded with an unearthly light which remained for the longest time. Then, in good time the mystery unraveled itself within me. We are told: "When he was about thirty years of age, he began his ministry." Thirty years later I experienced my resurrection and birth from above. That pregnancy took thirty years to ripen and come to fulfillment in me.

If today you took me before any person who had the power to put me in prison or put me to death, like Paul I would still remain faithful to the vision. Paul said: "O King Agrippa, I was not disobedient to the heavenly vision." The word "Agrippa" means "a wild horse tamer". The mind is symbolized as a horse. Here is a wild mind that Festus considered mad, but Paul knew he was not mad. He was speaking the sober truth, but it is shocking and difficult to believe that this is what God told the prophets.

Paul told the Galatians that the story of Abraham was an allegory. In the story, Abraham was told that, in spite of his age and the fact that the womb had ceased to be after the way of women for Sarah, his wife, she would conceive and bear a son. If this story is an allegory and Abraham is the origin of all humanity (for he is the father of the multitudes) then everything that comes from this origin must be an allegory, for all things run true to their source. If the origin is an allegory, no matter how you bring it down to culminate in Jesus Christ that. too, has to be an allegory. But that does not mean it is not true.

Scripture is a great truth told in the form of an allegory. Try to find out the fictitious character of its stories and discover the meaning. And when you do, hold onto your discovery until vision either confirms or causes you to modify your belief. The story is told that Abraham had two wives and two sons, one born of a free woman and one born of a slave. The free woman, called Sarah, bore Isaac; therefore he was spiritually born and not something of the flesh. Sarah was told that she would be blessed with a child of God. If I am blessed with the begetting of the son of God then I must be his bride, his emanation yet his wife 'til this great sleep of death is past.

Paul experienced this heavenly vision and remained faithful to it. He did not waver even though they tortured him. Time and again he was brought before some tribunal. Being a very learned man and one of the Pharisees, he was born a Roman, yet was also a Jew; therefore, he could claim whatever suited him. If the Jews began to persecute him, he would claim his Roman citizenship - or his Jewish ancestry when necessary. He had everything, but in spite of his great learning, when the vision possessed him he could do other than live by it.

Paul was used in the capacity of Christ as one who expresses the creative power of God. Having experienced the crucifixion, he wrote these lovely stories concerning his experience, saying:" "I have decided to know nothing whatsoever but Jesus Christ and him crucified'"' The average person will see a man impaled upon a cross, but having had union in order to extinguish passion, one becomes the sower, sowing seeds to the selective. And the one selected should not scream it from the housetops, but like Mary was told in the 2nd chapter of Luke, keep the vision locked in your heart and ponder it until the time is fulfilled.

No physical child is born, for the child you meet in the mystery is only a sign of your spiritual birth; but you couldn't be born from above except through the resurrection of Christ within you. Therefore, man is born again through the resurrection of Christ, who has to be within him in order to rise from within. Only that which is now in you can rise in you. Only that which descended can ascend. So the seed descends into man, and when it matures Christ rises and Man is born from above.

I know it doesn't make sense on this level. It cannot, for it does not take place here. As a child I was taught the Christian story by my mother and my Sunday school teacher. I believed them and never once questioned the historicity of Jesus Christ or the physical reality of the being. Then came the night of the shock when I discovered that Christ was the power of God buried in me, waiting for the fullness of time when it would

explode and reveal me to myself. I didn't realize how literally true the statement: "Unless you believe that I am he you die in your sins," was, until the night he erupted in me and I discovered who I really was. Even then I did not know I had been singled out to play the part of the apostle. But it's all done on a high spiritual plane, all within the individual.

In the Old Testament the story is told of Jacob who wrestled with the Lord and was touched on his thigh, causing it to shrink. Read this story carefully. Look up the word "thigh" in your Concordance and you will discover what is really being revealed. The truth is being told in a gentle manner so that the so-called "good" people of the world will not be shocked.

Perhaps if you are here for the first time you, too, will be shocked by my words, but those of you who have been coming regularly will not be, for you have been trained to understand. Like Paul, "If you will not receive the things I tell you of the earth, how will you receive the things I tell you of heaven?" What images can I use to tell you of the heavenly state when there are no images here to describe it? Do you know that "Eyes have not seen, ears have not heard, nor has it entered into the hearts of men the things already prepared for those who love the Lord?" What image of earth could I use to describe things that cannot be seen by the mortal eye? Or understood by the mortal mind?

I can describe the moment of the crucifixion, but I cannot describe the ecstasy. That night, in vision I led a throng in procession to the house of God, when suddenly a voice came out of the nowhere saying: "God walks with them." A woman at my right questioned the voice, asking: "If God walks with us, where is he?" And the voice replied: "At your side." Taking the words literally, she turned to her left (she could have turned to her right) and looking into my face she began to laugh and said: "What! Neville is God?" and the voice answered: "Yes, in the act of waking."

Then the voice spoke from within me and to me alone, saying: "I laid myself down within you to sleep and as I slept I dreamed a dream. I dreamed..." and I , knowing the end of the sentence would be that he is dreaming he is I, became so emotional that I was sucked into this body on the bed as my hands became vortices, my head a vortex, my side a vortex and the soles of my feet vortices. These six vortices created the greatest ecstasy imaginable, a feeling that was the exact opposite of intense pain!

Having experienced the vision, I have not been able to forget the moment he buried himself within me. And because He did, in due time He rose in me; yet I am still encased in this insulated body until that moment when he calls me to return to the glory that was mine before I was sent, restoring my rank at that time. I do not know when; I only know that when the moment comes that he calls, no power on earth can stop me from answering his call.

So the heavenly vision is a glorious experience. Everyone is destined one day to awaken as God, because everyone was selected in the beginning. One day you will have a mystical experience that is sheer ecstasy. Its purpose will be revealed later when you rise and are born from above. Then, if you are a teacher or an apostle (or whatever your role will be) you will play your part until that moment when your insulation is removed and men call you dead. But far from being dead, you will be in the kingdom.

You will not have gone through the little gate called death to be restored to like in a terrestrial world like this one, to do all of the things we do here. That's the normal passage of death until that moment in time when

Christ rises with you and you are a Son of the resurrection and die no more. For you there will be no more passages through the little gate called death, but - wearing a body of glory which was the price paid by Christ - you will live in an entirely different age.

There was never any money exchanged for your life. God paid the price by dying that you may live. He exchanged his life for yours, and you bear his seed which has the power to save you. God is the sower and you are the field. The purpose of the planting of that seed is so that you could become the Son of the kingdom. God is now waiting for the unnumbered sons which he promised to Abraham - more sons than the stars of the heaven, more than the sands of the sea.

In the end everyone will be saved, but there are degrees in the kingdom, just as there are in the army here on earth. Not everyone is an apostle, a teacher, or a miracle worker. The highest rank is the apostle who God calls, selects, and sends in his name so the apostle can say: "He who sees me sees him who sent me, who is God the Father, for I know my Father and you know not your God."

May I tell you: when you experience the heavenly vision you will never forget it or turn aside from it. After it happens in you, your values change. You have no desire to possess things any more, because you know you own it all. King Agrippa had everything and possessed nothing. Paul had nothing and possessed everything. What could Paul want when he knew the truth of the 50th Psalm: "If I were hungry I would not tell you for the earth is mine and all within it. I would simply slay and eat, for the cattle on a thousand hills are mine." I know this statement to be true, and have no desire to possess things anymore. All I need now is enough to pay Caesar his taxes. I want to give unto Caesar what is Caesar's, but I have no ambition to pile up things of this world.

Tonight, take any passage from scripture and check each word in the Concordance, for the meaning of words changes. Perhaps 2000 years ago those who heard the word "crucify" understood what Paul meant, but through the years our priesthoods have organized the great truth and changed the meaning of the word. Now we see a man impaled upon a cross and can ask ourselves the same question asked the Galatians: "O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish having begun with the Spirit, you are now ending with the flesh?" Are you seeing a man of flesh, rather than the dramatization of the power of God?

When you read scripture, see a man step on the stage (like a moving picture) and think of it as an allegory. Learn to distinguish between what you are seeing and what you are being told. And when you discover the fictitious character, extract its meaning and abide by it. Jesus Christ is portrayed as crucified, as having union by association to extinguish passion, at which time the seed (which is the image of the Living God) is planted, making your redemption assured.

You cannot be born from above (which is essential to enter the kingdom of God) unless first Jesus Christ rises in you. So you are redeemed by the resurrection of Jesus Christ in you . Nothing can emerge from man which was not first submerged, so Christ has to descend. When one the being who has already been raised and selected for that part plants the seed, the image of God descends, and nothing can ascend but that which first descended.

Now let us go into the silence.

Neville 12-01-1969

THE HEART OF THE DREAMER

The Christian world calls this the season of Advent; the coming of the great event or person; the coming of the Lord Jesus Christ. Of course Paul, in his letter to the Galatians doesn't condemn it, but wonders if they really got the message, saying: "I notice you observe days and months and seasons and years! I am afraid I have labored over you in vain." There is nothing wrong with observing this season of the year, as long as you understand it as the coming of the great event or person.

Tonight I will tell you what I know from experience, from which my conviction was born. I must, however, use certain imagery in order to explain it. so I ask that you follow me in your imagination. Your wonderful human imagination is a reproduction of the Divine Imagination. Think of the human imagination as brain cells in the mind of the dreamer, which Divine Imagination sent out to infinity for a divine purpose. These brain cells are destined to return, like a boomerang, right back into the center of Divine Imagination as the dreamer who is God the Father.

The going out as sons is not easy. It was never intended to be. It takes the horrors of the world to awaken and expand his sons into God the Father. I promise you: the day will come when the divine breath will breathe over you and you will awaken in your immortal tomb. You, too, will leave that tomb to hold the infant child in your arms. He will be the symbol of your return, revealing the end of your horrors. Although you are then God the Father, you will not discover this for yourself until one hundred and thirty-nine days later, [when] God's son, David, will reveal your true identity.

Before I retired last night I was wondering what I would talk to you about, and this morning about 1:30, I found myself preparing dinner for three friends. (I took care of the funeral of two of them many years ago in New York City. The third may be gone, as I haven't heard from her for a very long time.) I was serving Barbados yams, which are unlike the ones we have here. It is a root weighing anywhere from two to thirty pounds. Its covering is dark brown, while the interior is snowy white.

As I approached the table, two jackals or silver foxes, approached, jumped on the table, and in the most vicious manner the father jackal tore a large hunk out of the back of his son and began to nail his son upon a board with its center gouged out to fit that hunk. The extended portion of the cross was wood, while the son's body formed the upright part of the cross. Then I awoke.

This morning, I went to The Lost Language of Symbolism, by Bayley, where I read that the jackal is the pathfinder in the desert. He is equated with the Egyptian god, Osiris, who, as the "opener of ways to the gods, he brings three to the mountains."

In the audience tonight are two ladies whose experiences I would like to share. One lady found herself in a crowd, looking at a woman surrounded by three men, who suddenly disappeared. The lady approached and asked their names, to which my friend replied: "Faith, hope and charity." (The word "charity" is translated "love" in the Revised Standard Version of the Bible, and love is right.) What a wonderful vision for her. She saw the three that he brought to the mountaintop, and knew their names.

The Father took us, the brain cells of his own being, and nailed us upon the cross that we may go out to infinity in a horrible nightmare. Then, like a boomerang, we will curl around and return to the center of the dreamer of the dream as God the Father.

This is the great mystery of Christmas, the day when God the Father is born as Jesus, which means "savior". In the 43rd and 45th chapters of the Book of Isaiah, we read: "I am the Lord your God, the Holy One of Israel, your savior and besides me there is no God." Here we discover that Jesus, our savior, is the Lord God Himself.

Everyone will return to the very heart of the dreamer as the dreamer himself. You were nailed down and sent out to infinity to experience all of its horrors; and when you have experienced them all, you will return as the being who conceived the world and played all the parts. This is the mystery of Christmas. Everyone, eventually, will know that he is the one called Jesus. The word "Christ" is the Greek word for "messiah", and simply means, "the anointed of God; to rule all of the people of God." Jesus is the Lord God Himself and Christ is his anointed, who will save the people from their sins and deliver them from their conquerors.

Who is this anointed one? David. He who delivered Israel from the Philistines and brought down the giant Goliath. When you return to your source, you will know that you are God the Father and that his son, David, is your son, for David will stand before you and call you, "Father." Then and only then will you know who you really are.

What I saw in vision was beautiful imagery of he who finds the path in the wilderness. Nailed upon your cross, you play the part of man until you return - not as a son of God, but as God Himself. Leaving paradise as a little one, you overcome death and return - expanded to encompass all - as the dreamer himself. This is the mystery of Christmas, which is taking place every moment of time.

Another lady shared this experience, saying: "You were with me all through the night, explaining the mystery of imagining. At one point you said: 'Come, brothers, show how it works' and instantly a man appeared at my left, and another man - holding an open ledger - appeared at my right. Approaching the man on my left, he said: 'Our funds are exhausted.' Looking at him intensely, the brother said not a word, but simply turned and disappeared. Then you said to me, 'you see? It is just as easy as that. You simply do what is to be done and go your way.' The one with the ledger, now with an expression of joy on his face, looks at the ledger and sees that - through some miracle - the money is recorded there." I showed her how imagination works. Believing in the reality of an unseen state, my brother imagined the ledger showed a healthy balance, just as the man desired it to be.

Now, in Paul's letter to the Galatians, he says: "Paul, an apostle of the Lord Jesus Christ - not by men nor through man, but through the Lord Jesus Christ and God the Father who raised him from the dead." Although the letter is signed "Paul" it is a corporate letter "from the brethren who are with me." The brethren are those

who have awakened from the dream of life. I introduced her to the brethren, who showed her how easy the law of imagining works. Looking intently, he saw the ledger reflect back a balance in the black, then went his way, unconcerned as to how it would come about, as the look of amazement on the other man's face indicated the change.

This is what I am trying to convey to everyone who will listen. You can prove the law, but the story of Christ cannot be proved on this level. Its truth can only be known from experience. If you will but imagine you are the man (or woman) you want to be and walk convinced that you already are, in the twinkle of an eye the ledger will change. Things will happen in your outer world and your desire will be fulfilled. You need not be concerned as to how it will come about, simply let your Imagination create it.

It will appear in such a normal, natural way that you will be inclined to credit the means employed, rather than the imaginal act which did it. The world will say it would have happened anyway; but let me tell you: it would not, for imagining creates reality. It could not have happened without your imaginal act to support it, but when it comes to pass, it always appears by a natural means. It is miraculous only to the individual who sees the radical change and remembers his imaginal act which created the means that produced the end result.

In a few days, we will be celebrating the birth of Imagination in the individual. Don't think some little individual was born 2,000 years ago. Everyone agreed to go out and experience the horrors of his own making, knowing that he would return to the mind of the dreamer as the Dreamer Himself. This return is told in the gospel. The story begins with the resurrection, for without it there could be no birth, no expansion, necessary to encompass God the Father.

The divine breath will breathe upon you and you will awaken in your immortal tomb with a built-in, innate wisdom as to how to get out. We are all in that same immortal tomb, as told us in the 87th Psalm. Pointing out different places in the same immortal tomb, he said: "This one was born here, that one there and that one here." Coming out of that tomb, everyone is destined to hold the infant Christ in his arms and say: "Let me depart in peace according to thy word."

Having heard salvation's story, believe it and simply continue your journey until you fulfill it. May I tell you: no one will falter. No one can fail - even the most horrible being imaginable, for he is a son of God, playing the part he has to play. Everyone will play every part in order to say: "Father, forgive them, for they know not what they do." I have played all the parts. My memory is now returning, and I am remembering the horrors of my deeds; so I can now forgive everyone for whatever he is doing - or will do - because these things he agreed to do, as he moves towards the end of the drama. Then, having moved out to infinity, he will curl like a boomerang, to return to the mind of the dreamer as the one who cast him out.

My dream was not a pleasant sight to see. Here was this huge father, tearing a large portion out of the back of his son; and then - as though he had human hands - he placed him on his back and nailed him to the wood, leaving the upright as the body itself. That was the jackal, the Egyptian Osiris, the pathfinder in the desert who knows the path and brings the three to the mountaintop. The three that you bring with you to the mountaintop are not Peter, Paul, and James - but faith, hope, and love, the three the lady saw so clearly in her vision.

The lady who learned how to use the law saw it perfectly, too. The law operates by faith. If you believe, no effort is necessary to see the fulfillment of your every desire. If you go to the bank and have money deposited

there equal to your check, you will give them your check in the belief that - because of your faith - they will give you the money you desire. Treat your desire in the same manner. Knowing your desire exists in your imagination, simply expect its fulfillment in your outer world. Try it. I have lived by this law all of my life and know, that by applying this principle, all of your desires will be fulfilled.

Now, tradition tells us that the Christmas season begins on Andrew's Day, which is the first Sunday nearest the 30th of November. In the gospel story, Andrew is the first disciple in the list of twelve, so his day is the beginning of the four Sundays known as Advent: the coming of the great event or person; the coming of the Lord Jesus Christ.

But when Jesus comes you will not see a being on the outside, for he is in you, and his coming is his awakening in you - as you. You already are the Lord Jesus Christ, but you will not know it until you return to the very center of the one who sent you out into this world of hell. If you don't believe this is hell, read the morning papers. They are filled with the happenings of people who do not know what they are doing. But it is necessary to experience all the blows of life in order to awaken and expand that little brain cell in the mind of the dreamer, who is God the Father. Contracting, you go out to the very limit of infinity, to return - expanded - into the very center of the mind of the dreamer, as the dreamer himself.

A way for your return was prepared for you before that the world was. This was done by setting up a son called David, the anointed one, as told us in the Book of Samuel. After the Lord had rejected everyone, David - he who was watching the sheep - was brought in, and the prophet Samuel was told to "Rise and anoint him. This is he." Then the spirit of God came mightily upon David from that day forward. And in the Psalms, the Lord declared: "Thou art my son, today I have begotten thee. I have found David; with my holy oil I have anointed him. He has cried unto me, 'Thou art my Father, my God and the Rock of my salvation.'" This is implied in the New Testament, when Paul said: "It pleased God to reveal his son in me." He did not say who that son was, however, and the priesthoods of the world have changed scripture to make it conform to their misconceptions of the story.

Jesus is Awakened Imagination, who is God the Father; and if he is a father, he must have a son. His son is David, the sum total of his journey through humanity. You will know your journey through humanity is over when David stands before you and calls you Father. He is the symbol of the Christ, the anointed one, a man after your own heart, who did all your will.

In this world you have done - are doing, and will continue to do - the will of the Father; and believe it or not, you are doing it in love. And when you have finished the work you set out to do, you will return as the Father, to discover that it was all a dream. This universe, which seems so real, is a dream. We are eternal dreamers, dreaming non-eternal dreams. Falling asleep, you have the illusion of a fabulous journey in space, interlocked with time; but when time is finished, you will awake to discover that you never left your eternal home. That you were never born and have never died, save in your dream.

When time is finished, the breath of the divine being will breathe upon you. You will awaken within that immortal tomb, to come out and see the symbolism which was prepared before that the world was. Taking the infant child wrapped in swaddling clothes in your arms, you will see a heavenly smile appear upon his face, telling you that your journey into the world of death is over. But, because your brothers are still asleep, you will remain here for just a little while to encourage them; for they are all coming back, whether they have

just started their journey, or are now returning. Those of you who are here now are returning. I know, for no man comes to me save my Father calls him, and I and my Father are one. Having returned to my Father as the Father, I am only drawing those who are returning, to encourage you to continue for the little while that is left.

The story of Christ is not the anniversary of a little boy who was physically born 2,000 years ago, but about the individual's spiritual birth from within. This will happen in you when the fullness of time comes. Then he will send the spirit of his son into your heart crying, "Father." If the spirit of God's son calls you Father, are you not the one who is dreaming the entire dream? The time has come for this experience to be yours, or you would not be here. But when that moment comes I do not know; only your heavenly Father knows.

There is a peculiar, innate fear in man that he will never find the Father. That is because he does not know what he is looking for. Man thinks it is wealth or security, fame, or marriage and a family, when he is really looking for the Father. But how long, vast, and severe, the anguish ere he finds and knows the Father, is long to tell. He will find him, however, but only through his son. I could tell you from now until the ends of time that you are God the Father, but for you it would only be hearsay until it is experienced. But one day you will know the truth of my words; for God's son, David, will call you "Father," and - strangely enough - you will know this relationship more surely than you know anything here on earth.

Now, here is a statement from the 4th chapter of Ecclesiastes: "I saw all the living that move about under the sun, also the second youth which shall stand in his place. There was no end to all the people. He was over all of them, yet those who will come later will not rejoice in him. Surely this also is vanity and a striving after wind." Tonight there are hundreds of millions of people who would not be interested in hearing what you have heard this night. They are those who will come after. At the present time, they would rather have a huge diamond that's worth a million dollars, or stocks and bonds that pay good dividends. Their hunger is for some little trinket - which will turn to ash - rather than the revelation of the second youth, who will reveal their Fatherhood. Surely this is vanity and a striving after wind. In his 15th chapter of 1 Corinthians, Paul speaks of this youth as the second man, saying: "The first man is of the earth, a man of dust. The second man is from heaven and as we have borne the image of the man of dust, we shall bear the image of the man of heaven." I wish he had called him the second youth, in keeping with Ecclesiastes, but it doesn't really matter. It is the second being, called the "New Man", in whom we all aspire.

I know that the sensation of resurrection is one of waking. I actually awoke and wondered how long I had been there and who put me there. Blake explained it so beautifully in his poem, "The Mental Traveler."

"I traveled thro' a Land of Men
A Land of Men and Women too
And heard and saw such dreadful things
As cold Earth wanderers never knew

For there the Babe is born in joy
That was begotten in dire woe
Just as we reap in joy the fruit
Which we in bitter tears did sow

And if the Babe is born a Boy
He's given to a Woman Old
Who nails him down upon a rock
Catches his shrieks in cups of gold."

I saw this in the symbolism of the god of Egypt with the jackal face, yet with hands, which nailed him down. I gasped as I watched the horror, yet he had no compassion, as he tore the back of his son and removed an area equal to the gouged out area of the board. This occurred just as I began to serve those who are dead.

In the 4th chapter of the Book of Daniel, the decree was made to: "Let his mind be changed from the man's and let a beast's mind be given him." Are we not animals here in this world? Today's paper certainly could convince anyone that we are. This is part of the unfolding horror, because the heart and mind of God was taken when the tree of life was felled. Then the heart and mind of the animal was substituted until one finds the Father; and when you find him, you will discover that you never left your immortal home. In the true sense of the word you were never born and have never died, save in your Imagination.

Now let us go into the silence.

Neville 09-29-1969

THE GREAT SECRET

Judas is called the betrayer, but what was it that he betrayed? Judas betrayed the great secret of the messiah and where Jesus might be found. His is the most important role in the great mystery of God.

"I have found in David, the son of Jesse, a man after my heart who will do all my will. Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised. Then in the 43rd chapter of Isaiah, the Lord reveals the Savior saying; "I, I am the Lord, and besides me there is no savior." If God brought a savior to humanity, he had to bring himself - as Jesus, which simply means "I am." This he revealed in the great "I am" statements: I am the vine; I am the door; I am the shepherd; I am the bread. In those statements Jesus is declaring that unless you believe that your "I am" is Lord, you die in your sins; for your "I am" is Jesus - your Savior - the man who will rule as God, as he promised.

When you hear the word "Jesus" you may think of someone outside of yourself; but I tell you: your I AMness is Jesus - sound asleep. He is buried in you and will one day awaken in you. Asleep, you are a son of God; but when he awakes, you are God the Father. Sending his sons into the world to conquer death, the sons return as the Father of all life. "Beloved, we are now the sons of God. It does not yet appear what we shall be, but we know that when he appears we shall be like him, and see him as he is."

As a son of God, it does not appear what you will be; but when God appears, you will know him, because you will be just like him! That is the great messianic secret! And when that secret is unveiled in you, you will see the importance of separating the words "Jesus" and "Christ"- as stated in the Book of Revelation: "Come Lord Jesus and his Christ," for Christ is the messiah - God's great son David, who reveals you as his Father, Jesus.

Man has completely forgotten the mystery and speaks of Jesus as a little man who was born of a woman two thousand years ago - when Jesus is God himself. Your awareness of being is Jesus, who is God the Father. The great secret of the Christian faith is the revelation of the fatherhood of God and the brotherhood of man. The fatherhood of God is Jesus in you. Do you not realize that Jesus and his Christ are in you? Did not David (the Christ) come in the spirit and call Jesus "Lord"? If David were not in you, you would never know that you are God the Father.

One day David came out of me. He stood before me and I knew exactly who he was and our relationship with one another, even before he called me father. Now I know that everyone will one day have the identical experience, for there is only one God, only one Father. We are all members of that one body which share in this wonderful promised end, as everything resolves itself into the one who is God the Father.

So Judas reveals the messianic secret by telling you that you will find the Lord Jesus in heaven, and that heaven is within you. If anyone should say; "Come - look: here he is, or: there he is," don't believe him; for the kingdom of heaven is within you. When you find Jesus, your journey is over. Then your heart will go out to everyone, for you will know they are your brothers. You are not going to become sons of God; you are already gods, sons of the Most High, becoming God Himself.

God is able to give himself to you as though there were no other - just God and you. Believe that, and the most incredible story ever told - which is the pattern of salvation - will unfold in you to reveal you as God the Father. That is the story of the Bible.

The Old Testament is an adumbration, a foreshadowing, while the New is its fulfillment, written as a rough draft. Paul wrote his thirteen letters at least twenty years - chronologically speaking - before the first gospel, which is Mark; yet no book spells it out completely. I have tried my best to make it clear just how it unfolded within me, and how I came to the full realization of myself as God the Father.

I tell you, there is no other God, no other being. God actually sent his sons into this world. He chose you in himself before the foundation of the world.

You are here to perform a certain job; and when you do, you will say: "Father, I have finished the work thou gavest me to do. Now return unto me the glory that was mine, the glory that I had with thee before that the world was". As a son, you radiate the glory of God; but when you return, you are that glory, you are that God. God the Father transforms his sons into himself by giving us his own son, who reveals our true identity. This is the mystery of life through death.

There is a pattern in those 39 books of the Old Testament that fulfills itself in the New. Paul urges everyone to "Follow the pattern of the true word which you heard from me." Here, he is telling you that his words are true, but he doesn't spell them out. He makes the statement: "When it pleased God to reveal his son in me, I conferred not with flesh and blood," but he doesn't tell the experience.

Paul was the first to use the word "Christ" which is the word "messiah" and means "God has touched; made contact." Descending upon a son in bodily form as a dove, God has contacted that son through the sense of touch. That contact is the gift of the Holy Spirit, and in that act God seals his gift. In the Old Testament, God decreed David to be his son.

And in the New Testament, David comes in the Spirit and reveals you as his father. This is the great secret that Judas betrayed. Having had the experiences, Judas betrayed the messianic secret and tells where Jesus might be found, and who he is.

Jesus is in you as your breath of life. One day he will awaken, and as he rises in you, you rise. At that moment you are saved from this world of death and transformed into the God of all life. That is the story of Christianity.

Don't look for Christ to come on the outside. Hundreds of millions are waiting for him to come and change the world, but it is not going to change. It's a world of educated darkness, a school; and you do not change a

school into a home, and heaven is your home. One day you will graduate from this school and receive the gift of God himself. As this gift is given, you awaken to discover you are in the grave where you first laid yourself down to sleep. Then the pattern of the true words that you have heard from me will unfold in you.

Paul tried to tie his experiences into the Old Testament, as he quoted the 39 books one after the other; but he didn't expound on them. But, as Blake said: "That which can be made explicit to the idiot is not worth my care." Maybe Paul felt the same way. Why spell it out, when desire to understand will force you to search the scriptures and ask yourself why, what, where, and when. If you will ask yourself these questions, you will find their answers within you.

I tell you: God literally became you that you may become God. And in becoming God the Father, you do not lose your individuality. You are not only a member of this wonderful body - sharing in the purpose end of all things - but you are the body, for you are its animating spirit.

You are a member, yet the whole, for in God there is no division. And no one will be lost. Although the evangelists tell us how we are sinning and will be lost, it is not God's will that one be lost, because God would be lost. You cannot say "I am" unless God is in you. You may be a moron, yet you still know that you are. You may not know who you are, where you are, or what you are; but you cannot stop knowing that you are. That awareness is God, and there is no other.

Judas reveals the good news that God has wrought it. What courage one should take from this message. The evangelists are giving good advice tonight, telling everyone how to live, what to say and how to act. But the gospels give us the good news of salvation, telling us that God actually became his sons in order to transform them into himself, that they may rise as God the Father!

Not all of the sons came out. In the story of the prodigal son, we are told that the one who remained complained. He thought he didn't have anything - yet he had it all. You may own the world, but if you do not know it, you can die of starvation for the want of food. A bank can be holding a billion dollars of yours, but if you do not know it you will not write a check. But when you become aware of who you really are, you will know that the whole is yours. Then you will say: "I and my Father are one, and all mine are thine and thine are mine."

After the great resurrection, you will play the part of Judas, and tell everyone who comes into your world who the messiah is and where Jesus might be found. I can't tell you my thrill when I receive letters from you containing scriptural experiences you have had. I received a letter from a young lady who is still in school. She is majoring in music as she wants to be a composer. In her letter she said: "I have a dear friend who was having a birthday and I wanted to give him something special. It didn't have to be material, it could be something I said or did that he would be proud of. I fell asleep dwelling on this, when I awoke at 2:00 a.m. with a vivid memory of this dream. I was sitting on my bed with my mother and father standing near. My father handed me three records saying: `Keep two and give him the third. He will love it and never tire of listening to it.' Then I held a sheet of music containing the notes from which the record was made. I saw that the composition's title was `Christ,' and the composer's name was "Olam."

She saw correctly. The word "Olam" means "something hidden; kept out of sight; a lad; a youth; a stripling," and is translated "eternity" in the statement, "God has put eternity into the mind of man, yet so that man cannot

find out what God has done until the end."

When your journey comes to its end you will find that eternal youth who is God's son, David. He is Olam, the eternal youth, the composer of the music - which is all about himself; for he is the Christ of scripture. Jesus - the Lord, and Christ - his son, are in you. Separate the two. Christ is not a title given Jesus, but his power and wisdom, which came out into the world to do his will. Jesus is the Savior, of which there is only one. "I am the Lord your God, the Holy One of Israel, your Savior and besides me there is no savior." Here is a young girl, still in school, who has found Christ, the composer, and the composition.

You can't exhaust the subject of Christ, but man is forever misunderstanding it. The crowds believe some little man was crucified on a cross by Jews, but John tells us: "You know not whom you worship, but we know who we worship, for salvation is from the Jews." If you think of a physical Jew you are in error. A Jew is an Israelite who is not a descendant of Abraham after the flesh, but the elect of God of any race or nation. The Old Testament is the Book of the Jews, of which you - as the son of God - came into this world to fulfill. Every mystical experience, if foreshadowed by a word in the Old Testament, is predestined, written by God's servants - the prophets.

The chronological order of both the Old and the New Testament is not accurate. Matthew is the first book in our New Testament, yet Mark came before Matthew; and the letters of Paul came before the four gospels. Our forefathers of the church arranged the books as they now appear, but they do not give the true order of the unfolding picture any more than the books in the Old Testament do. Paul found the pattern unfolding in him and shared his experiences. In his second letter to Timothy, he urged him not to deviate from "my gospel," but he did not spell it out. I have told you the chronological order just as it happened to me.

The crucifixion begins the journey into time. Coming out from the Father, you came into the world by being crucified on humanity. As Paul said: "I know only Christ and him crucified." But the drama of redemption begins with your resurrection from humanity and your spiritual birth. Then you will discover the Fatherhood of God through your son, David (who is Christ) calling you father. This is the gift God gave himself through his sons - the gift of fatherhood.

One day you will know this truth by the betrayal of the great secret of the messiah. Judas not only reveals the great secret, but tells you where to find Jesus. He is in the garden as the tree of life. Blake knew. That is why he said, "The gods of the earth and sea sought through nature to find that tree. But their search was all in vain, there grows one in the human brain." One day that tree - whose roots are in your brain - will reverse itself, and the story of Jesus and his Christ will unfold in you.

You and I were sons of God before we entered these garments of death. When we return, we will have added to God the Father, yet remained individualized. I can't tell you the joy, the ecstasy that is in store for you on your return, for you came out from the Father and came into the world. Now you will leave the world and return to the Father, as the Father.

So, God's gift to you is Christ, who is his son, David. And Christ's gift is the spirit of truth which unfolds to reveal your true identity. As the son, you have come into the world to do the will of him who sent you. And in the end you will discover you sent yourself, for you will have found David, the son of Jesse (I AM) - one after your own heart who does all your will. Asleep, the messiah does the will of the Father; but when he

awakes, the messiah and the Father are one.

We came out from the world of life to enter the world of death in a grand experiment, not knowing if we would succeed. He chose us - in him - for the experiment, then made us victorious over death by giving us himself, that we may know we are God the Father. I am speaking from experience. I am not theorizing or speculating. Jesus is in you as your own wonderful human imagination. When you say, "I am," that is Jesus. One day your awareness will awaken and rise. Then everything said of the Lord in the Old Testament will be fulfilled in you. And from that moment on your adventure will be over, and you will walk conscious of being God the Father.

What a glorious concept. God actually gave himself to everyone for a grand experiment which cannot fail in any one, not even a Hitler or Stalin. No monster can fail, because the resurrection is now a fact. It has been proven so. Everyone will return - not as the son of God (which is glorious enough) but of God himself. That is my message to you. And it is true.

I want to thank this sweet young lady for sharing her experience with me, that I may share it with you. Desiring to express herself in a loving way towards one she respects, she sees her parents - the symbol of her creative power - enter her room. Her father tells her of three records - were there not three who stood before Abraham when the birth of the child was announced? They were called men, not records, but it is the same symbolism. She was told to keep two and give him the other, as he would love it so and never tire of listening to it. The music was composed by Olam, the eternal youth and its title was Christ. Here is the composer writing about himself, just as man does here.

Every book you read is a man's thoughts, beliefs, and feelings, in the written form. He had to acquire the ability to write, and anyone can do that. Go to school, apply yourself, and master the technique of writing. Then, as you start to write, you will discover you can only write the thoughts that permeate your own mind. You may think you are detached from your thoughts; but you and your thoughts are one, so you are writing all about yourself. So, Olam - the eternal youth - composed the composition "Christ," which is all about himself; and you, O Christ, will never tire of listening to your incredible story.

Now let us go into the silence.

Neville 10-3-69

THE GREAT POSSESSION

The book of Genesis is made up of three records, called the J, P, and E manuscripts. Tonight I will refer to the E manuscript, which begins with the 15th chapter of Genesis: "As the sun was going down, Abram fell into a deep sleep and great darkness fell upon him. Then the Lord said to Abram, 'Know for a surety that your descendants will be sojourners in a land that is not theirs. They will be slaves there and they will be oppressed for four hundred years. After that they will come out with great possessions.'
Abraham believed and it was accounted unto him for righteousness."

Here we discover that it is not what man is, but what he trusts God to do, that saves him. Believing that God the Father has prepared the way for his banished sons to return, in the state of faith you accepted the verdict that you would be enslaved for four hundred years.

Now when you read this statement you may think in terms of time as we know it, but that is not part of the mystery. In the Hebrew alphabet each letter has a numerical - as well as a symbolic - value. The last letter of the Hebrew alphabet is "taf. Its numerical value is four hundred, and its symbolic value is that of a cross. That cross is the body you wear. It doesn't mean that it will take four hundred years for you to reach the end of the journey, but that a way has been prepared to bring you out of this journey into death.

Everything begins, waxes, wanes, and dies here; but God has prepared a way for us - his banished sons - to return to him, and when we do we will have great possessions. These possessions will not be of an earthly nature, for everything dissolves here.

In this world your possessions enslave you. Buy a home, and the minute you have the feeling of possession you must insure your property against all the elements. Buy a large diamond of which you are so proud, and you must insure it and pay for that insurance the rest of your days.

People who own a fortune in diamonds often place them in a vault and never see them, yet pay insurance on them year after year - but they have the feeling of possession. So you see: regardless of how great you determine your earthly possessions to be, you cannot take them with you. So what is the great possession that you will return with? Life in yourself!

The Old Testament is a prophetic blueprint of experiences which take place in the New. And even that which is recorded in the New is not conclusive and vivid. So we search the scriptures to see what we must experience in order to acquire our promised great possession.

You and I preexisted, for there is only God. Diversifying himself into the many by falling into a deep sleep,

God the Father is now bearing his cross by wearing our garments of flesh and blood and dreaming our life into being. In this world we do not recognize ourselves in the other, for - wearing a mask - we are hidden from view. Now an animated body, we are destined to be gathered one by one and brought back into that original state with great possessions. That great possession is to have life in ourselves!

The word "Zechariah" means "Jehovah remembers," and Zechariah's book is all about remembering. In the 8th chapter the Lord speaks, saying: "I will return to Zion and I will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, the mountain of the Lord of hosts, the holy mountain. And the streets of the city shall be full of boys and girls playing in its streets."

When you begin to awaken, you will remember what you were told before that the world was, and memory will return in the form of an experience. When your dream of life comes to an end, a sound - a certain note - will call you from the tomb, and you will awaken in your skull and begin to remember God's plan for your salvation. Zechariah's prophecy will be fulfilled in you as you remember, for Zechariah describes Jerusalem in vivid imagery as it will be when city and temple are restored, and we - the exiled - have returned.

The night my awakening began I fell asleep in my normal, natural way. Then a dream possessed me and I found myself in a glorious city, with no buildings more than 3-4 stories high. The sidewalks - wider than any street I have ever seen - were filled with laughing, healthy boys and girls. There were concert grand pianos on the sidewalk at space intervals so that one would not interfere with the other. An artist would appear and play, just for the joy of those who were present, and each artist had his own following.

I sat at one grand piano and watched an enormous crowd follow their hero as he approached my bench. When he arrived I rose, he thanked me, sat down and began to play. As he played, his music formed geometrical patterns, all in color. Standing next to him, I knew that if I arrested a certain imaginal activity in me, I would have frozen music to contemplate.

I arrested this activity, the music froze, and the sustained note began to increase in volume. As its sound penetrated my very being, I awoke to find myself - not on my bed in my home, but in the holy sepulcher - my skull - where I had been throughout the centuries. Then I innately knew how to get out. I did it and found myself surrounded by all of the imagery of scripture concerning the birth of God.

It took three and one half years for that pattern to unfold in me; but when it was complete I knew beyond all doubt that I was the one scripture called Jesus Christ. Everyone is God incarnate. You may be unknown, unwanted, and shunned by the world; but you really are God, wearing your cross as you swore to yourself that you would.

Now listen to these words: "Marvel not at this; for those who are in the tomb will hear his voice and come forth." You may think the tomb spoken of here is a cemetery or graveyard; but I tell you: the tomb in which you are buried is your skull. Your own wonderful human imagination is the God of the earth and sea who is buried in your skull. That is the holy sepulcher. So don't go to Egypt or the Near East, to what is called the Holy Land, to find the place where God is buried, for he is not there. God is buried in your skull and it is from that skull that he will rise.

No one knows when the power that you really are will awaken and rise from sleep; but I do know that when it does you will have the power to stop the world, to examine it, and start it again at will. And no matter how long you arrest it, when released there will be no knowledge of the arrest, for there will be no change. Space is a facility for experience; but time is a facility for changes in experience, and when you arrest time you arrest change. If you stopped this moment in time and kept it so for a thousand years, nothing would age because nothing could change. Time is within you and you can arrest it just as I did the night I sustained the tone.

Now, the word translated "voice" in scripture, means "noise; sound; the trumpet; reverberation." A reverberation sustained - like a storm wind - will awaken you from the dream of life, and you will see the world as it really is, for the world is not as your senses and reason belie. You will awaken to say within yourself: "I and the Father are one." And if you are one with the Father, who has a son, you must find him. Five months later your son - who is God's son, David - will reveal you to yourself. I know this doesn't make sense, but what I am telling you is true and you will know this truth through experience.

In the world, you are oppressed and a slave to the body you wear. No matter how rich or powerful you may be here, you cannot command a servant to eat your food, assimilate it, and eliminate it for you. You must perform all the normal functions of your cross of flesh and blood yourself; therefore, are you not a slave to it?

No one has ever been so wise or powerful that he could forego these functions. If he ever tried, he would die and they would bury him; but the real grave where God is buried is in your skull. There he will remain until the end of the journey when you are awakened from the dream and come out of your skull as the dreamer.

Although banished, God has prepared a way for you, his son, to return. We are all God's sons, who collectively form the Father; but we are called back one by one. Each one of us is so unique we cannot be called in pairs or groups. And the night you are called will begin with a dream, as described in the 8th chapter of Zechariah.

I, who have told you what to expect, will physically disappear; but I will send the Holy Spirit, who is the Spirit of truth. He will bring to your remembrance all that I have said to you. Having proclaimed to you that I am the truth, who can I send but myself? So God Himself entered death's door with we who entered. He lay down in the grave with us in visions of eternity, until we awake to see the linen clothes lying there that the females have woven for us.

Your mother wove your garment of flesh and blood called the linen cloth, and one day you will come out of it, never to return. You, an invisible being, will feel and hear a power so great it will sound like a storm wind. What I saw was conjured by and supported by a tone; therefore if the tone stopped, the beauty I contemplated would vanish. But the tone continued, and as it did I awoke.

There is a tone in you that is unique to you, and one day it will appear in the form of a beautiful pattern. You will arrest that tone, and as it is sustained the shell in which you have been sealed for unnumbered centuries will crack. You did not begin in your mother's womb and you will not end in the grave. You are an immortal being who came down into a world of death to dream the dream of life. One day you will fulfill the 8th chapter of Zechariah and awaken to discover you are life itself.

Now the word, "Jesus" means "Jehovah saves," and when Jesus is born Jehovah is born. So when you come

out of the shell in which you placed yourself, you are saved.

Today with all of our knowledge we still do not know how a sperm can penetrate the surface of an egg and make that which is inside come forth in the likeness of the one who penetrated it, for all things bring forth after their kind. Now if God is bringing forth that which is after his kind, it has to be God who is born.

Having entered the skull (your sealed egg) you have been dreaming your flesh and blood life into being. You have made a journey into death, and when the journey is over God will penetrate your skull, and you - completely individualized - will come forth as God. And so that you will have no doubt as to who you are, God's only begotten son will call you Father. Only then will your journey be over.

Last night I retired, dwelling on this father/son relationship, and awoke about 2:30 A.M. to find myself in a place much like the Plaza Hotel in New York City. I had just checked out, and turned to see my brother, Fred checking in. As I went over to greet him I saw my nephew, Philip - Fred's son - approach. Then I did the strangest thing: I introduced Philip to Fred, and as they shook hands I realized they didn't know one another. Fred knew I was his brother, and Philip knew me as his uncle, but the father/son relationship they did not remember.

Now let us turn to scripture: "Philip said, ‘Show us the Father and we shall be satisfied' and he answered, ‘Have I been so long with you and yet you do not know me, Philip? He who has seen me has seen the Father.’ “I saw my flesh and blood brother and nephew, yet in my dream they were only symbols of the Father and the son who do not know each other.

Tonight I tell you that you are the father of God's only begotten son, who is named David - but you do not know it. One day, however, you will, for David will stand before you and call you Father. Then this mutual understanding between father and son will be accomplished, and your journey into the world of death will be over.

In my dream I played the part of David as I brought my brother Fred and his son Philip together. The word "David" is defined in Strong's Biblical Concordance as "beloved; the uncle; the father's brother." As David, I made the announcement; and yet I am the father of David, for I and my Father are one.

These are mysteries, not of things to be kept secret, but mysterious in nature. They confuse the rational mind, as it wants to think on the level of this secular world where a man fathers a child and that's all there is to it. The rational mind cannot solve the mystery of scripture, for the Bible is not a record of secular history, but divine history - which is something entirely different.

All the names recorded there are significant and tell a story that unfolds in the soul. You are the God whose name is I AM, but you are in this world and will bear the form of flesh and blood for an allotted time. Then the tree of life that you are will be split from top to bottom, and you - the Spirit trapped inside - will be set free.

In the meanwhile, dwell upon your great possession. If tonight you owned the earth and it vanished at your death, what would it matter? Stalin thought he controlled the world. He killed twenty million people then vanished. But Stalin did not die; he was restored to life in an environment best suited for the work yet to be

done in him. Stalin is a name God adopted in order to play that part, just as God adopted the name Hitler and thought he would rule Germany.

They are all restored to life now, and adopted other names in order to continue the work that must be done in them; for in the end they, too, will be redeemed. Everyone will be redeemed because everyone is aware that he is, and therefore saying: "I am" - and that is the name of God. While playing their parts they were used, and although they do not know it they are God, moving towards their ultimate good.

Now, forget the individual and return to scripture, for you are only here to fulfill it. Even though I have completed the story as told in the New Testament, every night I find myself re-enacting the prophecy of the Old Testament. As I dwell upon a promise of the Old, the waves begin to break in my consciousness (as it did last night) and I am shown the perfect representation of the lack of memory of the father/son relationship. In the past my brother used to say: "Of my four children the one I do not understand is Philip." They looked like each other but had nothing in common on physical level, and here on the spiritual level they did not know their physical relationship. I had to remind my brother of the relationship between Philip and Fred. He knew my brother Fred, but did not identify himself with the name.

Everything contains within itself the capacity for symbolic significance. There isn't a dream that is insignificant, but we are past masters of their misinterpretation. We cannot see the story behind the story. But I tell you: you are here for one grand purpose and that is to awaken from the dream, and when you do you will have power in yourself. "As the Father has power in himself, so he has granted the son also to have power in himself. Do not marvel at this, for the hour is coming when those who are in the tomb will hear his voice and come forth," and as you come forth your power is exercised.

There is a note, a tone that will awaken you when the boys and girls play in the streets of the Jerusalem within you. Zion is within you and the Lord is within you, for the entire drama unfolds in the imagination. One day you will be so completely carried away with the beauty of something produced by a note that you will arrest it. That sustained note will cause you to awaken to the truth that you are the Christ of scripture, the Jehovah of the Old Testament. Then you will know that you have returned with your great possession, for you will have transformed an animated body into a life-giving Spirit.

Now let us go into the silence.

Neville 04-12-1968

THE GREAT MYSTERY

Easter Sunday is the day the world celebrates the greatest mystery of the Christian faith. I use the word "mystery" advisedly, for in the Book of Mark, Jesus turns to his disciples and says: "To you it has been given to know the mystery of God, but to those outside, everything is in parables." (Mark 4) Here we see that the mystery of God is revealed from within, while the story of God is told as a parable to those on the outside. A parable is a story told as though it were true, leaving the one who hears it to discover its fictitious character and learn its lesson. On Good Friday, possibly hundreds of millions of people will attend the three-hour service. An equal number - and maybe even a greater number - will go to Easter service on Sunday, not knowing they are worshiping a parable which must be experienced from within to be known.

Paul said: "Great indeed is the mystery of our religion." This is not something to be kept as a secret, but is mysterious in character. Its mystery is not easily accepted. We are told in the Book of John that many followers could not accept his words. They left never to walk with him again. (John 6)

The Christian world celebrates Good Friday as the day Jesus died, yet scripture tells us this is not true. In the Book of Galatians, Paul states: "I have been crucified with Christ; nevertheless it is not I who live, but Christ who lives in me. And the life I now live in the flesh, I live by the faith in the Son of God, who loved me and gave himself for me." (Galatians 2) You could hang on the cross forever, and not experience the death of the Son of God. Matthew, Mark, and Luke, record his death as taking place when "He cried again with a loud voice and yielded his spirit. And behold the curtain of the temple was torn in two from top to bottom. The earth shook and all the rocks were split." (Matthew 27; Mark 15; Luke 23)

There are two sides to the coin of the Easter celebration. The yielding of the spirit, and the severance of the body of God. "I have been crucified with Christ, nevertheless I live, yet not I but Christ who is within me. And the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." God gives himself to you the moment the curtain is torn. Spirit fell from unity into diversity, into a world of generation and death. But when your spiritual body is split in two, spirit takes your individuality with him and once more ascends into unity and regeneration. This is the true story of Good Friday. The world, however, will not believe it. Looking on the outside, they hear the parable and believe it is a fact.

Now, as the disciples entered the tomb, a young man sitting at the right said: "You seek Jesus who was crucified? He has risen and is no longer here. See the place where they laid him." This statement discloses the fact that Jesus has risen, as well as the place of the resurrection. But no effort is made to describe how he rose or when it happened. In these two statements we find a fantastic mystery, which I hope to unfold for you from experience. But first, I want to explain what I mean by calling those into my circle and teaching them from within.

This week I received two letters. In the first letter, the lady dreamed she was summoned to me, to discover others were there. Calling her and two others to me, I said: "I must die." They were so delighted with the news, and as she turned to tell the others, she awoke. The following night, one of the friends in her dream found herself with two others, being taught a new language by me and making an effort to understand and learn from me. She awoke, wrote it down, and returned to sleep - to discover that now the three were linked together, as they attempted to speak the language. I was standing off to one side, helping whenever they needed it. Again she awoke and recorded the dream. And again she closed her eyes, re-entered the dream, to discover that now the three of them were one. I stood before them, called them forward, and said: "I must die to the flesh in order to live in you. From now on you will find me within."

On this level these dreams are a parable, a story of the inner man, which - falling into diversity, is separate, linked together in the search for the cause of all life, ultimately discovering the unity of all. It is true. It is necessary that I die, but I have already. On the 8th day of April, 1960, I died to all generation. My creative powers have now turned into regeneration and now, night after night, I beget on the higher level.

It is said, that as he cried the loudest, he yielded his spirit; and the curtain of the temple was torn from top to bottom, the rocks were split, and the earth shook. This is true. When my spiritual body was split, I felt every little vertebra of my spine separate. Then, like a serpent, I moved up into the Holy of Holies. This is how your creative power, called the Son of man, is lifted up. In his 12th chapter, John tells us: "When I am lifted up from the earth, I draw all men to me." The evangelist who is telling the story added this remark: “He said this to show by what means he would die." This is not true. He said this to disclose the kind of death that would be his.

Only by yielding the spirit, can you die and ascend into a new being. You must draw yourself into yourself, otherwise you will hang on the cross forever.
Everyone is hanging on the cross, manifesting the flesh. Having been crucified with Christ, it is not the flesh which lives, but Christ, who lives in a fleshly garment. The life you now live in the flesh you live by faith in the Son of God, who loved you and gave himself for you. I remember the moment I cried out - splitting the curtain, and finding myself part of that pool of golden, liquid light at the base of my spine. Then I moved up into the Holy of Holies.

One man fell into diversity. Now asleep, he sees millions of others and does not realize they are himself pushed out. The lady saw three others, separate and individualized, then linked together, and finally one. Well, multiply three a million times, and you will see multitudes, all separate. Then the linking, the meshing, the weaving, of one thought into another; and finally the unity of all.

These marvelous experiences did not take place on this level; and if you try to interpret them as something that will happen here, you go amiss. When you meet me at night, it is because you have conjured me out of the depths of your own being. I am always with you, but not on this level. I died in 1960, and from that day on I have revealed the secrets of God from within.

We are all on this cross, but we have not died, for only God dies. It is God who is speaking in William Blake's beautiful statement: "Unless I die thou cans't not live. But if I die I shall arise again and thou with me. Would thou love one who never died for thee? Or ever die for one who had not died for thee? And if God

dieth not for Man and gives himself eternally for Man, Man could not exist." So God dies, and everyone who is raised becomes one with him. You know me as a person, but I am one with God, so in that sense I died. I have to die to the flesh in order to lie in you. From now on you will find me within, not without.

The parable the Christian world will celebrate on Easter Sunday belongs to this level, but its meaning is within. Walking with you on the outside, I eat and drink and do all the normal things of life here. If you ask anything of me, I will do it for you. But when you meet me in the depth of your own being, I will be teaching the spirit.

Good Friday and Easter are two great mysteries. Good Friday comes first in the parable, but scripture tells us that the first is last, and the last is first. This is true, for the resurrection, which we celebrate on Sunday, is the first of the great events.
In fact, two events take place that very moment: the awakening within and the departure of your spiritual body from the tomb. "In a moment, in the twinkle of an eye, at the last trumpet all will be changed into the imperishable one." This is the great eschatological trumpet of the 27th chapter of Isaiah. When this great trumpet sounds, all those who entered the land of Egypt will be called back to worship in Jerusalem. The word "trumpet" means "reverberation." There is a peculiar reverberation that takes place. You feel as though every bone in your skull is breaking but instead, you awaken within yourself, come out to leave your tomb empty. That is your spiritual birth!

The Easter story begins with the resurrection. God is buried in you and this is the story of his seed. "Unless a seed falls into the earth and dies it remains alone, but if it dies it brings forth much." Here is the story of life through death. God dies for your salvation. His death is your redemption. He was with you from the beginning, experiencing all of your pain and joy. But when he gives up this world the curtain is split, and as he is lifted up he takes himself - now individualized - with him. That is your ascension. Now, the resurrection is not the ascension. Your resurrection and birth from above come first. This is followed by the ascension nine months later.
To the Christian world this is only a parable, for they have not stirred themselves to question it. And not everyone who hears the truth will believe it, because they have not been called to hear it - and that goes from the Pope down.

No matter what name man calls himself, or what robes he clothes himself in, he is sound asleep. Anyone who believes in a man who lived two thousand years ago, thinks things happen on the outside, and has no desire to question the meaning behind the parable. But one day, a man will know from experience that everything is taking place within. That the world is but a mirror, reflecting that which is within. So her vision was perfect. It started with separation, then - linking together - it ended with unification.

I have told you the great mystery of the crucifixion. Every child born of woman has been crucified with Christ. But only when his spiritual body is split, does Christ die to the flesh. Today I read the work of a brilliant scholar who stated he thought it was merciful that Jesus only had to suffer three hours. Here is a man who knows his Greek, Latin, and Hebrew backwards, but cannot see the mystery behind the parable. He added the thought that they did not break his bones because scripture had to be fulfilled, yet he hasn't the slightest concept as to what that means. Bones represent the law of God which cannot be broken by man. It is the law of the identical harvest. Jesus is the fulfillment of the law and the promise, but those who worship the parable think the bones of his feet were not broken so that scripture may be fulfilled.

God's law was established in the beginning, as everything must bear fruit after its own kind. If it's a pear tree, it bears pears; a plum tree bears plums, and an apple tree, apples. Bones represent the law of identical harvest. Assuming you are known or unknown, wanted or unwanted, wealthy or poor, your assumption is your seed and because of God's law you will bring forth that which you have assumed you are. So when Jesus Christ had risen, the curtain had been torn and he had left this sphere. But having left this law behind, they could not break his bones.

A great scholar sees everything on the outside and therefore speaks of a parable. But you have been given to know the mystery of the kingdom of heaven. Not everyone will receive it, so it is offered to more than can accept it. There will always be a remnant, however, who will understand and believe; and that is how we go up.

In the lady's vision, she saw how protean I am. First there were three, then linked together they became one. In that same way I am part of your being, always speaking to you from within. And when you see me in vision, I will not be talking about this visible garment I wear, or when I will depart from it, for no one knows the hour or the day. When asked: "Teach us the number of our days," no reply was given (Psalm 39). If anyone tries to tell you they know when you will depart, do not believe them.

It is my desire that everyone will soon celebrate the splitting of the spiritual temple and move into an entirely different world to exercise a power of which mortal man knows not of. I can't explain this power, but it is in my head. I can move mountains by simply exercising it as this power is my very being. Hearing it in my head, I control it there. My five senses have synthesized into a power so great I can do anything, and as I exercise this power it grows and grows and grows. It has been eight years since God died, and since that time I have grown in power, grown in wisdom, and expanded in the bosom of God. It is my prayer that you will know it, too.

Now let us go into the silence.

Neville 01-22-1968

THE GOSPEL

When you hear the word "gospel" you usually think in terms of Matthew, Mark, Luke, and John, but tonight I want to introduce you to the gospel as found in the letters of Paul.

Listen to these words carefully: "I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel, not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or any who hear him, should preach a gospel that is contradictory to that which we preached to you, let him be accursed." Then he repeats this saying: "I have said before so now I say again. If anyone teaches a gospel that is contrary to the gospel we preach, let him be accursed." You will notice that Paul includes himself in that statement, because it is possible under the threat of death or pain or torture for man to confess that he was wrong. (The churches made Galileo confess, under the threat of Cain, that the earth was stationary and not moving around the sun, even though today we know Galileo was right.)

The churches still teach a Christ that never existed, but Paul taught what he had received through revelation, saying: "Paul, an apostle, not from men nor through man, but through a revelation of Jesus Christ and God the Father who raised him from the dead. I will have you know that this gospel, which I preach is not man's gospel. I did not receive it from a man, nor was I taught it, but it came through a revelation of Jesus Christ." Then he tells us who Jesus Christ is, saying: "From now on I regard no one from a human point of view; even though I once regarded Christ from a human point of view, I regard him thus no longer."

Now, the word "Christ" and "Messiah" are the same in scripture. Confessing "I am a child of Abraham of the tribe of Benjamin," Paul was a master in the law of Israel. Looking for some physical descendant of Jehovah to come as a messiah and destroy the enemies of Israel, the mystery unfolded in him, and he said: "I want you to know how greatly I strive for you that you will have an assured understanding and knowledge of God's mystery of Christ in whom are hid all the treasures of wisdom and knowledge."

To Paul, the wisdom and power and knowledge of God which suddenly erupted in him was Christ, for when the visions came he understood who the messiah really was. Paul realized that God, called "the Word", was buried in man and had three stages to its history: its planting, its death, and its resurrection. First the Word is sown (or imparted). Entering the world of death, it is forgotten in the struggle for food and clothing, rent and taxes. Then the Word is heard with understanding, quickened, and as it erupts all the promises of God to Abraham unfold from within the individual. When it erupts in you, you will no longer search for a physical Christ, for you will know Christ as the wisdom and power of God in you! Like Paul, you will then say: "I no longer regard anyone from the human point of view. Even though I once regarded Christ from the human point of view I regard him thus no longer." Knowing that flesh and blood cannot inherit the kingdom of God,

you discover who can!

Paul, speaking to the Thessalonians, said: "When you received the Word of God that we preach to you, you accepted it not as the word of men, but as it really is, the Word of God that works in you, the believers." In this statement Paul is speaking to those who hear God's eternal story and believe it. They are the ones who, when the world calls their dear ones dead, persist in believing they are not dead but alive, and that God will fulfill his promise in them. They believe, not in the words of men, but in the Word of God buried within.

Now, here is a story I received last Friday night. This will illustrate how you will know when the Word is quickened in you. This lady found herself, in dream, in a huge crowd, seated on a grassy hillside. A man was standing on a small, raised platform speaking into a microphone. In his hands he held an open Bible. Then a gentleman stood up and said: "I challenge anyone to disprove my knowledge of the Bible." (This lady, in keeping with the character that she really is - and she certainly is not lukewarm in anything that she does) rose, and quoting the 22nd chapter of the Book of Matthew, the 42nd, 43rd, and 45th verses (she omitted the 44th verse which is a quote from the 110th Psalm) said: "Question, please! What think ye of the Christ? Whose son is he? They answered, 'The son of David' Then he said to them, 'Why then did David in the Spirit call him Lord? If David thus calls him Lord how can he be David's son?'" Completing the quote, she continued to explain to the crowd the relationship between Christ and David, saying: "Christ is the Father and David the Son in fulfillment of scripture." Then in the dead silence that followed the statement, she awoke. The Word has become so quickened in her that it is only a matter of moments before it will erupt and the story of Jesus Christ will be her story.

No individual called Jesus Christ was ever crucified on a wooden cross. When Paul said: "I have been crucified with Christ" he was speaking of the Cosmic Christ who is crucified on humanity that humanity may become a living soul. It's the wisdom of God and the power of God that is crucified, died, and is buried in you. And it is that same power and wisdom which awakens to reveal you as God's power and wisdom.

In the state of Paul you, too, will say: "I have been crucified with Christ; it is not I who live, but Christ who lives in me and the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." You may think a person is speaking but it is God himself, who so loved you he gave you his power and wisdom called Christ, that in time you would awaken to the realization that you are God.

In Paul's letter to the Galatians, he asks this question: "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?" Now I am going to ask you: Are you going to think of a physical man called Jesus Christ? An external savior who will come through the loins of the descendants of David? Or are you going to think of the Christ-Spirit that is buried in you when I speak of the Christ? Will you accept the idea that the Spirit of Christ is crucified on you and buried in you? Will rise in you as you? Or are you going to continue to see a physical being called Christ as God's power and wisdom?

Paul confesses: "I did not receive this from men, nor was I taught it by man. It came through a revelation of Jesus Christ, which is God in the act of self-revelation!" Then he continues, "When it pleased God to reveal his Son in me I did not confer with flesh and blood." How could you ask another to explain a revelation, which came from within you? They could tell you all kinds of things about the outside, but they cannot tell you

a thing about this great mystery until it has unfolded in them. In the 2nd chapter of Colossians Paul says: "I want you to have the assured understanding and knowledge of God's mystery of Christ." He tells you Christ is a mystery, as all the treasures of the wisdom and the knowledge of God are hid in him.

Christ was never a single little man who walked the earth. The Christ-Spirit, God's very own power and wisdom, is crucified and buried in you, and one day that power will rise in you and you will know that you are He. "Let any one who teaches another gospel be accursed." Well, the whole vast world teaches another gospel. They tell you that a little man was physically born from the womb of a woman who was spiritually impregnated, and that's not the story at all! Everyone will give birth to Christ! This will be a sign unto you when you hold that babe in your own arms, for at that moment you will be holding the sign of your birth into life itself!

Let me share with you a vision of George Russell (known to us all as AE) from his book, The Candle of Vision, which he begins by quoting from Proverbs and Job, saying: "The Spirit of man is that candle of the Lord and when his candle shines upon my head, by its light I walk through darkness." His vision begins: "Where I saw this I will not say. There was a hall vaster than any cathedral, with pillars that seemed built out of living and trembling opal. High between the pillars were thrones upon which sat Divine Kings, all fire-crested. One wore the crest of the serpent, another plumed with feathers of flame. At the end of the hall sat one greater than the rest who radiated light as the sun. Below on the floor lay a dark figure, and two of the Divine Kings made motions with their hands above it over head and body. Where their hands waved, sparkles of fire like flashing jewels broke out. Then out of this body rose a being as tall, as glorious and majestic as those seated on the thrones. As he woke to the hall and became aware of his brothers, he lifted up his hands in greeting, and the tall golden figures leaped up from their thrones, raised their hands in greeting, and quickly faded into the light where the great one sat." AE had eavesdropped upon a god who was awakening from his passage through darkness into light.

Now so entranced in this world, you have forgotten that vast hall where you laid yourself down to dream this world into being; but one day you too will awaken, and your brothers, all vested kings, will be there to greet you. One by one everyone will awaken in that same manner to be incorporated into that single body which was at the end, waiting for the return of all.

You and I agreed to dream in concert and this world is our dream. It is a world of darkness, a world that is a nightmare, but in the end you too will return enriched by the dream. You will awaken to find yourself glorified by it, glorious and majestic because of your experience in this world of darkness, this world of death.

Now, another lady gave me a letter on Friday, saying: "I have been having the strangest thing happening to me. I have been having double vision. While in my living room doing the normal housewife chores I see a roadway there, bathed in living light, with a light of greater intensity at its end. All day long the two worlds converged to remain with me, yet one world did not seem to disturb the other.

"The first night of the double vision, as I lay down to sleep I saw a tall being robed in white. He was so magnificent I felt that I must be at his feet, yet I knew I was on my bed. Standing erect with his arms raised above his head, I see he is holding a lamp which illuminates everything round about him. Then I am looking through his eyes and seeing my husband sleeping on the bed. Suddenly I realized that I am the being having the experience and the one who is conveying it." Then she asked this question: "Could I be this glorious being

I saw?"

May I say to her: You are infinitely greater than you think you are, for you are the being looking through the eye and the one stretched out on the bed called your husband, as you are the invisible cause of all! You are awake, really home, and it's only a matter of moments before you will be completely awake from this dream of life. Oh, you will have many fantastic experiences, which may frighten your friends and disturb relatives, but you cannot help it, for you have arrived.

Now, Paul wrote his Gospel to the Galatians before 52 AD. All of his letters were written before the four gospels came into existence. Mark, the earliest gospel, was written in the year 70 A.D. and John, the last, was written in 90 A.D. Read the Book of John and you will see that it has drawn heavily on the story of Paul. All of the promises of God awoke in Paul. Telling the story as it unfolded in him, he said: "Anyone who tells another gospel, let him be accursed." Any other gospel destroys the truth and keeps men as slaves. Even today, after 2,000 years, men are still led astray by being taught the historicity of Christ, for it is a mystery.

When Paul read the Old Testament without its revelation, he believed that Abraham was a being of flesh and blood. In the Book of Galatians he tells the story of Abraham and his two wives: Hagar, who bears children into slavery, and Sarah, who bears children into freedom. Then he said: "This is an allegory." Now, an allegory is a story that is told as if it were true, leaving the one who hears it to discover its fictitious character and extract its meaning. If the story of Abraham as stated in the 4th chapter of Galatians is an allegory, and the New Testament begins: "This is the genealogy of Jesus Christ, the son of David, the son of Abraham" - is the story of Jesus Christ not an allegory, written for us to learn its message? This doesn't mean the story is a lie, but because man cannot grasp the mystery of God, it is told in the form of a tale. Unfortunately, man has accepted the story instead of its message. The story of Jesus is an allegory, yet it is truer than anything known to man, for the wisdom of man is foolishness in the eyes of God, who wrote the story.

In 1929 at the age of twenty-four, I stood in the presence of the Risen Lord, and when he asked me a simple question I answered in the words of Paul: "Faith, hope, and love, these three, but the greatest of these is love." When I came back to this world I must confess I wondered why I used the words of Paul rather than one of the evangelists. I am not saying that which is recorded in the four gospels is not true. It is all true, but the experiences recorded there were built from this original gospel, and any teaching contrary to it is a lie. There is no historical Jesus Christ. There never was one and there never will be.

Paul was looking for the Messiah to come from the outside, and when he came from within, Paul was honest enough to record what happened to him, and for that he was condemned by the Sanhedrin, his own earthly brothers. They imprisoned him, chained him, and wanted his death because he dared to bring a translation of the prophecies of God that differed from what they expected.

They wanted an external Messiah, but Christ does not come that way. He awakens from within, for it is He who is playing all the parts. So the Word, having been received by man, awakens to discover himself! It has been him all along, and when he returns from his passage through darkness into the heavenly guild, all of his kingly brothers will be waiting for him. Arriving there, he will contribute to the wisdom and the power and the glory of God, for everyone returns with his gift!

Read Paul's thirteen letters carefully and you will realize that the system of the Christian faith was fully

matured before Matthew, Mark, Luke, and John came into existence. Paul calls his system the Gospel of God, the message of salvation.

Having fulfilled scripture, I know that everything said there is non-historical and yet true. One story is told of the feeding of the five thousand. Calling himself the bread of life that came down from heaven and referred to as the great fish, he tells us all that we must eat his body and drink his blood, so in this story the five thousand are spiritually fed. This is my experience of that story.

In the year 1946 I was sailing through the Caribbean toward Mobile, Alabama, when suddenly I was lifted up on high in one spiral motion. As I rose, a heavenly chorus began to sing over and over again: "Neville is Risen" and I felt as though I had been encased in a conflict with death and I was its victor. Clothed in a body of fire, I was a fiery being dwelling in a body of air. Before my eyes I could see an infinite seat of human imperfection and I knew they were waiting for me. Knowing that if I be lifted up to a state of perfection, I lift all men unto me, I glide by them completely undisturbed and unconcerned. And as I do, each and every person was made perfect, as missing members of their bodies appeared out of the nowhere and remolded themselves into the bodies. All this time the heavenly chorus accompanied me, singing: "Neville is Risen." When everyone was made perfect the chorus exulted: "It is finished," and then - for the first time since I left eternity - I knew the cramped stage of being here, for at that moment I felt myself come down and condense once more into the straightjacket of this body on the bunk of a freighter coming into Mobile, Alabama.

In that vivid experience I fed the thousands - not a little bread, but myself. Having conquered death, I was perfect as my Father in heaven is perfect, and I fed them what they wanted. The one who wanted the eye got it, he who wanted that arm got the arm. Whatever they wanted they got in its fullness, and when everyone was made perfect the chorus exulted: "It is finished," and I was crystallized into this little thing called Neville, where I have remained since 1946. Now I know what is in store for me when I break the bonds of this straightjacket and return to the heavenly guild, as I know my brothers are waiting for my return from this journey through darkness into light.

Now let us go into the silence.

Neville 03-07-1969

THE GAME OF LIFE

The game of life, like every game, is played within the framework of certain rules, and any violation of those rules carries a penalty. You and I are playing this game from morning to night, and should therefore learn its rules in order to play it well.

Ecclesiastes gives us this rule: "Even in your thought do not curse the king, or in your bed chamber curse the rich, for a bird will carry your voice or some winged creature tell the matter." And Mark gives us another, as: "Whatever you desire, believe that you have received it and you will." If you must believe you have received your desire in order to attain it, then you must start your game by believing it is finished. You must feel yourself into and partaking of your goal. And you must persist in that feeling in order to achieve it.

Now, another rule is said in this manner: "Cast your bread upon the water and you will find it after many days." In other words, do not be concerned as to how it is going to happen - just do it. This statement hasn't a thing to do with doing good as the world defines the word. Jesus was a carpenter. The word means one who produces from seed - as a flower, a tree, the earth.

The prophecy of the Old Testament is the seed which a carpenter called Jesus brings to birth. He comes not to abolish the law and the prophets but to fulfill them.
The word, "bread" in the statement: "Cast your bread upon the waters," means to devour; to consume. Water is a euphemism for semen, that living water which carries the sperm of man. The creative act is psychological, not physical; yet the intentions are the same. You must cast your bread upon the waters with passion! You must be consumed with the desire and literally on fire with love for its possession, for an intense imaginal act will always draw unto itself its own affinity.

Winston Churchill departed this world a very successful man; however, during his life he had many failures. Then one day he made this discovery, which changed his life. These are his words: "The mood decides the fortunes of people, rather than the fortunes decide the mood."

Let me put it this way: The game of life is won by those who compare their thoughts and feelings within to what appears on the outside. And the game is lost by those who do not recognize this law. Being consumed by anger, they see no change in their world. But if they would change their mood, their circumstances would change. Then they would recognize the law behind their world.

There are those who are depressed all day long and remain that way all of their life. I remember back in New York City, when I would see certain people walking in my direction I would want to cross the street, because I did not want to hear their depressing stories. They would spend hours telling about their wife or

husband, their children or grandchildren, and each story geared to depression. Never changing their mood, their world never changed. Seeing no change, they would not recognize a law between the inner world they maintain and the outer world of response.

But if you apply this law you can predict your future. Feel a new mood rise within you. Sustain it and soon you will meet people who embody this new state. Even inanimate objects are under the sway of these affinities. In a certain mood I have gone to my library and removed a book I have not touched in years. And when I casually open it, I find confirmation of my mood. A table, though remaining the same, will be seen differently based upon your momentary mood, for everything reflects it. It is your mood which decides your fortune, not your fortune that decides your mood. People feeling poor attract poverty, not knowing that if they felt rich they would attract wealth.

In the Book of Proverbs, it is said: "The spirit of man is the lamp of the Lord." Now, the lamp of the Lord is the light of the world. We contain that light; and nature - the genie - is our slave, fashioning the world as our mood dictates. By nature I mean all of humanity - the animal, plant, and mineral world. In fact, everything that appears on the outside is a slave of this lamp. Fashioned from within, this slave will fashion your world to reflect your thoughts; and no power can stop their fulfillment.
Become aware of what you are thinking, and you will recognize a law between your mood and your surrounding circumstances. Then you will predict with certainty, because you know certain events - being in harmony with your mood - must appear. Everything - whether a living being or an inanimate object such as a book - must appear to bear witness to your mood.

Now, in order to play the game of life, you must know what you want to replace what you have. When you know what it is, you must assume the feeling that you have it. Although your reason and senses will deny its existence, persistence will cause your assumption to harden into fact and objectify itself upon your screen of space. Play the game this way. You may think it doesn't work, but that's because you have not tried it. You may believe the idea is stupid, but I tell you: the mood decides your fortune. Believe me, for I have proved this principle over and over again in my life.

It was Winston Churchill who galvanized the Western world by putting his words into practice. In spite of the horrors and bombing in London, Mr. Churchill sustained the mood of victory, and even in the darkest days he would not waver. Knowing the mood would externalize itself around the world, he sustained the mood - while his opponents, not knowing the law, put their trust in armies and machinery of war.

Mr. Churchill's wonderful statement, recorded in the "New York Times," has proved itself to me. By simply catching the mood I have changed the circumstances of my life. Now I teach others how to do it. I invite you to ask yourself how you would feel if your desire was now fulfilled. Toy with the thought. Play with it a while and the mood will come upon you. Keep that mood by playing with the senses it evokes, and watch your world change to match your new mood.

Let me tell you of a lady I know who, in her middle sixties, had nothing when she put this principle into practice. Every morning as she soaked in the tub prior to going to her $75 a week job, she would say to herself: "Something wonderful is happening to me now." She kept playing upon the mood, toying with the feeling that something wonderful was happening. That very week she received her first breakthrough.

For thirty-odd years this lady had attended the opera, concerts, and Broadway shows, with an intimate friend. Every night they dined in some fabulous restaurant, but he had told her many times he would never give her any money. But he suddenly had a change of heart and signed over a one hundred thousand dollar trust fund to her, to be spent immediately as she so desired.

A short time later, she began to apply the law to a greater degree and he again set up another one hundred thousand dollar fund for her. Now, this lady - whose rent is $165 per month - can't spend the income she receives from a two hundred thousand dollar fund, plus her social security; but she isn't satisfied and wants more!

The old gentleman has a little hardening of the brain now and they have parted company. And, because he refuses to see her, she curses him, though we are warned: "Even in your thoughts do not curse the king, or in your bed chamber do not curse the rich, for a bird of the air will carry your voice, or some winged creature tell the matter." This lady calls me every week to tell me she is overcoming the cursing. I hope so, because other things can come into her world if she continues to do so.

The law has its positive as well as its negative side. I am not here to judge how you use the law, but leave you to practice it as you will. If you are in the habit of thinking negatively, you are not going to sustain the thought that you are all you want to be. You may hold it for a few seconds, and if it does not prove itself instantly you may deny it. But in order to play the game of life you must know the rules and apply them. And remember: as in every game, there are rules whose violation causes failure. You cannot deceive yourself, for God is not mocked; as you sow, so shall you reap.

In the world you may get away with a violation that the referee did not see; but you cannot get away from the observer in you, for he and you are one. If you know what you did, then he knows, for your awareness and the father of your world are one. You cannot deceive yourself. You cannot mock yourself. God is going to record your every violation and mold your world in harmony with your feelings.

Let me now share a letter I received from a friend. In it he said: "Last Monday night a friend asked me for help, so that night I spent a half hour imagining I heard the words he would say if his desire were realized. Just before I awoke the next morning, the friend's wife appeared in my dream and thanked me for my help.

"Then Tuesday evening, while enjoying some music in my living room, my friend appeared in reverie. Speaking with authority, power, and joy, he used the identical words I heard when I imagined him confirming the fulfillment of his desire, and I felt the thrill of completion."

It is my hope that confirmation will come in the immediate present, and my friend will hear the man tell him in person of the fulfillment of that imaginal act which was set on fire by his friend. Now, in another part of his letter, my friend said: "In a dream I entered a hotel lobby, registered at the desk, and asked to be called at 7:00 o'clock the next morning. As I watched, the man marked a bold seven over my name on the card; then I awoke."

This is a marvelous vision, as seven is the numerical value for spiritual perfection. It also has much to do with gestation and incubation. In the insect and animal world, I am told, that 280 days is a multiple of seven. We know that a hen's egg, if properly incubated, takes 21 days - again a multiple of seven. Here we find birth has multiples of seven, but in his case it is incubation of spiritual perfection.

Another lady wrote, saying: "I saw myself lying in bed, ghastly pale as though dead. Suddenly a giant of a

man rose out of my body."

Let me tell you the story of a wonderful artist, who was also a mystic. His name was George Russell, but you know him best as A.E. He said: "I will tell this vision, but where it happened I will not say. It was a vast hall with the columns made of living opal as though the colors of dawn and evening had blended into something alive.
Between the columns were thrones upon which fire-crested kings were seated. One wore a crest of the dragon, another, plumes of fire. In the center a dark body was stretched out on the floor as though in a deep trance. At the far end of the hall, on a throne higher than the others, sat a being with the sun's glory shining behind him.

As I watched, two crested kings rose, and stretching their hands over the body on the floor, sparks of light came out of them. Suddenly a figure as tall, as majestic as these fire-crested kings rose out of that dark body. Looking around, he recognized his kin and raised his hand in salutation. Then they leaped from their thrones, raised their hands in the same wonderful greeting and - like brothers - walked toward the end and disappeared into the sun."

Each vision is a foreshadowing of what will take place. A.E. perceived him as coming from another, while this lady saw him as coming from her own being. They are both adumbrations of a wonderful event which will take place in everyone; for that crested king, who is the Son of God, is housed in all.

It does not matter whether the body be that of a woman or a man, or what the pigment of the skin may be; within each one of us is the Son of God, who - radiating his glory and bearing the express image of his person - is the great lamp of the Lord. And one day this majestic being will rise out of your garment of death, and you will enter the land of life.

But while we are here, let us learn the rules of the game of life and play it. Life itself is caused by the assemblage of mental states, which occurring creates that which the assemblage implies. My friend mentally heard the words he would hear if his desire for his friend were fulfilled. Its assemblage, occurring within him, created the event to be played out in the game of life.

After you have assembled your mental state and allowed it to occur within you, you do not have to repeat the act. You cast your bread upon the water the moment you felt relief. Although you do not have a physical expression in a sexual manner, relief is possible; and of all the pleasures of the world, relief is the most keenly felt. When someone you dearly love is late, you anxiously await that key in the door. And when you hear their voice, your relief is keenly felt. That is the same kind of relief you will have when you have imagined correctly.

If you find it necessary to recreate the act every day, you are not casting your bread upon the water. You may imagine over and over again, but you are only going to impregnate once; and if you reach the point of relief, your bread has been cast upon the water to return, perhaps in the matter of an hour. I have had the phone ring - minutes after I have imagined it - to hear confirmation that it has happened. Sometimes it has taken days, weeks, or months; but I do not repeat the action once I have done it and felt the feeling of relief, for I know there is nothing more I need to do.

Learn to consciously play this game of life, for you are unconsciously playing it every day. I am sure the

millions who are on relief feel the government owes them a living; but there is no government, only we who pay taxes. The government has no money and can only give what it takes from our pockets. Those on relief are complaining, claiming they are not getting enough out of our pockets, and that mood persists throughout their day.

Their mood never varies, so they see no change and recognize no law between the mood they are sustaining and the outer world they dislike. If they were told that their mood was causing the phenomena of their life, they would deny it. No one wants to feel that he is solely responsible for the conditions of his life, yet there is no other cause. God is the only cause and he is man's own wonderful human imagination.

When I speak of imagination I am referring to God in you, of which there are two sides: imagining and contacting. Contacts are what imagining is all about. When you imagine, you contact a feeling, and the feeling you imagine, you create. You are the same God who created the world and all within it, but while you are clothed in a garment of flesh and blood your power is keyed low.

I do hope you understand the rules to the game of life; and - because there is a positive as well as a negative rule - I urge you not to curse anyone. Ecclesiastes used the words "king" and "rich" because they are the ones most often envied. A person need not be a millionaire, however, to be envied. He could simply be a little bit better off than another. Someone could live in a better neighborhood, pay more rent, maybe even go to a better restaurant, or buy better clothes, to be envied. So we are warned not to curse the king or the rich in our thoughts, for they cannot be concealed, as all thoughts are completely one; and by a law divine they mingle in one another's being.

Awareness seems to be scattered, as everyone on the outside is aware. But no one needs ask another to aid in the change of his world if he changes it on the inside. If another is necessary to bring about the change, he will - with or without his consent. You do not have to single out the individual to play the part in bringing about the change you have imagined. He will play his part if necessary because we all intermingle. All you have to do is stand at the end, from within.

I remember visiting my family in Barbados, when I was told I could not leave the island for seven months; but I wanted to leave on the next boat out. To me, being on that boat was my end; so - while sitting on a chair in my parent's home - I entered the boat in my imagination and viewed the island as I was departing. I did not know how I would get on it, but a week later when the boat left the island I was there. This I know from experience.

In your desire to go anywhere you must first go there in your imagination, and even those who may deny your request will aid you when the time is right. I got out of the army that way. Knowing I wanted to be honorably discharged and in my apartment in New York City, I slept as though it had already happened and I was already there. Then my captain - who had previously disallowed my discharge - had a change of heart and aided in my release. Anyone can do it. This game is easy to play and can be lots of fun in the doing. Think of an object you would like to hold. Think of a place you would desire to be. Then find an object in that room and feel it until it takes on sensory vividness.

Don't make it a lamp, but that lamp; not a table, but that table. Sit in that chair until you feel the chair around you. View the room from that chair and you are there, for you are all imagination and must be wherever you

are in your imagination. Now, cast your bread upon the water by feeling the relief of being there, and let your genie - who is your slave - build a bridge of incident over which you will cross to sit in that chair, hold that lamp, and touch that table.

In Genesis, the story is told of Isaac - who was unable to see, but capable of feeling - calling to his son, Jacob, saying: "Come close my son that I may feel you. Your voice sounds like my son Jacob, but you feel like Esau." At that moment Jacob - the imaginary, purely subjective state - possessed the qualities of Esau, the objective world. So Isaac gave the imaginary state the right to be born.

As Isaac, you can sit quietly and with your imaginary hands you can feel the difference between a tennis ball, a baseball, a football, and a golf ball. If they are nothing (because they are subjective and not objectively real to you at the moment) then you could not discriminate between them. But, if you can feel the difference between these so-called unrealities, then they must be real, although not yet made objective to your senses. The moment you give them reality in your mind's eye, they will become real in your world.

Try it just for fun. Take an object and thank the being within you for the gift. Then thank the one on the outside, for within and without are vicarious, as is life; for by observing an odor, a look, or a feeling within, you will discover you are life itself.

Yes, life is a game. Paul calls it a race, saying: "I have finished the race, I have fought the good fight and I have kept the faith." I call it a game. Both are competitive; but the opposition is with self and not with another, for there is no other. Do not try to get even with another. Grant him the right to use the same law to achieve his goal, even though it may be similar to yours. The knowledge you share will never rob you. Simply determine your goal. Feel you have achieved it and cast your bread upon the water. Then drop it and let the game of life be fulfilled in your world.

Now let us go into the silence.

Neville 10-13-1969

THE FREE MAN

Paul was the first man in history to be set free. His letters, forming a quarter of the New Testament, were written approximately thirty years prior to the four gospels, Matthew, Mark, Luke, and John. His 1st letter, chronologically speaking, was to the Galatians and began in this manner: "Paul, an apostle - not from men nor through man, but through Jesus Christ and God the Father who raised him from the dead." That statement, if understood, tells the entire story of salvation.

An apostle is one who is sent on a mission. Paul's mission was to tell the story of salvation from experience. In this same first chapter he makes this confession: "I will have you know, brethren, that I did not receive this from man, it came through a revelation of Jesus Christ."

Paul doesn't deny that he heard the story from others, just as you and I have. My mother taught me the story of Jesus Christ as secular history. She died believing that one little individual lived and died two thousand years ago. That's how she was taught by her mother. Throughout the ages men have heard the story told in that manner. So Paul heard it from others, but questioned if that was what the prophets intended, because the only scripture was the Old Testament.

When told of a miraculous birth, a resurrection, and ascension of one who dared to claim he was God the Father, Paul rebelled against the idea - until one day, in shocking suddenness, the mystery of Jesus Christ unfolded in him. Having experienced this pattern of salvation, Paul insisted in defending his interpretation of the story.

Paul tells you who he is, by saying: "When it pleased God to reveal his Son in me..." Some translations record the preposition as "to," but it is not "to," but "in" - for Luke tells us that "No one knows who the Son is except the Father and no one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him." Paul confessed that God revealed his Son in him, therefore he must be God, for only God the Father knows his Son.

John tells us that: "No one has ever seen God, but the only begotten Son who is in the bosom of the Father, he has made him known." Knowing who he is because of his revelations, Paul claims: "Am I not free? Am I not an apostle? Have I not seen Jesus, our Lord?" Now, you can take that statement two ways. Paul actually saw the Risen Lord and became what he beheld when the union took place. And because of his experience he could say: "I will tell you a mystery which has been hidden for ages and generations." It is the mystery of Christ - the image of the invisible God in you - that is your hope of glory.

When Paul wrote his words there was only the one scripture, which was the Old Testament; so we turn to

the 17th Psalm and read these words David spoke to the Lord, saying: "Keep me as the apple of the eye and when I awake I will be satisfied in seeing your form." The phrase translated "the apple of the eye" literally means "the little man of the eye." Look into the pupil of any man's eye - be he good or evil - and you will not see the man, but yourself. So the Lord, looking into your eye, sees his own reflection.

Having hollowed out the eye to form a pupil that could reflect, God can only see himself in its darkness. Now, be faithful, O Lord, to the vision you saw when you said: "Let us make man in our image." Looking into your eye, God sees only himself, and keeps the heavenly vision, no matter what furnaces he puts you through in order to bring himself out as a living being.

Paul realized after the experience what David meant when he said: "Keep me as the apple of the eye." God, forever beholding himself, does not see the outer you. He sees only the inner man, the same image he saw when he looked at me. No matter what color your outer skin may be, when God looks into your eye he sees only that which he is going to bring out. Having buried himself in you, he will bring out of you the being that he is, endowed with all the power and wisdom that he is and clothed in his body of infinite love.

You may be a violent, horrible creature here; but when that one is awakened within you, you will come out as God, and God is love! This I know from experience.

Now, Paul does not tell you that, having had the experience, the remaining years will be pleasant. No. His story is one of horror. He was imprisoned, shipwrecked, beaten, and left for dead. Don't think that once you have experienced scripture you are in any way set free from the horrors of the world, for you are not.

You will still go through them until the very end, but you will know that when you take off your garment of flesh (your cross) you are set free to radiate and reflect the glory of God, knowing yourself to be the express image of his person. Everyone, individualized without loss of identity, will wear the form of God and possess the power of God, the power to assume any shape or form. Then you will be called and sent on a mission as Paul, an apostle and a free man.

Paul was first known as Saul, which means "ask for," as Saul was seeking the cause of the phenomena of life. His name was changed to Paul, which means "the little one." He is the Jacob who is so small you question how he can stand. Look into the pupil of the eye of anyone and your reflection is so small you wonder how it can stand. But Jacob is changed to Israel, which means "the man who rules as God." Not like a god, but as God. Seeing only himself, Jacob - the supplanter - awakens as Israel and rules as God.

God's purpose cannot fail, for "He has made known unto me the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time." Paul discovered through revelation that Jesus Christ is a plan which is contained in man. The plan is not outside of you, but within; and when it unfolds it is man, for you are man. Paul shared his revelations to the best of his ability. We only have thirteen of his letters. There may have been more, or he may have taken those into his confidence who did not record his words; but I am quite sure that he had the identical plan which unfolded in me. It's the same story, for there is only one plan. And when the time is fulfilled, that plan will erupt in you, and you will discover you are the Lord God Jehovah.

Paul as a person is not named in any non-biblical source in the first century; yet it is recorded in the Book of

Acts and in his letters that Paul was charged, brought before the governor, and imprisoned. Speaking to King Agrippa, Paul said: "I was not disobedient to the heavenly vision." Then he asked the question: "Why should any of you think it incredible that God raises the dead? Now I stand on trial for hope in the promise made by God to our fathers through his prophets." Yet Paul is not recorded in any works of the first century outside of the Bible. So, you see, Paul is no more a person than Jesus Christ, Abraham, Isaac, or Jacob. These are simply names of eternal states of consciousness; and when you reach the state of Paul, the mystery of Jesus Christ will unfold within you and you will be set free.

At the present time you are Jacob, the little one - the image God sees reflected in the pupil of your eye as he beholds himself. God does not see the outer you. He only sees the heart, the inner man who is himself. It is that inner man who is born - not of blood, nor of the will of the flesh, nor of the will of man - but of God. And what is born? A savior who is Christ the Lord. "I am the Lord, your God and besides me there is no savior." So when a savior is born it has to be the Lord God Jehovah, whose name forever and ever is I AM.

When I had the experience, I felt myself waking to find myself in a holy sepulcher, the skull where I was buried. I came out without loss of identity to find the symbol of my birth before me. I have now experienced everything recorded in scripture and am sharing my experiences with the world, to encourage those who will listen to believe in the eternal story and repudiate all authorities, institutions, customs, or laws that might interfere with their direct access to their God. No one can aid you towards that image, for it is already in you. That is what God is beholding. You don't need any authority, be he called a pope, archbishop, rabbi, or priest to lead you to yourself. One day you will awaken as God, and since there is only God in the world everyone will have the experience of knowing that he is God

This eternal story is true. It is planted in you and its eruption will interpret the Old Testament, which is an adumbration - a foreshadowing which cannot be understood until it happens in you. Paul never understood the Old Testament until its promises fulfilled themselves in him. He thought he had to abide by the dietary laws and ceremonies externally, when it does not matter what is done on the outside. If you never see the inside of a church or meet any so-called holy man, it will not matter; for nothing must come between you and your God, and when you find your God you find yourself.

Now God has a son called David, who is the result of his journey through the fires of experience in this world of death. When you see David you will know how true the words are, when he said: "I will tell of the decree of the Lord. He said unto me, 'Thou art my son, today I have begotten thee,'" for when David stands before you there will be no uncertainty as to your relationship. And you will say, with Paul: "When it pleased God to reveal his son in me I conferred not with flesh and blood."

To whom would you turn for an interpretation of an experience, when there was no uncertainty in you as to what had happened? So Paul went into Arabia and contacting no one, he communed with self on his fantastic revelation. Here is one who was of the seed of Abraham, the tribe of Benjamin, a Pharisee of the Pharisees. Paul kept all the laws externally but did not understand them until it pleased God to reveal his Son in him. And because no one knows the Son but the Father, when the Son appears the one beholding him is his Father and knows it.

When I saw David, I knew him more surely than I do my physical children. In this world a father is told that he sired a child. He believes his wife, and maybe the child resembles him, but he has no certainty that it is

really his. And the woman, if she is asleep during delivery, doesn't know whether the child she takes from the hospital is hers or some one else's. But there is no uncertainty as to the relationship between God the Father and his Son David. None whatsoever.

When it pleased God to reveal his son in me, I knew who I really was. Prior to that moment I did not know. I thought I was a little man, born of a certain woman, sired by a certain father in this world. I was taught to believe in the historicity of Jesus - first by my mother, then my teachers and the traditions of the church.

I thought it happened two thousand years ago and was not related to this age, yet I tell you the story of Jesus Christ is contemporary. It is taking place, for God came and comes into human history in the person of Jesus Christ, who is the pattern of salvation. This pattern was buried in Man the moment God beheld himself as the apple of the eye. He is going through the furnaces now and may be kind or unkind. "How long, vast and severe the furnaces before he finds the Father are long to tell." No one knows how long it will be before that moment in time when David will appear to reveal the Father to himself.

It is the Father's memory which returns when he awakens from the dream of this world. God is dreaming here, caught up in a reality that is his own creation, be it good, bad, or indifferent. "Arouse thyself, why sleepest thou, O Lord! Awake! Do not cast us off forever." God is the sole author of your world and all within it, although what is happening may frighten you, as it appears to be outside and beyond your control; for you are the dreamer, dreaming your life into being. You are God, conjuring everything in your world, and everything has a symbolic significance for you if you could interpret it.

The story of the Bible begins as a vision of Isaiah, Obadiah, and Ezekiel. These are all visions, spelling out how God became Man that Man may become God. Everything is the unfolding of God, and he is unfolding in you, as you. You are not some little thing on the outside that is cast away, but God himself, dreaming both horrible and lovely dreams while clothed in your bodies of flesh. But one day you will awaken from the dream to find yourself clothed in the human form divine, the immortal form of love, which is God himself.

Yes, you are human and God is Man. Let no one tell you he is not. "Thou art a Man, God is no more. Thine own Humanity learn to adore." Humanity is the cross God wears. There never was a cross of wood made from a tree, for the tree is in Man. Let our scientists search through nature to find that tree, for their search will be in vain, as the tree where God is crucified is in the human brain.

That's where God will rise as you, and where his only begotten Son will stand and call you Father. This heavenly, eternal youth has no mother, for in the resurrection there is no Greek, no Jew, no bond, no free, no male, no female. As a male or female you are a divided image. But as Man you will fulfill scripture.

Now, the basis of Paul's authority is experience. He experienced scripture. The Bible makes no sense when read as secular history, but it is an open book when experienced. Man is capable of doing, has done, is doing, and will continue to do everything recorded there until he awakens from the dream of life. And - as he promised himself - one day he will awaken as God the Father, yet he will continue to be in bondage to his little garment of flesh and blood. Then he, too, will cry out: "O King Agrippa, why should it be thought incredible that God raises the dead?
Is this not the promise that God made to our fathers through the prophets? Why am I standing before you chained as I am? Would that you were all as I am, minus the chains." Although knowing what he had

experienced, Paul continued to wear the body of limitation and weakness upon which he was still crucified. But he knew that when it was taken off it would be for the last time. Then he would come into his glory by radiating and reflecting God, knowing he was the express image of His person.

Paul, like all the other characters of scripture, is an eternal state through which Man passes. In the beginning of time you heard the gospel and entered the state of faith called Abraham. Paul makes this statement: "The scriptures, foreseeing that God would save the Gentiles (called heathen) through faith, preached the gospel beforehand to Abraham." Then he makes this comment: "The story of Abraham is an allegory."

Now an allegory is a story told as if it were true, leaving the one who hears it to discover its fictitious character, learn and apply its lesson. Paul continues by saying: "Abraham had two sons, one born into slavery and one born into freedom."

If Abraham's story is an allegory, and the Book of Matthew begins with these words: "This is the genealogy of Jesus Christ, the son of David, the son of Abraham," - what is the story of Jesus Christ and David, but an allegory! You cannot begin with an allegory and arrive at something called reality, as all ends run true to origin. If the origin is an allegory, its end must be an allegory.

"See yonder fields?
The sesame is sesame, the corn is corn
The silence and the darkness knew,
And so is a Man's fate born."

If the story of Abraham is an allegory, let us discover what we are being told. There are two births: The first is a garment of slavery which comes from the womb of a woman. The second is a spiritual birth which comes - not from blood, nor of the will of the flesh, nor of the will of man - but of God. As these bodies begat themselves so God begets himself. One is the birth into slavery, and the other the birth into freedom.

Paul is the first Man to be set free, and everyone will be Paul, for everyone will be set free by the identical experience. "Creation waits with eager longing to be set free from its bondage to decay any obtain the glorious liberty of the sons of God."

We are all God's sons, who collectively form that one being who is God the Father. Every child born in this world is a garment worn by a son of God, as told us in the 32nd chapter of Deuteronomy: "He has set bounds to the peoples of the earth according to the number of the sons of God," and it takes all the sons to form the Father.

The word "Elohim" is sometimes translated God (singular) and sometimes gods (plural) as in the 82nd Psalm: "God has taken his place in the divine council; in the midst of the gods he holds judgment. Then God turns to the gods and says: "I say, 'You are sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes.' "

We are the gods who descended into this fabulous biological experiment. This world is the only spot that could cradle such an experiment. Taking upon yourselves the limitations and weaknesses of the human flesh, God is redeeming his sons, one by one, until all are redeemed as the Father. There is only one Father and

only one Son. You, the Father, accepted the experience, the result of which is your Son, personified as David.

Having had the experience, I - like Paul - do not deny having heard the story of scripture from my mother and at school. In fact I was beaten for misquoting the Bible, which I had not done. In our little island of Barbados, corporal punishment was allowed, and our school master beat me until blood poured for quoting the words: "Take up thy bed and walk," when his translation read: "Take up thy couch and walk." He was a sadist, and to satisfy his own sexual pleasure he took a cane that could be bent into a circle, made me lean over a chair, and beat me unmercifully.

When my father learned what the teacher had done, it took all of the family and the neighbors to restrain him, because he intended to kill the man; but one year later the man killed himself. I was taken out of school that very day, but the Book of God was driven into my mind.

I tell you the Bible is the only true book. All other books are based upon theory. Today's theory as to the age of the moon will change, for our men of science are constantly devising new hypothesis upon which to experiment, and therefore are always modifying their little concept of life. But you and I have no need to change, for we have found the truth as our own wonderful human imagination.

I tell you, God (your imagination) is the only reality. He is the dreamer in you, and you and the dreamer are one. That one is God the Father. Jesus Christ is a plan God devised to awaken his sons and set them free from this world of death to return to the world of eternal life.

Now let us go into the silence.

Neville 3-5-1963

THE FOURFOLD GOSPEL

As you know, and I think you do, the Bible is a mystery. A mystery to be known only by revelation. As I told you in the past, a mystery is not a matter to be kept secret but a truth which is mysterious in character. The four Gospels are the flower of the entire Bible. Everything that was promised Israel, as we have it recorded in the 39 books of the Old Testament, came into flower – in the fulfillment of the four Gospels. But even to this day, 2000 years later, many women came seeking, - in the Bible, - for the Christ of whom the prophets spoke and whose coming is told. As we are told, the prophets who prophesied of the grace that was to be yours inquired and searched about that salvation. They inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory, but they could not find him. They are all looking for a man, and today the whole vast Christian world turns to a man. Those who deny it think in terms of a man that they deny, but they do not know the Christian mystery.

Paul makes the statement: "From now on we will regard no one from the human point of view, even though we once regarded Christ from a human point of view we regard him thus no longer." Yes, even though I once thought of Christ from a human point of view I think of him so no longer. It is something entirely different.

To understand this mystery we have to find the root, and that is in the Old Testament. What did they promise? They found it in the Messianic Book, - Isaiah 11:1-3, - one of the many chapters – but this one is prominent. "There shall come forth a stem from the stump of Jesse and a Branch will go out of that root, and the Spirit of the Lord shall be upon him: The imagery turns from a root, - from a Branch, from a stem, into a man. "And the Spirit of the Lord shall rest upon him; the Spirit of understanding, the Spirit of Knowledge, the Spirit of Counsel, the Spirit of the fear of the Lord." All these will be upon him. "And he shall not judge by what his eyes see, or desire by what his ears hear." So here, something is said about a Branch, something is said about a stump out of which the Branch will come. We search the Scripture and we find in the Book of Daniel: "And the king said: 'I beheld in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven. He cried aloud and said this,' 'Hew the tree down, cut off its branches, strip off its leaves and scatter its fruit. But leave the stump.'" Do not disturb the stump. And now he turns from the imagery of the tree with its branches, leaves and stump, to that of a man. "Let him be watered with the dew of heaven," speaking now of the stump, - and it becomes now a man. "Let him dwell with the beasts of the field. Take from him the mind of a man and give to him the mind of a beast. And let seven times pass over him until he knows that the Kingdom of Heaven, or the Most High rules the kingdom of men, and gives it to whom he will." And you ask: "What is it all about?" This is the prophecy that is fulfilled in our Gospel.

The word Jesse means "I AM". It is called "The stump of Jesse." The word "I AM" which we call Jehovah, - the name of God. In its root meaning means "to fall" or "To cause to fall." The only Being that fell, - this tree of life, - is God Himself, and for us God fell. He sacrificed Himself to redeem us, to give us life in ourselves. The mystery of life through death, - the death of God, - is that stump. So I am this branch. Now we turn and study the word "Branch". The stump is "I AM". The Branch comes out of the stump of Jesse.

The first presentation is in Matthew. Matthew presents the Lord as a king. So where is the Branch identified in the Bible as a king? You find it in Jeremiah 23:5: "Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king." So here we find the presentation of this Branch, which is not a tree, - we see now it is a man. Here he is presented as a king. So Matthew gives him the genealogy of a king. He comes down through the royal line. Matthew begins the book: "This is the book of the genealogy of Jesus Christ, the son of David." David is the source of the dynasty. The first king of Israel was Saul, chosen by the people, but Jehovah rejected Saul and chose David, and David is the first king of Israel, as chosen by God.

This is the book of the genealogy of Jesus Christ, son of David. When I trace the genealogy of a king I must always begin at the source of the dynasty and come down and finish with the king. When I trace the genealogy of a man, I begin with his father and go back as far as I may; but not with a king. You do not say: "This is king so and so, the son of so and so." You go right back to the source of the dynasty then you bring it forward and it culminates in the king himself. That is how we get the genealogy of a king. That is what Matthew does in presenting the Lord as king to fulfill Jeremiah 23:5.

Mark presents him as a servant, therefore there is no need for a genealogy. The perfect, the ideal servant. So God is now presented as a servant. And here, - where is the branch of the servant? Zech. 3:8. "Behold I will bring forth my servant, the Branch. All this is prophecy, it hasn't brought him forth, he is bringing him forth. So, Mark does not have a genealogy. Who are you? "I am the servant of the Lord." Well, that's good enough. If you are the servant of the Lord there is no need for any further credentials. So his credentials are simply his position in life as the ideal servant, - that's Mark. In Mark 10:5 he makes this statement: "I come not to be served but to serve." He is the servant.

Luke presents him as the ideal man, - Jehovah's man. Where is the Branch concerning it? Read Zech. 6:12. First of all Isaiah claims it in the 40th Chapter: "Behold the man". He doesn't use the word Branch, but Zechariah to fulfill the prophecy brings in the Branch: "Behold, the man whose name is the Branch." So, Luke presents him the ideal man and should have a genealogy. When you read the two genealogies in Matthew and Luke they differ.

At the beginning of David, the king, they part, and David's older son, Nathan becomes the line through which Luke takes Jesus Christ. His younger son Solomon becomes the one he takes bringing him into a king. Here you find a complete different genealogy for fourteen generations and another fourteen following them. Here you have these many generations where they are entirely different background and people think you can't be telling the story of the same person, but people don't know the mystery. You are presenting not a person, you are presenting, not a man, you are presenting something altogether different. Christ is not a man, a king, a servant. Christ that saying, is a series of mystical experiences through which God reveals Himself for the salvation of man, - that is Christ.

The whole vast New Testament is based upon the assumption that a certain series of events happened in which God revealed Himself in action for the salvation of man. Did they happen? We are told in the Scripture they did happen. I claim the evangelists were telling their own story, as told us in the end of Luke: "And they told what had happened." Moffitt takes that phrase and describes it and translates it; 'They related their own experience." They are relating a series of mystical happenings in the soul of the individual where God revealed

Himself in these actions for the salvation of that individual. So, Luke presents God as the ideal man: "Behold, the man whose name is the Branch." He must have a genealogy and this goes all the way back unbroken to Adam, the son of God.

John, on the other hand, presents him as God Himself, - no need of a genealogy. Now, this you find is Isaiah 4:2. "And the day is coming," it's always in the future, it's all prophecy, - "When the Branch of Jehovah will be beautiful and glorious." And men are still looking for this Branch to flower in some mighty conqueror who will come and save humanity from the tyrants who are loose in the world. He doesn't come that way. They denied he was a king because they did not read carefully. "My kingdom is not of this world." They are still expecting him in some way to entrench himself in the world and establish a kingdom; and reveal what they believe to be David's kingdom, - and all these must be spiritualized.

All the characters mentioned as his background, his genealogy, are states of consciousness. Here it begins: "This is the book of the genealogy of Jesus Christ, the son of David." The very end of the genealogy Joseph's father is called Jacob. Matthew 1:17 and two verses on the 20th verse: "The angel of the Lord appears unto Joseph in a dream and says: "Joseph, son of David, do not fear to take Mary your wife." Three verses before it is said in the genealogy that his father was Jacob, and just a few verses down the angel of the Lord addresses him as "Joseph, son of David." Here in the genealogy Joseph is called the father, and the genealogy begins with "Jesus Christ, son of David." Don't you see it? You have to spiritualize all of these characters. They are states of consciousness. They are not persons any more than Jesus Christ is a person. Jesus Christ is that series of events unfolding like a tree in man for the salvation of that man in whom this series unfolds. But man cannot think that way if he wants to personify it and put it in a wall, or in some little hole and do something with it. And it isn't that.

So, here in Mathew we find the presentation of God as a king. In Mark he is presented as the ideal servant. In Luke God is presented as the ideal man and in John – God Himself. So in John he speaks and calls Himself constantly "I AM". "I am the vine; I am the way; I am the truth; I am the resurrection; I am the door." All through he is emphasizing who He really is, the Being that you are. But the series of events, I promise you, will unfold within you. When they unfold within you, you know who you are, and you could no more keep it to yourself than the evangelist who experienced Christ could have kept it to himself. They couldn't. Having experienced Christ, they could not keep their experience of Christ to themselves, so they told it.

Now let us show you what Luke tells us in his own words. Why they translated it this way I do not know. Luke begins his book: "Inasmuch as many have undertaken to encircle a narrative of the thing which have been accomplished among us, as it was revealed to us by those who were eye witnesses from the beginning, it seemed good to me also, having observed closely for sometime past." Now that phrase, "For sometime past", is a translation of the Greek word Zecharias, which means "from above". When it is used in the 3rd chapter of John it is used "From above", when he said to Nicodemus: "You must be born from above. Except you be born from above you cannot enter the Kingdom of Heaven." Yet here in the book of Luke the same words, no alteration, the identical word is translated in this phase: "For sometime past." So he is telling you if you go back to the original tongue where he got it. "Having observed all things closely from above it seems good to me also to write an orderly account to you Theophilus, - a lover of God, one who seeks God, - and he is telling him where he got it. He is not making any claims that his arrangement is a greater chronological arrangement of the false material. What he is telling us is he got it from above and he is going to write it in an orderly arrangement which he claims is a better arrangement, better understood by man. So he

begins with a birth and he ends, for man's sake, with a crucifixion.

That is not the way in which Luke got it, for Luke is not his name. All this is anonymous. Whoever calls himself Luke did not receive it in that order. But he thinks it is a better arrangement to be understood by mortal mind, until they themselves have the experience. So, what the Gospels are telling us, believe it. Believe it for the works' sake.

Now he tells us how to prove the Law of God and in proving the Law of God you may believe his Promise. Then he tells us what to do about the Law of God: "Ask anything in my name" – don't forget the name, - the name is "I AM", - "And it will be done unto you." Don't call it by any other name, and when you call upon my name, call with my name. Don't say: "In the name of 'I AM'" Just declare yourself to be "I AM". I am what? You name it. Whatever you want to be just name it, but call with my name. So, call "I am healthy, I am lovely, I am loved, I am anything you think lovely in your world, call upon it by calling with the name.

Then he tells them: "I come to testify of things that I know and that I have seen. If you will not receive the testimony that I bring from things of earth, how will you receive the testimony of mine if I tell you of things of Heaven."

Let me give you a vision of mine that happened many years ago to show you how it was revealed to me long before it began to awaken in me. Just like the vision of the 4th of Daniel, only in my case it wasn't a tree. But just as he starts off the vision: "The visions of my head as I lay in bed." Suddenly I saw this fabulous field, and consciousness followed vision and I entered the field. It had no limit, it was infinite. At first I thought them to be flowers, long tall flowers like sunflowers. As I approached them they were not flowers, they were all rooted like a flower into the earth; but they were human faces, everyone was a face. As I came upon them they moved in concert as though someone led them in some orchestra, and they all moved and bent over. If one smiled they all smiled. They all did everything in concert. While I walked among them admiring these beautiful human faces, that were anchored like a flower, I realized right at that moment that I, - not comparable to them in beauty, - nothing in that rhythm and yet I enjoyed greater freedom, limited as I was, than all of them put together. They moved in concert and I had freedom of movement even though my motion was not in harmony. I had freedom of choice even if I made the wrong choice. I could choose evil, they could do nothing. They could do nothing of themselves. And I realized that with all of my limitations, I was greater. I could make a mistake and they couldn't. I could actually move without the consent of another; they couldn't. And beautiful as they were, I realized how much infinitely greater I was, limited as I was, because I was detached from that field. And I thought in the depths of me that at one time I must have been one of that orchestra. And God in his infinite mercy, fell with me, and then took up residence in me.

Then seven times had to pass over me, the fiery ordeal. I had to be given a human face, - "Take the mind of man from him and give him the mind of a beast." Let him know this was the beast of the field. "Sever everything from him; cut off the branches, strip the leaves, scatter the fruit but don't disturb the roots," – and the root is God Himself. That is Jesse. But, "Seven times must pass over him until he knows that the Most High rules the kingdom of men and gives it to whom He will." And He gives it in that moment that He gives us Christ; and Christ is that series of mystical experiences taking place in the individual soul, for the soul's salvation.

I can see that field of flowers now, perfectly beautiful human faces, - not a blemish, everything perfect,

everything in perfect rhythm as if some invisible director directed them. You and I were once part of that harmony and then the harmony became broken for our salvation, and we descended because God descended with us. He didn't push us out. The word He Vau He means "to fall" and that is the root of the verb Yod He Vau He, which we call Jehovah, the great sacred name. The name by which all things are made.

So, Matthew, Mark, Luke and John presents this mystery of the Branch. I tell you it grows in us. As Blake said: "The Gods of the Earth and the Sea sought through Nature to find this Tree, but their search was all in vain, there grows one in the human brain." And that tree is turned down. If you saw the human being and take off the skin and see just the nervous system, it is just like an inverted tree. Where the brain is, is the root, and the whole tree grows down. But that tree is going to be turned up, and one day you will see it turned up and there will be a complete severance of your being, called the "Curtain of the temple", - and then you, that was living down not even knowing it, will be turned right up and all the currents of eternity are now reversed in you, and from then you grow up.

The vision I had of this many years ago startled people. I first told it in San Francisco. Why the reaction was horrible. Yet the Book of Mark, speaking of the servant of the Lord, who is the Branch, speaks of it. When the Lord opened the eyes of the blind man and said: "What do you see?" He said: "I see men like trees walking." There it is: "I see men like trees walking." That night I had this vision of the majesty of man when he is turned up. You will think, "How can I be a tree?" The beauty, the joy when you see it, - something altogether different; but how can you describe it? You can't describe it to the satisfaction of anyone because who wants to be a tree? And yet, here inverted, - and we are called the Branch. Don't forget it. "And there shall come forth from a stem from the stump of Jesse," from the stump of "I AM", "and a branch will grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. (Isaiah 11:1-3) "Fear" means "the reverence of the Lord."

Again these same four, Matthew, Mark, Luke and John is revealed to us in a strange way when the child is given a name. Isaiah 9:6. "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called Wonderful Counselor." Two entirely different experiences; - a child is born, a son is given. Don't put a comma between Wonderful and Counselor as so many Bibles have. Bear in mind there were no punctuation marks in the ancient Hebrew, not even breaks or paragraphs, it is all continuous. There are four names given in keeping with the fourfold Gospel. "His name shall be called; Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." There are four titles.

Wonderful Counselor, - that is Omniscience itself. You can add nothing to a Being who is completely awake; they would not have the automatic answer. So, here is Omniscience. Mighty God, - Divine Omnipotence. That is when the third title comes. Then, Prince of Peace, that is at the very end when you are about to take off the garment for the very last time, as told us in the book of John. "My peace I leave with you, not as the world giveth, give I unto you." He gives us peace that is beyond understanding. You can't disturb that peace for he is the "Prince of Peace." He is an "Everlasting Father", - he is Father forever. "When you see me you see the Father." "Almighty God." – A might beyond the wildest dreams of anything you have ever seen. And when you see that Might you see it personified as a man. You look into his eyes and you see might as you have never known it before – and it is a man. Then "Wonderful Counselor". He promises he will send the Counselor. When he withdraws he will send the servants who have the understanding to follow him as he

reveals what happened to him.

So when you read the Gospels, whether it be Matthew, Mark, Luke or John, do not see a man walking through the pages, see the magnificence of Christ the Branch unfolding in you, and it takes root. There will come out a root from that stump. How does it take root? Well, you first hear the story and you believe it. Then the Word is planted. When one believes it, he has accepted the Word. The Word as translated in the Book of John is called Logos. "In the beginning was the Word," that is the Greek Logos: "And the Word was with God and the Word was God." That is really the translation of the Hebrew which means "The word of God, which contains within itself the power of it's own expression." That "Word" in the first verse of the Book of John is Christ. "In the beginning was the Word and the Word was with God and the Word was God."

Now turn to Isaiah 55:11. "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purposed and fulfill that where I sent it." So the word when it comes is The Word called Christ. I tell you the story, believe it. The minute you believe it you have accepted it, it has fallen on fertile ground. It will then take root; and the word contains within itself the power of it's own expression. The whole vast program of God for man's salvation is contained in that Word, "the seed", and it falls upon man and man hears it. He either believes it or he rejects it.

Here we move across the world and seven times pass over us until one day we hear it with acceptance and then the little root takes place in that stump of Jesse, the stump of "I AM." Then out of it comes the Branch, and then the Spirit of the Lord descends upon him. From then on he moves and you can't stop him. You can't earn it, - accept it. Believe the story as it was intended when you first listened; completely misunderstood through the centuries.

He tells it of a certain individual who was born in a strange way; raised in a strange way and died a horrible death. That's not the story at all. If I would comfort you with the death it is Romans 6:5: Here we are told: "If we have been united with Christ in a death like his, we shall be united with him in a resurrection like his." He uses the past tense when it comes to death, the future when it comes to resurrection. So the unity took place in his death, or He fell, and all of us are in it and now he is asking us for acceptance of the Word. We have union with him in a death like His, we shall have union with him in a resurrection like His. And He resurrects us one after the other by a series of fantastic, wonderful mythical experiences one after the other. We can't contrive them, they come like a thief in the night when least expected. Everything said in the Gospel concerning the central figure is all about you, from beginning to end.

I tell you the death has already taken place, even though the death took place to free us all. It has been felled. You downed the tree, cut off the branches, that is all over. Stripped the leaves, scattered the fruit, given the mind of a beast. Well, haven't we the mind of a beast? Go back 20 years. What beast in the world would have conceived by ovens to burn innocent people by the millions? Isn't that the mind of a beast? Have you read here recently the current stories of Stalin, the things the man did with those even in the most intimate circles? That no one felt at ease in his presence? From Molotov down, all like little children shaking, everyone of them. It came out last Sunday in the Times, in yesterday's Observer, in today's New York Times. All these stories because today is the tenth anniversary of his death. There is no beast that would have done the things the man did to his own people. He hated everything in the world and so did Hitler. So, "Take the man's mind from him and give him the mind of a beast." Who gave the order? God. And this is the order

from on high.

Now in the eyes of the world they seemed to be so far advanced because they were so powerful. In the exercise and misuse of power they are on the down, they are descended. Seven times must pass over the mind of the beast before they could accept the story of Christianity. Both rejected it, both called it foolish, said the whole thing was stupid, the opium of humanity, said one, quoting his master, Karl Marx. The other looked upon Christianity as the weakest thing in the world. The Christ to him was nothing but a weakling because he couldn't kill. He said "Put up the sword" and "Turn the other cheek" and "Father forgive them they know not what they do." So here you see the beast of beasts and all at God's command. "Take from him the mind of a man and give him the mind of a beast, and let his lot be among the beasts, but do not disturb the root, leave the stump and let it be watered with the dew of Heaven."

And then there is a reversal and all of a sudden the stump puts out a shoot. It can't put out the shoot until it first heard the Word of God. We must all go and tell the world and it must start in Jerusalem and spread to Judea, to Samaria, to the ends of the earth. Go and tell it. And some will accept it and some will reject it. Those that reject it, alright, because seven times must pass over. And what are the seven times/ Read the 3rd Chapter of the Book of Daniel. "And heat the furnaces seven times more than they were wont to be." Then comes the three Hebrew boys and they are put into the furnace, clothed. Then the king said: "Were there not three?" They answered "Yes". "But I see four and the fourth has the form of the Son of God." Three were put in, the three-fold man, the three dimensional man, but goes with them the fourth, God Himself. For the fourth is God Himself. When they came out, "Their hair was not singed, nor even the smell of fire upon their garments." Then he, Nebuchadnezzar, worshipped the God of Israel, worshipped the God of Shadrach, Meshach and Abednego.

The whole thing is a mystery to be unfolded in the simple way it began by telling you of Christ of the Scripture. He is unfolding in you in a series of events, revealing to you your salvation. Peter in his Epistle said: "The prophets told how they searched and inquired about the grace that was to be yours: and how they inquired about their salvation, asking what person, what time was indicated by the Spirit of Christ within him when prophesying and predicting of the sufferings of Christ and the subsequent glory." But they didn't find it. They couldn't find the Christ of whom they wrote and whose coming they foretold, because they were looking for a man. Today they are still looking for a man, and looking for a time. They think maybe 1963 will bring it, or 1964. All through the ages people have thought a certain moment in time was the coming of Christ, or the coming of a person; but he doesn't come that way. He comes in you and when you have him, you share him with everyone who will listen. Many will say, because they know you so well: "Don't I know him? Isn't he Mary's child? Isn't his father named George? Doesn't he work in the factory with me. I know him so what is he talking about?" They expect an entirely different kind of person to come. They don't expect the garment to have in it an experience that no mortal man could possibly have. It all happens in the depths of the soul of a man. Then he goes back and he sees where it was all foretold but: "Naught could he himself foresee."

It's all there but he couldn't dig it out anymore than the scholars can until it happens. And after it comes to the surface in him he is bewildered. When the dust settles so that he really can talk about it without excitement, a few will listen and the majority will turn their backs. They say: "He's talking about a Christ I never heard of before. I'd rather have my old Christ, because to him I can kneel, to him I can say a prayer in the hope that he will have compassion on me and respond; but this Christ." A series of mystical experiences in the soul of

man where the whole tree has fallen, and suddenly the tree that was felled and downed turns around? And then the whole thing goes back into the stump itself, the skull of man, and from then on it begins to really grow; and then he knows what the glory is Paul spoke of?" "For there is laid up for me in Heaven a crown of glory." He himself grows it, no one puts it upon him. It is a living crown, not a crown as the human eye sees when they see the queens crown. Do you know of any crown comparable to the antlers of a stag? Did you ever see such majesty in your life when you see this beautiful thing. Did you ever see such majesty as a tree in full bloom? No. Don't even try to visualize it, because it frightens people. The writer of the Book of Mark could see it correctly. What do you see now with the eye open: "I see men like trees walking."

Believe the story as I told you this night concerning Matthew, Mark, Luke and John. You are the fourfold man. One presents you with a king to fulfill the 23rd Chapter of Jeremiah. He said: "I have come to fulfill the Scripture. Scripture must be fulfilled in me. "And beginning with Moses and all the prophets he interprets with them in all the Scriptures the things concerning Himself." It was all about this being that you are.

Then comes the presentation of the ideal servant. Zech. 3:8 "Behold, I will bring my servant the Branch." (6:12) "Behold, the man whose name is the Branch." Then comes the fulfillment of the 4th of Isaiah. All must be fulfilled. So, these four branches must take root and all grow and mature in man. We have king, servant, the ideal man and God Himself.

Neville Goddard 1956

THE FOUR MIGHTY ONES

This morning's subject is "The Four Mighty Ones".

The history of humanity is little else than a long struggle with this infinite riddle - the riddle of the Four Mighty Ones. When Origen, one of the early church fathers, was asked why are there four Gospels, why not one, he answered and said because there are four quarters of the Heavens, north, south, east and west and, therefore, four quarters of the human soul. The Bible speaks of this riddle which we will quote from the Book of Proverbs, and I will tell you the promises made to the individual and to the nation who can answer or un-riddle the riddle.

It is veiled throughout from Genesis to the Book of Revelations; the four rivers, the four horsemen, the four creatures around the throne of God, the four men loose and walking in the fire; and the form of the fourth was like the Son of God; and they parted his raiment into four parts, and throughout, they speak of the four, but man cannot seem to un-riddle the riddle. This morning I hope to do it, and if I do it to your satisfaction so you walk in it, then certain things should happen to you. Now, let us see what should happen to us.

First, let me quote the riddle. It is from the 30th chapter of the Book of Proverbs: "Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name and what is His son's name? Cans't thou tell?" For that is the riddle. Can we tell it? Do we know the name of the one who did it? Do we know the son's name, and you follow it, closely. The first is Spirit, the second is Water, and the third is Earth. That is the question asked.

The first one is about the wind; well, the wind in all languages, in all ages, has been used as a synonym for spirit - the breath.

He speaks of water second. The mystic knows water in the Bible, and all scriptures, symbolized psychological truth. The ideas that men entertain as Truth; either true or false, if he accepts it and consents to it, he weaves this into a garment so he wonders who has actually gathered or bound the waters in a garment.

And the third, - who has established all the ends of the earth ? Who made it fixed? Who could take this liquid state, that is only a moving state, that is unseen, and objectify it, actually establish a something that is solidly real and make it to others a fact ? Do you know the name ? What is his name and what is his son's name? Canst thou tell?

Now, let us now turn to the promises. "I will set him on high because he hath known my name", which you read in the 9lst Psalm, which all of us love to recite. "I will set him on high." When I am set on high does it mean I am made a king, a president, a dictator, a great giant of industry? It hasn't a thing to do with such exalted positions on earth, for the real journey of a man is up the ladder of awareness, ever increasing

awareness, an awareness of objects of increasing significance; but I am set on high because I know the name. A bird will not be merely a feathered creature. A bird will be to me what it was to Blake, simply a wonderful delight, a heavenly delight, bringing me a message.

Birds will talk to me, not as you understand language, but their very flight will reveal to me God's intent. They will speak to me; not only trees, birds; everything in the world is the language of God. When man is lifted up, they cease to be objects - they are expressions of meaning - as a book is lifted up in consciousness from merely an object in space to a series of marks on paper, to finally an expression of meaning. As I ascend in consciousness, I lift an object, but if I am lifted up because I know the name, then every object in space ceases to be objects. They have meaning and they are expressing meaning. So I can read the open book of God. A tree now becomes a message; birds in flight, why two and not three, or why three and not ten? Why in the form in which they did fly; there is no accident - everything is the unfolding pages of God's book to the man who is set on high because he knows the name. The name then becomes, we are told, "a strong tower and the righteous runeth into it and is saved."

Now, let us take one more promise and you answer whether nations know the name. If our priests and our rabbis and our leaders, who should know the Name, really know the Name: - for this is the promise that the Prophet gives us in the Book of Micah. "All the people will walk, everyone, in the name of his god, and we will all walk in the name of the Lord our God", and in that day all the nations will beat their swords into plowshares and their spears into pruning hooks and no nation shall lift a sword against a nation and they shall learn war no more; and the history of humanity has been the history of war and crime, and these words were penned hundreds and hundreds of years before our era - hundreds of years B.C. Only the individual has found the name and become one who took his own sword and turned it into a plowshare. He escaped from the turmoil, the individual mystic, the individually awakened man or woman who found the Name in the midst of the struggle he goes in and finds a savior in the Name. It is a strong tower to him and now he goes in and he rests. He is lifted up on high and he sees the unfolding of the times.

Now, if nations really knew it, if the word uttered by the priests really was the Name, if the rabbi pronouncing the so-called holy word was the Name, we would not have war, so the Name as sounded by the priesthoods of the world cannot be the Name, so what is the Name ?

Let us go back now to the riddle. "Who hath gathered the wind in his fist?" What imagery! - What is the fist? The fist is the symbol of the first letter in the great mystery name of God. The fist is Jod. Now, what is a fist? The hand is the one organ of the human body that sets him completely apart from the whole of creation; so it begins the name of God, for without a hand, if I were simply an Einstein multiplied by the nth number, I would only be a smart monkey. I could not build, I could not fashion, I could not mold, I could not create; I could have all the ideas in the world but without a hand I would not be a creator.

So here that very first question asked is about the creative being, for the wind is spirit - I am speaking now of the creative spirit - and so it puts it into the form of a fist. Who has taken it and gathered all the wind in its fist? So we find the first letter that is, in the language of the mystic, to be aware. Can you conceive of being any place in this world and not being aware ? You may not know who you are, you may not know where you are, you may suffer from total amnesia, but you can never in eternity not know that you are. It is the one thing of which man is sure - I AM. He knows that he is, and he doesn't know who he is and where he is and what he is, but he cannot stop knowing that he is, so that is the very first question asked; that creative spirit

which is the JOD, which is simply being aware.

The second one, now. Who bound the waters in a garment? When I speak of garments in the scriptures, they symbolize what the mind wears. When a man is clothed in soft raiment, we are told he is in the King's house and the Kingdom is within. He does not have teachings concerning external life. When a man comes clothed in camel's hair or a leather girdle, these are made from external objects, made from skin, made from hair, the most external thing on a man, so that man's teaching is represented by external things, therefore, he speaks externally. He does not speak of the kingdom within, he speaks of the things without that man should do. You have two coats ? Give one to one who has not any. You have more than you can eat? Give some to one who is hungry, but when one comes wearing soft raiment, he doesn't tell you anything to do on the outside, for he is now clothed with the clothing of the King, and the King is in the Kingdom and the Kingdom is within. So we speak now of a garment; a garment simply represents the intelligence of the individual or what the individual has accepted as true.

Now where we speak of water - he gathers water into a garment and water is psychological truth. Now, who can take a mere assumption and gather it into something that is altogether real to him, that no one sees, as you would take say the cloud and gather it and form it.

And then the third one, who can solidify it? Who has established all the ends of the earth. What is His name ? Go back to the name. We found that the hand was JOD and the second letter in the great creative Power, (known as JOD HE VAU HE) is HE. HE is symbolized as a window. The window of the man is his mind. With my mind I see. With my imagination I see in fashion so I will now gather in my imagination, what I want to be in this world, so I will gather it without the aid of any external force. When I see clearly in my mind's eye what I would like to be, I have gathered this state into a garment.

Now, how to solidify it! What is the third letter in the name, this mystery name ? The third letter is VAU and VAU is symbolized as a nail. A nail binds together, it joins things together, so I can stand here and first I am aware, just simply aware. Then I become aware of something and I become very discriminating, very selective. There are numberless things of which I am aware but I need not single out one to become identified with it but I will simply let them all pass through the mind, as it were. Then I will hold upon one - I will arrest one - the kind of man that I would like to be. Well, I will fashion that into a garment.

The next step is now bringing it into solidity, which is the VAU. But how do I apply the name to the point where I can use the VAU in my name? I will assume that I am that man. When I walk in the assumption, I am walking in his Name. We are told in this state all will walk in the name of his God. I have found the Name - found it within myself as, first, my awareness, my ability to become aware of something, my ability to become not only aware of it but to become aware of being it, so I walk as though I am the man that I want to be, so I solidify it, and the last letter only bears witness of the internal imagery, for the last letter is another HE, so there are two HE's in the name, a JOD and a VAU. You cannot sound it - Jehovah is not the name - roughly translated it is I AM, but you have got to tear it apart and know what you mean by "I AM" for to say "GO and tell them "I AM" has sent you unto them." When I go to Israel and they ask me who sent you, what is your thought? Just say "I AM" has sent me unto you and then complete it and tell them I AM that I AM. What does it mean - I AM That? Yes, that is as it is because I AM as I AM. Were I different that would have to be different, so I am that that mirrors the being that I am, for what I see the world to be is a measure of my own level of consciousness, for whatever it is seen to be is a direct index to the level of consciousness

of the observer of the world. It's not the world - I am that - I really am,- and that could not be other than what it is, while I remain as I am.

The slightest change in my level of consciousness, the slightest change in the feeling of I am this, results in a corresponding change in that, which is the world round about me. Let me now desire peace and actually walk in the name of peace, that there is peace in my world, and I will look upon a world and I will see peace where others see conflict, for I am only seeing that at all times: so what is my authority? My authority is "I AM has sent me unto you" and I AM that I AM. Do I know it? If I know it I will never complain. If I broke my neck I would know you could not have done it unto me: I did it unto myself. If I find myself in any state in the world I could not complain for I have found the Law, I have found the Name by which all these things are gathered together.

All the creative spirit in the world is gathered in the Name and the Name is I AM. But the Name must be torn apart and be shown as Four Mighty Ones, and not just the single. It is all one, but there are four distinct functions of the one. There are not four fingers or four separate beings living in man. God is one and his Name is one, but there are four distinct functions, and you can call them the four Gospels, call them the four garments that he wore, call them the four rivers flowing out of Eden, call them the four creatures surrounding the great throne of God; call them four but understand what you mean by the four.

So when you walk the earth can you walk in his Name? If I can walk in his Name, then I know what built the world, what keeps it sustained and establishes every end of this fabulous wonderful universe. It is the Name, and the Name is simply I AM. It is not Jehovah, it is not Christ Jesus, it isn't the Lord, it's not a thing you utter, it's a thing you keep in the silence of the heart, because you know you are and you don't have to affirm I AM in order to be. You simply know that you are, and the one sure thing in this world that everyone knows, he knows that he is, but he doesn't know sometimes who he is. He doesn't know sometime where he is and sometimes he doesn't know what he is, but at all times he knows that he is - that is the one deep conviction in the heart of every man, so he walks in that but he has to tear it apart and get understanding of the Four Mighty Ones within him given to us in a symbolical way in the JOD HE VAU HE.

Those not understanding it within themselves treat it so sacredly they will even cover the name as they unfold the scroll to read it. Have you ever gone to these wonderful churches and seen them reading a scroll that man himself wrote, for some rabbi wrote that down, yet when he comes to read it he will cover it, because he must not look upon the name of God. It's a holy name. It's not on paper. It's not on the scroll. He can't even utter it. It's within him as his awareness, his ability to become aware of things, his ability to become aware of being the state of which formerly he was only aware of, and he walks as it and then he objectifies it and it becomes that, so I AM that I AM. So when a world is described from observation, it is always, as described, revealing the level of consciousness of the describing being. It is not the world - that changes automatically - if I, in one little way, change within myself.

Now, today test it - test the Name. He said I have kept everything you gave me in your Name, and your Name and my Name are one. We have the same Name, so when you spell the son's Name strangely enough you start off JOD HE VAU. When you spell Jesus in Hebrew it begins JOD HE VAU. You don't have to go further - that is the Creative Power - to be aware, to be aware of, and to be aware of being the state decided on and then, but it's not Jesus, you don't sound Jesus, it's simply in the being's own heart - that's the Name.

Now, the day we really believe it and are bold enough to walk in that Name, there will be peace in the world. If we turn on the outside to an external God, there will be war in the world. For you have denied me and when you deny the real God there is confusion and conflict in the world. So any man who turns to a power outside of himself and bows before it as some sacred relic or some sacred object, or in any other way turns to it, he worships idols, for the living God is within you. Ye are the temple of the living God. He's not outside and to look on the outside is to be led astray, and when you are led astray, you are led into confusion and nothing but confusion would result and, therefore, conflict and war.

When a man finds the Name and answers the riddle he is "set on high." I can promise you a thrill beyond your wildest dreams when you begin to toy with it and test it, and if you are lifted up even one little level beyond where you now stand, so meaning begins to reveal itself, a world of meaning, there isn't a thing in the world without meaning. There is no accident - not one little thing in the world is without significance and when you lift in consciousness to the level of meaning, where things take on greater and greater significance, what a world into which man then rises.

So the whole thing begins in that 4th verse of the 30th chapter of the Book of Proverbs. He asked first who hath ascended into Heaven and who hath descended; then he puts the riddle, and the same being that descended is the one that first ascended, and the one that ascended was the one that descended - so this is the great ladder of life, the ladder of consciousness on which the individual descends here to discover his own being - the Four Mighty Ones within him, and when he finds himself completely shut out from that knowledge and he starts the conflict within himself and discovers within himself the cause of all the phenomena of the world, then he starts to ascend, and the same being that is going to ascend is the one that descended in consciousness to the level of complete and utter confusion.

Now, today, to make it practical, as we did in the 2nd chapter of my latest book - I treated it as a drama and the Four Mighty Ones in you - play with it. Call yourself a producer. You are going to produce a play - and the producer in man only suggests the theme. He goes no further. Wouldn't it be wonderful, (and you name it), were I, (and you name it,) successful, happy, and you name a certain state, but you go no further as the JOD: he only suggests the spirit for he just takes the wind and that he binds in his fist. He only recommends the motive, the little theme.

The second one, now, in man that works out that theme is the author, and the author in man is man's wonderful inner creative power that can take the theme of success and work out the last scene, which implies the theme is realized. What would I do were I successful? What would I see ? What would I say? How would I act? Well, then construct one little theme or little scene which implies the fulfillment of my desire. That is now the second mighty one's work.

The third Mighty One's work in man is the director. The director in man is man's controlled attention so that my attention must be completely absorbed in the single idea, the idea which implies the fulfillment of my wish.

Now, the fourth one is the one whose form is like unto the son of God. Now, who is the fourth one in man that will now do it? Man's Imagination. Man's real being is a splendid Imagination. An Imagination has form but man does not understand it and man doesn't believe it, but the real being is Imagination. It can be anything in this world, and so he puts himself through the paces by simply inwardly enacting the drama that he himself has constructed, and whatever it would be that he has constructed, which drama implies the fulfillment of his

theme, he inwardly acts it over and over and over again until it takes on the tones of reality. When inwardly he feels natural in the part that in which he is now se1f-rehearsed, the curtain will rise and he will see it there. He will cast the inner drama on the screen of space and he will see moving on the screen of space all the characters necessary to complete the play.

He doesn't have to consciously direct one of them. They become relevant to his theme, and because they are relevant they are drawn into the drama without their knowledge, without their consent. Any change in the drama must take place within him and not them, so he never appeals to one on the outside to change. He leaves them just as they are and he re-writes the play within himself and changes the end. As he changes the end, the whole cast are cast in different roles and have moved back into his world to complete his play.

So the Four Mighty Ones in man may be likened to the producer, the author, the director and the actor - the four most important members in the production of a play, and this is a play. The whole vast world is a play - this is a stage - but this actual movement and the actual drama is not taking place out there. It has been conceived, dramatized, rehearsed and completely enacted elsewhere. When you see it here it is as much a screen as when you see a picture on this screen later on today. You cannot appeal to the actress to change, they cannot even hear you. Any change in the script must take place where it first originated, not here. This is only a screen, so as Blake said, "All that you behold, though it appears without, it is within, in your imagination, of which this world of mortality is but a shadow."

So when you find the Four Mighty Ones, you have found the Name and when you find the Name you will be set on high. You will run into it like a strong tower and be saved and there will be peace in your world. If a nation finds it, there will be complete peace in the world. If the individual finds it, it is peace in his world though the whole vast world rages, in his world there shall be peace. Not a thing will touch him for he has found the Name, and the purpose of this whole vast journey is to find the Name and the son's Name. If I find the Father's Name, His Name is just like mine, so I have found my Name and the Name ceases then to be Neville. It ceases to be John, to be Mary, but you never utter it. It is your sacred trust. You tell it to no one, you keep everything in the Name but you don't tell it. In other words, you will call yourself by some other tag but the real name is covered from sight because you, yourself, cover it. You walk in the Name.

Now you can try it and see if I have told you the truth this morning. See if you cannot conceive of things today and identify yourself with it. Remain faithful to that association and see if that association will not result in a corresponding state in the outer world. Boldly assume that you are the one that you want to be. Remain faithful to the assumption and see if it will not establish itself and become hardened into fact, and you will know then the one who really establishes all the ends of the earth, for your earth will be anchored down and bearing witness of the man, the woman, that you have conceived yourself to be. Then you will be free of the greatest tyranny in the world, and the greatest tyranny in the world is the belief in the secondary cause. There is no second cause. There is only first cause, and the cause of everything is the Name, but when you don't know it, well then, you blame another and I cannot conceive of a greater tyranny than the belief in a second cause. There is only one God, expressing himself as Four Mighty Ones within the individual.

So think now of your personality as something that is informed by this mighty selfhood but informed by it, in respect to its level of consciousness in varying degrees. On one level I am informed as to the language of birds. On another level the language of trees, and on another level the language of the motion of clouds; every little formed cloud is telling me something. Every little ripple is telling me something. On a certain level the

language is revealed. On a lower level it is simply an object moving in space. Lift up the object only, any object, and it takes on increasing significance - and what a thrill when man so lifts himself that everything is talking and telling him of the kingdom within himself that not one little thing is by accident - that the bird that seemingly is wild and simply lit in your yard just for a moment, on its way south or north, did not by accident light, it brought a message - and every little thing in the world is telling you something when you rise in consciousness, and you rise in consciousness the day you find the Name and walk in it for "I will set him on high because he hath found my Name." He knows my name. The only reason for the lifting up was the knowledge of the Name.

So you take this morning's drama, enact it within yourself and see if you, yourself, cannot prove to your own satisfaction, you have found the Name by changes in consciousness not only here but your dreams will change, your visions will change, everything will change: for you have changed, and the success or rather the change or the cause of all change is you. No other cause. If you change. everything will change.

And now my time is up.

Neville Goddard 12-1-1959

THE FOUNDATION STONE - IMAGINATION

We believe that man can create anything he desires. We believe the Universe is infinite response and the one who causes it is the individual perceiver. Nothing is independent of your perception of it. We are so interwoven we are part of the machine, but as we awake we detach ourselves from this machine and make life as we wish it to be. "For man is all Imagination and God is man and exists in us and we in him." "The eternal body of man is the Imagination: that is God himself." You can imagine and I can imagine, and if we can be faithful to the state imagined it must appear in our world. This is not new. This was given centuries ago, for we have it in the Bible; but people do not know how to read the Bible, so they got together and organized it into an "ism." It is not an "ism," but it is the great plan to free man. The Bible shows this plan in detail. We will turn to a few passages and show you what those who write it intended we should see.

Isaiah 28:16: "Thus says the Lord God, 'Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: He who believes will not be in haste." Now, we are told in the Book of Psalms that the world rejected the stone. "The stone which the builders rejected has become the head of the corner." "You cannot lay any other stone." "On this stone you may build gold, silver, hay, or stubble … and the day will reveal it." I tell you that this stone is your Imagination, and it called in the Bible: Christ Jesus, or God, or the Lord. It is your Imagination, which is one with the Divine Imagination which created, sustains, changes, and even destroys parts of the creation. This is the stone that is tested and it is a sure foundation, and he who believes in it will not be in haste. If I can but imagine and know that imagining creates reality, I will not be impatient or lead a superficial life. When a man does not live in his Imagination, he will become impatient of the outcome of what he desires, and finally he will become violent in his effort to get things.

Here is one who asks the question: "Who do men say that the Son of Man is?" Some said this and some that, but again he asked: "But who do you say that I am?" (Matthew 16:13) "And Simon Peter replied, 'You are the Christ, the Son of the Living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in Heaven. And I tell you, you are Peter, and on this rock I will build my church.

The churches tell you that it means a man called Peter. It is not an individual. The whole thing takes place in the mind of you the individual. You imagine a certain state and it is called Peter. If it were a man called Peter, you would not find what you find six verses later. For there he turns to the same character, Peter, and says to him: "Get behind me Satan: You are a hindrance to me; for you are not on the side of God, but of men." That is what every man in the world does. He gets a revelation and he realizes the foundation stone is Imagining. He sees a friend who needs help and he imagines he has what he wants. If he believes it, he is not in haste. He is imagining what he wants and he is not violent, and he is not concerned, and he does not give suggestions to the friend as to what to do physically to bring his desire to pass. If the foundation stone is true, there is only one power to support it. If he knows that, he will not allow himself to be turned; he will remain faithful to his assumption. But we are told in the Bible story that the one who had

been commended, Peter, turned and became violent, and then Jesus said to him, "Get behind me, Satan." You turn back to the ways of men to get things to go as you want them to go. You pull all the wires and therefore you have turned from the only foundation in the world, and that is Christ Jesus, which is human Imagination. If you believe this, you will not reject the stone.

"Stone" is "even" [in Hebrew] and it means to create, or build, or beget children. Here is a stone in "Zion" (which means a high pinnacle or a barren place). That is man, before the stone is sunk in him. He is the waste, the desert. Sun in man as his Imagination is the only foundation stone, for [there is] no other foundation of the living God and he has sunk himself in me. Therefore, I am the son of the living God, for there is only one and I Am he. If I believe this, I will not be impatient. "He who believes it will not be in haste." This is the Lord's way. I ask you to test it. Bring before your mind's eye what you want to see in this world. It may be business or a friend's good fortune. It can be anything, for on this foundation you can put stubble, or wood, or hay. You are building with hay when you say of someone: "I know – he was no good." They lived in that state concerning another and then it came to pass – and they say: "I always thought he was like that." Some of us build strange things for another. We were imagining on the only foundation, but we have put stubble on it instead of gold or silver, and the day revealed it, and then we cannot relate what happens to anything we have done.

The Hebrew meaning of the "stone" is to beget children. All the events of my life are my children. Everyone can build on this one foundation. "I am laying in Zion a stone." What stone? God is burying himself in everyone in the world. It is a true stone, a precious cornerstone, and one who believes will not be in haste. I have seen an imaginal act take two years to come forth, but when it appeared – what a giant! I have seen it come in an hour. But do not be in haste or think there is any other foundation and – like Peter – turn to another foundation, growing violent toward those who would lead Jesus to the cross. But Christ said: "I came to move toward the cross. Get behind me, Satan. You are a hindrance to me."

If I am still in the machine, I think the good things come only by accident or chance. Let the wheel turn, for each must go through all the furnaces until he awakens and sees the whole universe as infinite response. The day will come when every person, at a certain degree of awakening, will freeze an activity within himself, and as it come to a stop within him, that whole sections is "dead." The laws of nature are only free action, repeated until they become accepted as a law. Yet you will see leaves in mid-air not falling, and people moving in space will cease to move will not fall, for as you stopped the action within yourself, the whole thing stopped. And you will see the whole thing as Zion – the desert – and the only thing that makes it alive is the stone buried in it. But man becomes lost in the things he has made and gives to them the power. For example, through the use of his Imagination, he brings money into his world; then he forgets that it was the activity of his mind that did this, and he sees in the money itself the power to get what he desires. But when he awakes, he will no longer lose himself in his own creation.

I say to everyone here: there is only one stone. If tonight there is someone very ill who needs your help and you imagine the best for him and then you get news that he is worse tomorrow, do not be impatient, but remain faithful to the one stone laid in Zion. What more can you do after you have imagined? Someone writes to you about a problem. Imagine for them what they desire

and then do not turn aside to do anything to make it come true. You remain faithful, and it will create the conditions necessary to bring fulfillment.

You can look at someone with deep concern and want a change. You do not voice it, but lock it in, and then forty-eight hours later there is initiated what you set in motion. And they wonder: "Could my problem be traced to so-and-so?" Just the very thing you had been thinking! You entertained their problem with deep concern, and then you will ask: "Did you influence me or did I influence you? When did you entertain this thought?" And they say: "Just now," and then you say: "Forty-eight hours ago I entertained this thought, but I did not say it aloud." That makes no difference. All things by a law divine in one another's beings mingle. We all influence each other. We are all interpenetrated, and the more one is deeply concerned for another, the more he is penetrated by another.

I say the universe is infinite response, but it also gives back more than you imagine. It is pressed down and running over. Therefore, to be negative can be frightening. The good will come back a thousand-fold, but so will the negative. But if I am optimistic and do not waver, I will bring that also pressed down and running over. It is something wonderful; it will come like a gusher. The world responds more than it takes, and it gives to the individual more than he imagines – good or bad.

I say to everyone that the greatest of books is the Bible, but people have organized it, and even say they have found the remains of Peter or some other Biblical character. Peter is not a man, but a state. You rise up to the crown of it all and that is Christ. State are permanent but I am not fixed; I am a living, moving being. I can be praised for one state and then I see a morning headline, say, and move from that true foundation, and then the power rebukes me as Satan, for I reacted instead of acted. Would you like to be in the state called Peter, the one addressed in Matthew 16? How? Let me say, and mean it: "My Imagination is God and there is no other." It is one with the supreme power and let me live in that state, and then I am being addressed: "You are blessed, Simon Bar-Jona." It means the depths of my being is giving it to me. Can I do it? The day that you do it and remember you did it, at that moment you are relating that story. When Peter confessed: "Thou art the Christ," that is the stone on which the whole thing rests, but when he got away from that and reacted, then he was called Satan, or the re-actor.

God is begetting sons by means of the stone. He buries himself in every man in the world, but he is rejected. I can tell you these things here, but if I told them across the airways, I would be immediately turned off. People cannot believe they are responsible for their imaginal acts. They do not want to believe it. I cannot be free of the results of what I imagine. Go out determined to prove it, and having proved it, keep the stone alive. There is no other stone. "No other can any man lay, which is Christ Jesus." But on this build anything – but build gold, do not build hay or stubble. I want everyone here to test it. Take someone who is really distressed, and if you believe in the foundation, you will leave here tonight without any concern for them, even if you receive wires stating things are worse. It might take a week or a month, but that which you have imagined, if you remain faithful to the stone, will come.

I have seen a man looking at a building – which is an inanimate thing – and you would say it could not respond. How can he look at it and see his name on it when he does not have a nickel?

But he did it. I know the man. [Neville's brother] and in a way he could not have devised, the building became his. Let no one tell you that something cannot respond, but when we are still part of the machine, we cannot quite see that we are the cause of everything in our world, and we hope good fortune will smile on us. Then when you set something bad in motion, as the machine turns, you cannot see what caused it, but when you become awake, you can control the machine. It responds to the imaginal acts of the awakened man, for the awakened man is in control.

A thrill is in store for you when you can finally stop all activity and the whole thing will freeze. You will know what the so-called wise men say, but you will hear only these words: "I thank you Father that you have hid these things from the wise and pious and revealed them unto babes." For you will know that it is the perceiver who is making everything alive. For you will find that nothing is independent of the mind of the perceiver. A truly awakened teacher could freeze certain sections for the edification of his students if he chose. By normal standards, everything would die if you suspended activity; but it does not die, for there is nothing outside of your perception of it. Take your boss or an employee and represent them to yourself as you want them to be, and believe in the reality of the foundation stone, and then you will not make haste to bring it to pass. For Imagination is creating reality, and in a way no one knows it will be brought to pass if you remain faithful.

A man's son was in St. Louis to be brought up by his wife's sister. This man had tried for seven years to get enough ahead to take a trip to St. Louis to see the child. He constantly tried to see himself getting a job with more money so he could make the trip. He was told that by the right use of this law, he should only see himself with his child and let the way be left to God. Following this, he was given a job that took him from Los Angeles to New Orleans, But that was not near St. Louis. He took the job and persisted in his dream, and in three months he was transferred to the St. Louis run and given a twenty-four hour layover there every week.

The best thing that ever happened to me was when I was fired from Macy's during the depression. I might be captain of the elevators if I had stayed there. My father lost everything he owned, and that proved to be the beginning of the great dream he brought to pass. One person believed in him and he stated on that, and when he made his exit last October, he had given to his community much that no one had ever given before. The blackest day of his life turned out to be the bright day of his life. No matter what you have done, forget it. You are God and God is untarnished, for he is all imagining.

Now, you start to imagine and make it something of which you can be proud. Make it big. If it is truly the stone being laid in Zion, do not turn to any argument of man. You be faithful, and whatever you put on the stone as an imaginal activity will come into your world. Of course, you may go back to the world of men, like Peter. He denied the stone three times but he did then return to it again. You may do that, but in the end you will learn, for in the depth of your being the words are being said: "Get behind me, Satan." But I have seen people forget. I have seen them rise from nothing to great heights and then say: "It would have happened anyway." They do not believe that their imaginal activity was the foundation on which they build that structure. There is only one stone and that is your wonderful Imagination.

This works better if you do not try to aid it on the outside, for it is not flesh and blood that revealed it to you. You got it from the Christ.

Now let us go into the silence.

Neville 06-23-1969

THE FORMING OF CHRIST IN YOU

That which is profoundly spiritual is in reality most directly practical. Tonight I will tell you a story from scripture which is profoundly spiritual. It is misunderstood in the world, but I know its inner meaning and will show you how altogether practical it is.

In all the revelations which await you, there is none so fundamental as the forming of Christ in you. How is it formed? By whom and where is the sphere of the forming? In order to answer these questions we will turn to scripture.

In the 9th chapter of Romans, Paul takes an old story whose chronological time is placed at 1856 BC. He ties it in with another story, which time has placed at 400 BC, then gives his interpretation of what took place in the first century AD. Here we find a stretch of 2000 years.

Paul tells the story of the twins in the womb of Rebecca. Having prayed for a child, the Lord heard Rebecca's prayers and answered them. Then there was a conflict within her, and as the two began to form there was a struggle and she asked the Lord why she should live; and the Lord replied: "Two nations are in your womb and two peoples born of you shall be divided. One shall be stronger than the other and the elder shall serve the younger." And when the twins were born, the first one was covered with hair and named Esau. The second, smooth-skinned lad was called Jacob, and later renamed Israel by the Lord.

In telling the story, Paul speaks of predestination - not of the outer man, but of the inner man. Listen to his words carefully: "Though they were not yet born and had done nothing either bad or good, in order that God's election should continue, not because of works but because of his calling, he made one he loved and one he hated saying, 'Jacob I love and Esau I hate.'" They had not yet been born and had done nothing that was either good or bad, but in order for God's election to continue he loves the one he calls and hates the other.

Now Jacob, he who is called and loved by God, becomes Israel; so you see, Israel cannot be those who are descended from Abraham in a physical state. Israel is the inner man, the feminine part of your nature. I have seen that inner man and know he is my own wonderful human imagination. That inner man is he who is loved by and wedded to God. "Your Maker is your husband, the Lord of hosts is his name. The Holy One of Israel is your Redeemer. The God of the whole earth he is called."

Your human imagination is the Israel of scripture. That's your inner man, the feminine part of your nature, to whom God is wed. It is to your imagination that God cleaves, and leaves all until the two of you become one. It is in this sphere that Christ is formed. He is the son, bearing witness to the union of your human imagination

and the creator of the universe.

Your imagination is God's emanation, yet his wife, till the sleep of death is past. But how will he know that this union is productive? By the forming of Christ in you, for your son is your hope of glory!

Paul tied the 25th chapter of Genesis with the 1st chapter of Malachi (a separation of over fourteen centuries). Then he began to show the predestined you, not the outer you - for it is not loved by your Father, but the inner you - who is your human imagination.

God hates Esau - the outer man whose senses anchor him to his financial, social, and educational world; but he loves the one within - who can, in the midst of hell, visualize harmony, health, and success.

The Lord of the whole earth is omnificent, with unlimited sperm. He so loves you - his wife, that if you dare to assume anything that Esau - the outer you - denies, he will accept your vision and give it to you; for your Maker is your husband, the Lord of hosts is his name. The Holy One of Israel is your Redeemer, the God of the whole earth he is called.

Your human imagination is God's emanation, his wife that he cleaves to until you become one reality. Desiring your union to be productive, the Lord asks you this question: "If a son honors his father and I am a father, where is my honor?" When that son is completely formed there will be an explosion and he will come out. But by then he is not the son of a little bride and the fabulous Lord of Lords. No. Your son appears, to show you that you are now the one being that man worships as the Lord.

Now the Risen Lord, I appear to individuals according to their sensitivity and needs. I may appear as the spirit of holiness, the spirit of truth, the spirit of power, or the servant of the Lord. You may not believe my words on this level because you see the weaknesses and limitations of the outward man the Lord hates, for you cannot see the inner man that is now one with the body of the Risen Lord.

But you will meet me in spirit according to your needs, because I have been sent to help the universe and I am a protean being. Whether I am proclaiming the word of God or implanting the seed of God, I appear as power most of the time, but I am not confined to that appearance.

One lady here tonight still thinks of an historical Christ, and - because of her need to believe that I am telling the truth, she saw me crucified on a cross. She saw me in that position to encourage her to believe me, even though she cannot understand my words.

Being protean in that dimension of myself, I can appear to fill a need; but after fusing with love I was sent back into the world by power. Whether I am speaking the word of God in this other dimension of my being, or implanting the word through union, most of the time I am seen clothed in power.

So, in this world that profound story of the twins is not understood because it does not make sense, but it is so very practical. The outer world may tell you that you can't have what you want, that you do not have the necessary education, experience, or means to achieve your goal. But your husband hates that outer you, and loving his bride (your human imagination), he gives you whatever you want.

He will give you a home if that is your desire. Today I don't want the responsibility of owning a home. I like living as we do in an apartment owned and cared for by someone else, and my wife agrees. She has no feeling that a home will give her security. She knows that she either finds security in what I am talking about or she will not have it. I could give her monetary security, but a revolution in our little island could wipe out the family fortune - so where is the security?

You may think you are secure because you own property or have money in the bank; but your only security is in your Maker, who is your husband. He is the Lord of the universe and loves his emanation, your human imagination (who is clothed in outer flesh) called Esau. He hates Esau and loves his Jacob, his Israel, who will one day rule as God.

So carefully define what you want, then trust your lover - who is the Lord of the universe - by accepting his gift of it as a completed fact. Walk in the assumption you have what you want, and let your husband give it to you.

Now, you will discover that Christ is not only formed in you, but by you, for - being united with the Lord - you are one with him. If the Lord forms his son in his bride by cleaving to you until you become one being, and he is forming Christ, are you not forming Christ, too? He is formed in you and by you in that one body, the human imagination. In all the revelations that await you, none is so fundamental as the revelation of Christ in you. His beauty is indescribable, and you will know that he is your eternal son who now honors his Father.

If you are a man, don't be ashamed of speaking of this being in you as feminine, for it is more you than what you see reflected in the mirror. Your awareness is the bride of the Lord. She can't conceive without the embrace and seed of her husband. So Israel owes his uniqueness to his covenant marriage. Christ is formed from that union and a new state is born. Jacob (desire) becomes Israel (fulfillment) when David reveals himself as your son.

The story told in the 25th chapter of Genesis - which doesn't make sense to the outer, reasonable you - is understood perfectly by your inner, powerful imagination. Rebecca struggled within herself, just as you do and I do; and she was told of the conflict between the outer reasonable mind (called the elder) and the human imagination (called the younger).

Now, make the elder serve the younger. Your elder, reasonable power will say it can't be done, it's impossible; but when it is done he adjusts to it. Esau will tell you that you cannot own a certain home because it is beyond your means. But your imaginal power moves in and so occupies the home, the outer one sleeps in it and adjusts very nicely to the change. Esau will resist everything Jacob desires because he can't believe it is possible. He does not know that Jacob - the feminine part of your nature - is wedded to the Lord, and the Lord so loves his wife that he has left all thoughts of another and is making the two of them one.

This is the most practical thing you would ever hear. Test your Self, he who is forming Christ in you, by conceiving a scene which would imply the fulfillment of your dream. What would you see if it were true? What would you hear? What would you do? Now, begin to look, hear, and do it all in your imagination; and when you go to bed tonight, sleep as though it had already come to pass.

Always bear in mind that God is a protean being. He can appear in many forms. A friend and father of five

children came to see me the other day. One of his little girls has a pet rabbit, a doe, who was sick. She asked her father to ask me to pray for it. This I did. The following week the vet treated the rabbit and it is now home and well.

The following morning, the father saw a tall man standing at the foot of his bed, whose head was that of a rabbit. Then he spoke saying: "Thank you for helping my people." The vision was so real the father said to himself: "This must be "Midsummer Night's Dream", but I am seeing a rabbit instead of a donkey."

Now, who do you think wore the form? God. He sends himself in everyone that he sends, and the one sent is one with the sender. He too then is protean, and can assume any shape or form. My friend asked for help and received it, and is now encouraged to believe all the more.

Like all fathers he could use more money to buy clothes, food, and pay for an education for his children. Now he knows what happened and will not forget it. He saw the one sent, clothed as a rabbit, but it was in the form of Man, for God is Man and he was thanked for helping his people.

This is how God speaks to all to encourage faith, for by faith all things are made and faith is simply loyalty to unseen reality. If you imagine a state, it is unseen by others, but if you assume it is true, your husband - who is a god of truth - will give it to you. He so loved you he became you, and when you imagine, he imagines. Then one day the fusion will be complete and then there will no longer be you and God: you will know yourself to be God, who actually became you that you might become God. This is the story of scripture.

Now, God does not become this body of flesh. It is Esau - the hairy outer form - he hates. He is in love with Jacob - the human imagination - who is the subjective, feminine part of your nature. So don't be ashamed to admit there is in you that which is feminine and loved by God, for only by fusion with this feminine part of your nature can Christ be formed.

Start now to use your talent, which is your imagination. Use it consciously every day, for any time you use your imagination you are pleasing God; and when you do not use it God is displeased. You don't have to sit down and burst a blood vessel pounding out the details of your desire. You can imagine as you walk down the street.

A simple assumption is easy and can be lots of fun. A friend called today to thank me for aiding her in the selling of her home. It was an enormous house in Highland Park, which had been empty for sometime. She had hired a lady to go to the house and do some cleaning there, when a man came to the door and asked to buy it. Two weeks later the house was sold. What did I do? I imagined hearing her tell me the house was sold. That's all I did. There was nothing else I needed to do; for all things are possible to God, and he so loves me he abides by any request I make of him.

Try it. You will never disprove God's law; and the more you consciously use your imagination, the more you please your husband, for you are wedded to the God of the universe - He who is omnificent to achieve any purpose, be it the sale of a house or the health of a rabbit. Certainly it matters little to me if the rabbit lived or died, but the child wanted me to pray for it. I know there are many rabbits and she could have had another had this one died; but she wanted this one, so I didn't modify her request. Do not modify the request of another if it is within your ethical code, and certainly her request came within my ethical code.

So, the Risen Lord can appear as the Spirit of Holiness or the Spirit of Love. When my Father fused himself with me he appeared as the Spirit of Love, but he sent me wearing the form of power. That is the part I have played most of the time. Martha, who has now gone from this sphere, saw me as power. That, too, was done for a purpose, so that Martha would know the power of truth. But on this level of my being I am just a normal man with the human weaknesses of any outer man. Money doesn't give you power. They just buried a man who possessed millions. He left behind $500 million, and could not take one million of it with him. He is now probably the richest spirit in the graveyard.

Now, the story of Paul begins in the 8th chapter of the Book of Acts, but his name does not appear until the beginning of the 9th. In the 8th, a eunuch is reading the 53rd chapter of the Book of Isaiah, when Philip approached him, and said: "Do you understand what you are reading?" and he answered: "How can I without a guide?" Then Philip interpreted the chapter on the suffering servant, and the eunuch - not understanding - asked: "Is the prophet writing about himself or another?"

Isaiah was not writing about a man of flesh, but was telling an eternal, immortal story. God himself is the suffering servant. He so loves you, he will not alter your imagination. If you imagine some horrible thing he will fulfill it, and because you have to experience all that you imagine he will suffer with you. Always allowing you to imagine, be it wisely or unwisely, he fulfills it with you. That is your suffering servant. But in the end, having gone through hell with you - the one he loves most - he rejoices, for when he comes out he and his emanation are one. This story makes no sense if seen only on the page of a book. It must be experienced to be understood.

Let me put this in a simple way: Tonight, when you look in the mirror, you will see Esau. The one who is looking in the mirror is Jacob. The word "Jacob" means "to supplant." Jacob can supplant his physical reflection by replacing the one there with one he desires to experience. Loving Jacob, the Lord will mold Jacob into the likeness of what he is seeing, and you will become what you have been beholding.

Now, I have told you that when a man dies he finds himself in a terrestrial, solid, and real world like this one. The lady who saw me in the crucified form told me of seeing her mother (who has been gone from this world many years) as a young girl. Her mother spoke and introduced her to her present husband. Now this lady knows from experience that there is no death, but worlds within worlds, where people marry, grow old, and are just as afraid to die there as they are here, until the union is complete. Then there is no need for any marriage, for they are married to the Lord and are one with God. When the two become one flesh, there is no need for any marriages. But until the son of God bears witness to this union, man leaves this world to enter another, to marry and continue the struggle, just as it is done here.

I am telling you the truth. I take the Bible and let my intuition play upon it, then the meaning comes to the surface. Scripture will last forever in the form in which it is written because of its simplicity. But its revelations will not come unless you dig for the words' deeper meaning.

One day you will know why I am telling you about the forming of Christ in you, for of all the revelations this is the most fundamental. There is no other way for you to know that you are God. You can be split in two from top to bottom, come out of the grave of your skull, and find the little child who symbolizes your birth from above - but you will still not know you are God the Father.

Only when you find the Christ which was formed in you will you know who you really are. Then you too will decree to David: "Thou art my son. Today I have begotten thee." No one has ever seen God, but the son who is in the bosom of the Father, he has made him known. When Christ appears it is because he has been formed in you, by you, because by then you have been born - not of blood, or of the will of the flesh, or of the will of man - but of God. You will know you are Spirit and your son is Spirit, and together you form the Lord Jesus Christ.

There isn't one nth part of one per cent who will accept this, but I will not change it one iota because I know the day will come when everyone will experience it. Then their married state will be over. They will know they have only one husband, who is their very self. This coming of marriage is your redeeming power, for your husband - the God of the whole earth - is your redeemer. He has been so long with you, yet you have not seen him; but I tell you, when you see me you have seen the Father.

God the Father is Spirit, Imagination - which can take on any form. You meet him, and his outer form is a faint resemblance; but he is the inner one and perfect - while the outer man is only a faint shadow that can never reach perfection.

Bear in mind the sphere in which Christ is formed. It is the inward man - the feminine part of your nature, for it takes woman to conceive. Imagination is the great power and that is the bride of the Lord.

So let every one be bold enough to claim that within him is an eternal woman, who is his bride. He left everything for her, and brought her into himself to make the two one flesh. And to prove that they are mated and one in love, their son appears, bearing witness to that union.

Christ is being formed in you, by you; and when your journey is over you will take off your garment of flesh for the last time and return to the heavenly sphere as God the Father.

Now let us go into the silence.

Neville Goddard

THE FLOOD IS STILL UPON US

[The tape starts in the middle of a sentence]…describing things that happened unnumbered years ago, but I tell you it's contemporary. You read about the flood, and you think: "Well, certainly that happened unnumbered (if it ever did happen) – it happened unnumbered years ago."

This morning, as is my custom, I turned on channel KFAC. That is a radio station that plays through the day and night, twenty-four hours a day, only lovely classical music; so you can read to that music – only a few interruptions. On the hour, you get a five-minute bulletin and weather report. But between 9:00 and 10:00 o'clock there is always a lovely piano recital, as it were – the great masterpieces played by great artists. So I can sit down with my Bible and read as I listen to the music. And the one interruption that came today was an ad from the Herald-Examiner. They were advertising this paper as the one paper in our city that gives the facts – only facts, not embellished, no frills – just plain fact, all facts. That's why we should buy that paper, because it is simply filled with facts.

Well, facts have overflowed the world like the flood. Man actually is "drowned" with facts, victimized by facts. It is in the Imagination that everything lives, and not in its actuality, not in the fact. Unless Imagination penetrates the facts, the deluge remains a deluge. We are now in the deluge. This is the flood!

A man is in jail. That's a fact. And he knows he's there for "x" number of years; that's a fact. And he simply waits and hopes that in some strange way he will get some early release from this confinement. He never uses his Imagination, save in some violent way to get out, but not to penetrate the fact. When in March of 1943, by using my Imagination to penetrate the fact I, too, was in "prison" in the Army, but I didn't want any part of it. So, I simply penetrated the fact and saw myself in New York City, in my own apartment with my family. And in nine days I was out, honorably discharged, in my apartment in New York City.

I wrote a friend of mine who was in the army. He was my age. He was a Freudian, – a professional psychoanalyst, but Freud was his background. That was his schooling. When I wrote him in detail exactly what I had done (I didn't mince matters; I told him exactly what I did): as I physically slept on my little bed in the barracks, I imagined I was simply elsewhere. The "elsewhere" was a definite spot in space: New York City, in my apartment. I told him what I did. I could "feel" the bed. I could "feel" the things in my house. I went about feeling all the familiar objects in my apartment, and I gave it all the tones of reality and all the sensory vividness to the best of my ability. I "touched" everything, and it felt real, and then I went back to sleep. Then I told exactly what happened to me that morning; and then nine days later, I was honorably discharged by the same man who had disallowed my application.

He didn't answer my letter. In New York City he used to come to my meetings as a friend because he was so convinced that the Freudian concept was true. He said: "I come to your meetings for this reason, Neville ..." (We knew each other well. He'd come home for dinner; I'd go to his place for dinner) … but he said: "I come to your meetings because you turn my daily

bread into the substance of fairy. I sort of like that," he said. "But when I listen to you I hold the chair and I put my feet right firmly on the ground to feel the reality and the profundity of things. You aren't going to take me away with you. You are going to leave me right here where things are solidly real, so I feel the place under my foot and I feel the things next to my hands. I hold on tightly while you weave your story concerning moving off in one's imagination." He would not penetrate the facts. So, when did he get out? When the other millions got out. So he remained with his facts for the next three years! I got out in March of 1943; he came home to New York City in 1946, demobilized as the other millions and millions of boys were. He could not let go [of] the facts. This is the flood – there is no other flood – this is the flood. We are "drowned" with facts, victimized by them.

Now, does the Bible teach this story of getting through the facts using my Imagination? It certainly does. Let me take you into the 27th chapter of the book of Genesis (the first book, the Book of the Beginnings). If you are not familiar with the story of Isaac and his two sons (they were twins) let me just refresh your memory if you have forgotten it. It is said in the story that Isaac had (that is, his wife Rebecca had) the two sons, but he was the father of the two sons, Esau and Jacob. It is said that Esau was a hairy one. He came first. And then Jacob came second, and he had no hair. He was completely hairless, while Esau was covered in hair from head to foot; but he was the first. One was called Esau, and one was called Jacob because he came second and supplanted the other.

Now we are told that when the father, Isaac, was old and his eye was dim so that he could not see (in other words, he was blind), he said to his son Esau:

"I cannot see and my days are numbered. I want you to go into the fields and hunt and bring me some well-prepared, tasty venison as I like it, savory venison." We are told that Rebecca (who loved her second son more than she did the first) overheard the conversation between Esau and his father. And then because she loved Jacob and wanted Jacob to get the blessing … for the father feels his days are numbered and he must now give his blessing to one of his sons, and the first one must get it.

So the mother told Jacob what she had heard and then suggested that: "… we take one of the kids from the flock and we kill it and take the skins of the kid and put it upon you, so that you will have the appearance of Esau." Jacob thought otherwise. "Suppose my father discovers it?" And the mother said: "Leave that to me. It will be on my shoulder if he discovers it," and sent Jacob into the field to bring the kid.

Well, he took that kid and brought it tastily prepared for his father. He came quickly into the presence of the father, and the father said to him: "Come near that I may feel you, my son, whether you are my son Esau or not." So Jacob came near to Isaac, his father, who felt him; and then Isaac said to Jacob: "The voice is Jacob's voice, but the hands are the hands of Esau." And then he blessed him. He gave him his blessing. He had no sooner left the presence of his father when Esau comes in now with the savory venison, and the father said, "Who was it that came, for I have already eaten? Who came?" And then he discovered that it was his son, Jacob, who came with guile and betrayed him. "But," said the father, "I have given him your blessing, and I

cannot retract it, and blessed he is. All will serve him. Everyone will serve him, because I gave him the blessing and I cannot take it back."

On the surface you will say: Now what is the story trying to tell us? Well, in this same book, in an earlier passage, we are told about the ark. "Build the ark with three decks: the lower, the second and the third deck." (Genesis 6:14 ff.) You think it's a huge big building. Well, use your imagination. You cannot conceive of any building that could house all the animals of the world in pairs, and all the so-called "good" ones, who will be in seven pairs, and enough food to feed them for forty days and forty nights. Well, you just simply could not conceive of it; nevertheless that's the story. But there are three decks. The obvious thing is the facts of life, then the psychological interpretation of these so-called stories, and then the spiritual consummation of the story. So you have the lower deck, the second deck, and then the third deck.

So, here is a perfect example of the second deck. This room, now, is a fact. We are all here in the room. It's a fact. But suppose I don't want to be here. Suppose it becomes a prison to me. Can I get out of it? If I know how to penetrate the fact – if I know that I am the ark: that "All things exist in the human imagination," [Wm. Blake, from "Jerusalem"] and the human imagination and God are one – they are one, not two – I can in my imagination penetrate any wall. I can now, without batting an eye, in the twinkle of an eye I can stand on the street and see this thing [indicating the podium] without a man standing before it. It is no problem whatsoever to assume I am on the street, and looking from the street to this platform.

But you may say: "Well, what would that do?" Well, let me do it and feel the reality, feel the solidity, of the street under my foot and see this building from the street rather than looking to the street from here. If I do it and give it solidity, give it reality, I'll be compelled to go there. This is what Scripture teaches. That is my "blessing." I can penetrate a fact, and penetrating a fact I can stand wherever I want to stand in this world.

Then the promise is made: "Wherever the sole of your foot shall stand, that I have given to you." (Deuteronomy 11:24) I am not going to make you a promise and not fulfill it; I'll give it to you if you can stand upon it. So, I actually "stood" upon my apartment; I actually stood upon that floor and I felt the bed. I felt everything and gave it reality. My friend wouldn't allow himself to sleep in one place and assume that he was sleeping elsewhere, because that is a divided state of mind. He didn't want to become a split personality. So, he wanted to be completely coordinated. Well, he was coordinated all right, for the next three years, all in one little spot in his barracks. And for three years he couldn't get out, because – first of all – he wouldn't try it, because I turned his "daily bread into the substance of fairy." So he did not answer my letter. I have reminded him a few times since: "Why didn't you answer the letter?"

"Well, first of all, it didn't make sense, and I don't believe," said he, "that really what you did was the sole cause of your discharge." He always questioned it. Then I'd repeat it another time and tell him again what happened this time. "Well, that would have happened anyway." Then you do it a third time and you do it a fourth time. Do you know: if you did it a thousand times he would still say: "Do it once more." It will always happen, as far as they are concerned. It just didn't' happen because you did something; these things would have happened anyway. I asked: "Why do you analyze people then and let things happen?"

"We are not the creatures of circumstance," said a man who bears your name, for his first name is Israel; and Disraeli's name is simply "of Israel" – Benjamin Disraeli. He said: "Man is not the creature of circumstances; circumstances are the creatures of men." He knew how to create things all in his imagination.

So I said: "You bear the name of Israel, but you don't apply the story of Israel. If you'd only apply it … why, these things are taught us in Scripture." Scripture is not secular history; this is contemporary. It didn't happen thousands of years ago. The Flood is on! This is the Flood. The whole vast world is inundated with "facts," like the prominent papers, the evening paper, "The Examiner," and they are proud of the fact that they only print "facts." They don't embellish it – no frills, only the facts. Therefore buy the facts, and they go all over the world to find frightening facts. I am not denying that he didn't kill her; I am not denying that he did not receive a sentence of "x" number of years. But when people ask anything of me, I am not concerned about why it happened. What do you want? And I will simply apply my Imagination lovingly on behalf of that request. I don't care what brought you to that state; I am here to simply get you out of the state. What do you want? All through the Bible: what do you want? He didn't condemn anyone. The woman taken in adultery, he didn't condemn her. What do you want? "Go and sin no more." He didn't call the act of adultery a sin. If she called it (or they called it) a sin – all right, call it a sin. Therefore, don't repeat it if you call it a sin.

"Sin" is simply knowing what to do, but not doing it. That's sinning. So, if I discover what to do to penetrate a fact: to go beyond the fact and create a condition for myself and dwell in it and think from it instead of thinking of it … for the great fallacy of the world is perpetual construction – deferred occupancy, to create and create in my mind's eye all kinds of lovely things I would like to realize but never occupy them. I do not penetrate the state and go right into it, and give it cubic reality. But I know – and you know – and it's not difficult to understand why the sense of touch is something we believe in more profoundly than we do in, say, the sense of sight, or the sense of hearing, or the sense of smell.

I stumbled upon this one day in a dream. In my dream I came upon this huge, big pillar – a pile driven into the ocean, and the bridge that it formerly supported was gone now. Only the piles remained. And I knew I was dreaming, and I figured to myself if I held that pile and I could touch it, if it seemed to me solidly real, what I am going to do: I'm going to hold onto that pile in the dream. I know it's a dream, but I am going to hold that as solidly as I can and compel myself to awake holding the pile. Well, I did. I held the pile with all my might. I said, "Now, Neville, you know you are sleeping. You know that you are dreaming now. So awake!" And I awoke in the water, actually holding that pile and I am standing up in what formerly I knew to be a dream. It ceased to be a dream; it's real. I'm in a world just as real as this and here I am, holding this enormous pile, and it's in the East Indies (not the West Indies where I was born) – it was in the East Indies, a very primitive area. And then some animal came down to the beach – a strange-looking creature, and at that moment I was a little bit … I was panicky. In that moment of shaking emotion I awoke on my bed in New York City.

But I discovered that secret of feeling. So, he said: "Come close, come near, that I may feel you, my son." He heard the voice; he said: "Your voice is the voice of Jacob. Come near and let me see really if you are Esau. And he did it by feeling.

So, lying on my bed one night right here in Beverly Hills many years ago (it must have been fourteen or fifteen years ago) I suddenly became aware that I am seeing what I shouldn't see. I am looking into the most marvelous interior of a plush hotel, it seemed that way to me. So, consciousness followed vision and I found myself in the room, but I knew I was on the bed. So I came back to the bed. I am still seeing the interior of the room, and I went back into that room. I came back again. I must have done it twelve or twenty times. It was fun going into the room; and the room was just like this – real, and then I came back to the bed.

Now I said: “l am now going to explore. Regardless of consequences I am going to explore." So I went into the room. It seemed like a room thirty-by-twenty from the bed, but when I entered it with the decision to explore, the room closed in upon me and became a third of itself. Say, it became ten-by-seven, and I found it was a dressing room for a huge, big suite, beautifully done, but it wasn't yet occupied. It was there to be occupied, but the room at the moment – that is, the suite – was not occupied. And I thought: "Well, now I will go through the door." I didn't go through like some gossamer; I opened the door with my hand and I walked right through that doorway. I was solidly real to myself. Then I walked down the corridor, and the corridor that I walked down was intersected by the main corridor and all the lights were on. And two ladies were coming down that corridor, the main one. But I knew this thing began as a dream. So, I knew that all ends run true to origins, therefore if the origin is a dream, this is a dream. So I said to the ladies: "Ladies, this is a dream. This whole vast world is a dream.” Then they were afraid of me.

Who wouldn't be afraid of a man who suddenly appears at a place where you are walking and tells you this whole vast world is a dream? You would think he's nuts – he is insane. So, they thought I was insane and they got just as far as they could from me and walked right next to the wall, duck-style – one behind the other, looking at me very suspiciously. Then I saw this object hanging from space. It reminded me of a similar object I had seen in a friend's home in North Hollywood. So, I said to them: "Look, see this?" And I held it, and to my surprise it isn't gossamer. This is not an after-image. This is not a memory image. This is real. The thing is solid. Well, I held it; and by this time, they were way down. They took one last look as they looked back at me and then darted into the main room. And here I am, standing alone holding onto this thing. I said to myself: "Neville, you know this is a dream. The origin is a dream; the end is a dream. Come on, wake up!" I closed my eyes to the obvious and held this thing here, and I couldn't … I opened my eyes again I am still standing there. I said: "How am I going to get back to my room in Beverly Hills?" I didn't know what … there was no place I could go to take me back there, but I remembered: Feeling is the secret.

I am holding this here now, and it's real. It is solid. I am solid. They are solid. They heard my voice. And I walked down and every step was solidly real as walking here now. So, I imagined that my head was on a pillow; and when I could feel a pillow under my head while I am standing, I suddenly felt myself in a horizontal position, and my head is on a pillow. Then all of a sudden I could feel that pillow, but I was cataleptic. I couldn't open my eyes. I couldn't move a

hand. I couldn't move a finger. Here I am, a living being in a dead body! So I said to myself: "They will find the body tomorrow morning, and they've got to cut it up," because I am insured for a little bit, and to prove that nobody took my life they have to cut it up to find out why he died. They always have to ask that question, and they give it a name. If they can't find it they have to give it a name anyway.

So, here I am. I couldn't open my eyes; I couldn't move my hand. In about fifteen or twenty seconds (it seemed much longer than that) my little finger, I could move it, and then I could move my hand a bit. I still couldn't open my eyes. We were sleeping in a double bed so I pushed my hand out – my left hand – and I could feel the warmth of my wife's body. At that, I knew I was back on my bed. In another fifteen or twenty seconds I could, with great effort, open the lids of my eyes, and here came all the familiar objects – on the walls, on the bureau, everything returned to consciousness.

Now, I had stepped into a world just as real as this. I am telling you, there are worlds within worlds within worlds, and they are all here – right here – just like turning on a radio. You turn it ever so slightly, and you have a new wave length and a new station coming in, bringing in something entirely different. And they are not interfering with each other! And these worlds are all here now and they are peopled, just as we are peopling this world, and they are just as real as this world. It's terrestrial and it doesn't…you don't have to walk to it. I was on the bed. I seemed to walk into it – I would say … what? ten feet away, but the same area permeated the bed, and the bed did not obstruct it; and that world into which I stepped did not obstruct the house that I lived in, in Beverly Hills. It's all here – the whole vast world – worlds within worlds within worlds!

So, I tell you: "facts" are the Flood. That's the deluge. There was no other kind of flood. We are actually inundated with the "facts of life." And these facts – we change them every day. Today this is the cause of so-and-so. Tomorrow that's not so; it is another cause we have found, and the next day another cause. But while we haven't found the next cause, we believe that to be the fact, and we worship the facts. So I tell you: all things are in the human Imagination. "Man is all imagination; and God is man, and exists in us and we in Him." [Blake, from "Annotations to Berkeley] "The Eternal Body of man is the imagination. And that is God Himself." [Blake, from "The Laocoon"][1]

There is no other god. It's all your own wonderful human imagination. And the one thing the whole vast world aches for is the awakening of the imagination. And when it comes, it comes with the birth of the promised child which sets a man free from the horrors of this world we call "the world of nature." For Nature is simply that principle on which depends the sameness of forms in transmitted light. And so the thing goes, over and over.

Haven't you observed a year – that at a certain time of the year – money is tight? All of a sudden it flows and then at a certain time of the year it stops. Why? It's a habit. It's a transmitted state. You fix that fact in your mind's eye; and if you got fifty thousand dollars today and say it's the month of December when money is always tight – you are going to loan the money out or give it away before December comes by; so when it comes by, you are going to be tight again. It's a

[1] Neville often quotes both these passages from Blake together.

peculiar – I would say "slavery" – this thing called "Nature," in the sameness of forms in transmitted light.

Now, you can penetrate the fact and break it; and that's what we are here to teach. "I come, not to abolish the law and the prophets" – I come not to abolish them – "but to fulfill them" (Matthew 5:17) – and to tell you the real Law. It's not washing your hands before meals, although that is a very nice, clean thing to do. It's not giving certain diets, doing this, that and the other. He explains that the entire Law is psychological. He takes one of the Commandments, which is a graphic one, to show you how everything must be interpreted psychologically.

He said, "You have heard it said of old, you shall not commit adultery. But I, say unto you, any man who looks lustfully upon a woman has already committed the act in his heart with her." (Matthew 5:27, 28)

Well, what man hasn't? What man has not violated that? So, he tells you the whole thing is a psychological thing. You cannot restrain the impulse. You may restrain it, based upon a thousand little reasons. Maybe you are afraid of the consequences. Maybe you are afraid that someone will find out. Maybe you are afraid of this, that and the other; but the impulse was there, and he tells you the impulse is the act. Well, if the impulse is the act, then creative acts are imaginal, for it was an imaginal act; so I have to observe my imaginal acts, for the imaginal act is a fact. It's going to actually become a fact, and then it will confront me.

There was a lady in San Francisco. She said, "My brother"– and she said to me, "I think he's innocent, but I do not know the facts of the case; but he was given six months at hard labor. He is in the Army. And I don't think my brother should get six months' hard labor in the Army."

I said, "You want him out?"

She said, "Certainly I do."

I said, "I tell you what. You may try it, so that you may give all praise to yourself and not to me. You do it."

"Well, what must I do?"

"If he was out, would he come home?"

"Oh, yes, he'd come straight to my place."

"All right. And if he came to your place, what would you do?"

"Well," she said, "I would throw my arms around him and kiss him, feel him."

I said, "All right, do that. When you go home tonight sit where you would normally sit, and just imagine that your brother is there and that you have thrown your arms around him and you are holding him and hugging him, and kissing him."

The next Sunday morning in my meeting in San Francisco, that woman could rise and tell this story. She said, "I went home, and I imagined I heard the doorbell ring; and the doorbell is downstairs. I have to run down one flight of stairs to answer that door. So, I heard it ring and I ran downstairs, and I flung the doors open, and here stood my brother. I went back upstairs. There was no brother, but I did it so vividly that it was almost like a disappointment that I didn't actually see him standing there, because it seemed so real to me."

Well, a few days later she was sitting upstairs and the doorbell rang. She said, "I almost broke my neck to get downstairs. I knew what was going to happen." As she threw the door open, here was her brother!

She stood up in the audience and told that story to the thousand who were present that Sunday morning. They all saw her. No one, I presume, would go and verify it; I trusted her implicitly. If she lied to me, then it's entirely up to her; but I am convinced the whole thing was true.

I don't check on you. I believe you when you tell me that it happened. But the thing is to practice. We are the operant power. And the Flood is on. Let no one tell you the Flood is over. And the Flood is deeper and deeper, because we are more and more inclined for facts – the “facts of life.” Do you want the facts? Well, you had better make the prison walls all the thicker. But learn how to penetrate the facts.

As you penetrate the facts, you must go to a certain objective beyond the fact. What do you want now? Well then, you go into the state of the wish fulfilled. What is the state? You decide. You determine what you want in this world, and you go right into that state, and then ignore the facts.

Suppose the facts now still deny what you did. It doesn't matter. Let the facts remain; they will dissolve. They will all dissolve because you are going to remain faithful and you will occupy the state. No longer are you going to construct it and not occupy it. You are going to occupy the state. And as you occupy the state, it is going to work.

You can do that with a job. A friend of mine in New York City – he came from out west. He was an engineer, and he said, "Neville, I want more money and I want more responsibility. I want to work for a certain firm.”

I said, "Do you know where they are?

He said, "Yes, on Madison Avenue. They do international work. They build bridges, they build dams; they build things all over the world. And I would like a job that would send me away because I could get three times the salary."

I said, "Well now, go to the place and see where you would sit if you got the job there. Before they send you off, you would work in the home office first, wouldn't you?"

He said, "I think so."

"Well, go up there and just take a good look."

He walked into the place, picked out the desk, picked out the place; and then he assumed, when he got back home, he was seated at that desk, and that was his job, and he named the sum of money, which was a considerable sum of money. He and his wife and daughter used to come to my meetings. Within a month he was in that job, and within two weeks he was on his way to the Near East, building bridges.

Unfortunately in a way, he did not live very long. He was a young man. But in about three years he was gone. He had a heart attack, and he was gone. But he would have gone anyway, whether he was here or there, for we come on time and we go on time. But at least, before he departed this world, he found the Principle, which he will carry with him into the next world, for there is no "death." He is restored to life in a world just like this, clothed in a body just like this, only young. Young as he was then, he'll be younger. But he has at least the memory of what he did to get what he wanted, and it worked. So, now he goes with the Principle in his mind's eye.

So, when you tell me of your dreams, and that you in your dreams are applying this Principle, like the lady tonight – she is here. She told me her dream. I asked her to write it out for me. But right in the dream she is actually discussing with others this principle of imagining and how you imagine a certain state and you produce it in this world; and that there is nothing in this world that dies. All things are restored to life, and she is carrying on this conversation in her dream. Well, that's most flattering and very thrilling, when you can carry it beyond into what the world would tell you is a state where you are not in control of vision; that you are simply the slave of vision rather than its master. You don't direct it; you simply follow it. Well, she didn't follow it; she directed vision.

When you get to the point that you can direct in what they call a state called "dream," where you are not supposed to be in control but you are simply the victim of your vision – well, she is not the victim of her vision; she actually controlled the vision. So the day will come – it's inevitable – we all take off the garment. But I tell you that you are going to find yourself completely restored instantly – not waiting for anything – instantly restored – in a terrestrial world with the problems that you have here, but you will know how to solve them. You will solve the problems because you know the Principle.

So, the Flood is on. The whole Bible, from beginning to end, is contemporary. Jesus is not something that died. He is something that lives within man, and he is dwelling in man.

God Himself came, and comes, into human history in the person of Jesus in you – in me – in every one in the world. And the day will come, you will know it when you are the Lord Jesus, but asleep to what you are. The day will come, you will be completely awake to the fact that you are the Father, and then you will know.

I have been asked, "Why do you express it all the time?" This is important. It is so important – the Father is the most important part of Scripture – the most important part of Scripture. Oh, I can have all the power in the world and yet not know I am God! I can have a sense of awareness where there is not a thing in the world but myself, and yet not feel that I am God. But when the

Father comes and I know that I am the father of that one and only Son of His, then I know I am God! There's no other way to know it.

If I had the power that I could destroy the universe, I still wouldn't know I am God. And if I was completely aware, as I was in 1926 while reading a book, it fell upon my chest – it must have been not more than 10:00 o'clock; when I woke next morning, it's 9:00, and I had not turned from left to right in the entire interval, because the book was still on my chest and the light was still on by my bed.

Usually in the course of the night, a man turns often from side to side. How often, I do not know, but they all do. No one goes to bed on his back and remains there for nine unbroken – or, in this case, almost eleven unbroken hours.

So, I went right down into a deep, deep sleep in a trance; and in that state, I became Infinite Light. There was nothing but light, and I was It. There was no circumference. I was the center of it all – no light outside of this Light that I am. No sun, no moon, no stars; but nothing outside of the Being that I am. I was infinite, pulsing Light. But still, I did not bring back the feeling of being God. That evaded me. But when you see His Son, and that Son calls you "Father," then you know; and there is no doubt in your mind as to Who-You-Are. That's why I say this is the most important part of Scripture, and yet it's the one thing that people will question me on: "Why do you emphasize it? Why do you repeat it over and over?" Because it's the one thing in the world that you will – one day – experience which will convince you that you are God. Not a thing in the world will convince you outside of that.

But in the meanwhile, we can penetrate the facts. The man imprisoned need not be behind bars. We are imprisoned by the things that we do. All right, we can break them – break anything in this world. A man can be imprisoned by gluttony. He can break it if he knows what he wants. Maybe he doesn't really want to give it up. If he wants to give it up, let him create within his mind's eye a scene – a simple scene – that if he had given it up, a friend or some relative would know. He doesn't brag about it; they simply know, and there is a normal discussion that he has no longing for it any more. He has no desire for it. He didn't take any drugs for it; he didn't do anything to feed it. Just simply – it wasn't there. That certain taste that we have in this world – all of a sudden – you've had it; you are saturated with it, and you don't want it any more. All things are acquired.

Today, I like – for instance – a thing called an oyster. I love them, especially those lovely eastern oysters. But the first time I had an oyster, I thought I'd die.

I was a small boy. I must have been about nine or ten, and I went down to the – it was then called the Virgin Islands – owned by Denmark; they are now our islands, St. Thomas, St. John and Santa Cruz. And my mother said to me, "Now, Neville, you know, you are going to a strange place, and they speak Danske. You don't understand the language but you'll get by. You are going to a boarding house where there may be twenty or twenty-five boarding. You will all sit at one big table together. Now you are a boy, and you do not know their habits; so watch what the lady does; and whatever she does, you do it."

I sat down at the table, and here was this plate of oysters. I had never seen oysters in my life before, and then all the little things before it. I saw this lady take a little fork from the side; so I picked up my fork, and then she took a little horseradish, she took something else, then a little Tabasco and did all these things to it; and then she stuck it into this oyster and dipped it into all that she had done; she closed her eyes and ate it as though she had honey in her mouth. I expected the same thing; so I did the same thing. And when I got that thing in my mouth, – Lord! It wouldn't go down, and I couldn't bring it up. I'm not supposed to bring it up – Mother told me that. So, here it stuck.

But the funny part about it, I not only had that one; I looked down to find there were five others, and they had to go down. Well, that was my introduction to oysters. But now today I love them. I have acquired the taste for oysters.

The first time I had a drink, I can't tell anyone that it was something like honey to me; but I acquired the taste, and today I fairly enjoy a drink. I try not to go beyond a certain point, because I want to keep my faculties alive. But I enjoy a drink.

I've tried and tried and tried to acquire a taste for smoking, but I can't. Therefore I gave that up after I tried it for about six months, and I couldn't do it. I was then only twenty-one or twenty-two, and I couldn't seem to enjoy a cigarette, a cigar or anything. It made me sick. So, I gave it up; I never acquired it.

But all the other things we have acquired. We don't come into the world with these tastes; we acquire these tastes. You can acquire the taste of living in comfort. You can acquire the taste of living as a gentleman, or a lady. Acquire the taste. If you want to actually live like a lady, live like a gentleman, with no pressure to pay the rent, no pressure to do these things – all right. Assume that you are that lady; you are that gentleman. Penetrate the facts. The facts tell you that you are not; you don't have it. Penetrate the facts and live in the state as though you had it. And may I tell you from experience, you'll have it. You will actually have it! Don't ask me how. The ways and means are contained within the state that you enter.

So, you enter a state. It contains all that is necessary to externalize that state. So, pick out your state – a lovely state – and go right into that state and dwell in it. I call that "occupying the state" and thinking from it instead of thinking of it, just as you now think from your present state with all the facts around you to anchor you into it. Get into another state, all in your imagination, and the facts will appear to anchor you into that state. And the day you tire of it, you can get out of it and go into another state.

You know when you move into a new home or move to a new city, you have to actually adjust yourself to it. Well, you are the Pilgrim passing through unnumbered states. The states remain, but you – the Pilgrim – pass through them, like a traveler passing through a city. The city remains, but you – the traveler – pass through it. So, you go right into another city. You don't rub out the state. Poverty remains a state when a man who was once poor moves out of it. He moves out of the state of poverty into the state of affluence, but he doesn't destroy the state of poverty. Anyone can fall into it.

As Blake said: "I do not consider the just or the unjust to be in a supreme state, but only to be in these states of sleep which the soul may fall into in its deadly dreams of good and evil.” [From "A Vision of the Last Judgment"]

Now let us go into the silence.

Neville 06-09-1969

THE FIRST PRINCIPLE

Do not accept any statement from scripture, the church, or an individual (including the speaker) as true until you have found God or a living truth in what is being said. What I tell you I know from experience, but I ask you not to accept my words without questioning them within yourself. It is silly to accept something simply because the church said it, or you read it in the Bible, or heard it from Neville. You must pursue the thought ceaselessly by questioning yourself.

Why do I stress this? Because among the spirit world there are many Babel's where no two speak with the same tongue. One may tell you to give up meat, while another will tell you something entirely different. This we are told in the 11th chapter of the Book of Genesis. I am not speaking of multiple tongues as the many languages we have today. We can overcome those with an interpreter; but if someone tells you: "This is the way," and another says: "No. This is the way," and they don't agree - you are in Babel, a city of confusion in the pathway of the spirit.

So tonight I want to talk to you about the first principle, which you can always fall back on when in doubt. This first principle is: "Be still and know that I am God." No matter what happens turn within and be still. Know that your awareness is God and that all things are possible to you. Test yourself and you will prove this statement in the testing; then you will be free from your former limitations of belief. No matter what is happening on the outside turn to the first principle. Start by being still, then claiming: "I am God." Ask yourself: "Is this true?" You will never know the truth until you test it.

Let us now look at some of the "I am" statements of scripture. I am the resurrection. I am the life. I am the way. I am the truth. Are these statements really true? Yes, I have stilled myself and know that every statement is true, from experience. Being human I wanted things in the world of Caesar, as undoubtedly you do, too.

I wanted a trip I could not afford, yet I traveled over 5,000 miles by being still and saying to myself: "My awareness is God and all things are possible to him. therefore what I am imagining will come to pass." Then I began to imagine I was on a ship sailing towards Barbados. I remained faithful to that act, when suddenly - after twelve years - I received a letter from the family saying they would take care of all of my expenses if I would come home for Christmas. So I proved it. Then I tried it again and again, and the more I tried it the more I realized that the statement in the 46th Psalm was true: that God really is my own wonderful consciousness, for I learned to be still and know that I am God.

I couldn't prove the other fantastic "I am" claims by taking the same action. I had to wait, and then one day I proved that I am the life. That night I moved in spirit into an environment where I intuitively knew that,

although what I was seeing seemed to be independent of my perception, if I arrested that feeling within me everything would stand still. I did it and discovered that not only the animate, but the so-called inanimate objects stood still. The falling leaves stopped in mid-flight. The blades of grass ceased to move. The bird in flight, the diners as well as the waitress - all were frozen as I stopped the feeling within me. Then I knew the truth of the statement: "I am the life."

After proving to myself that I am the life of a state, I questioned the statement: "I am the resurrection." Then came the day when I felt myself resurrect within the grave of my own skull. I proved that I am the Father, when my son came in the Spirit and called me "Father." I discovered that I am the one who was sacrificed, for - knowing I am the Father - my spiritual body was split from top to bottom. Then I discovered that I was the one upon whom the Holy Spirit descended in bodily form as a dove.

These things I now know to be true from experience, therefore I speak with authority. But I say to everyone: whether you hear it from me, a church, or the Bible - question yourself ceaselessly until you have found the living truth in that which was said. Accept the words but then go back to first principle and ask these eternal questions to the only one who can answer them: your own wonderful I AMness.

Relax. Be still and question yourself, saying: "Are you really God?" Address yourself as though you were two. "If you are God and can do all things, prove it to me by giving me my desire so I can feel its presence now." See if he will prove himself in performance and when he does, do it again. Keep on asking and when he proves himself here on this level, then let these things which can't be put to the test come through, for they will.

Now, the Bible tells us that Christ is in us and that we are in Christ. On the surface it seems to mean the same thing, but there is all the difference in the world. Christ in us is our hope of glory. That's a universal assumption, for Christ has assumed the body of every child born of woman. But when you are in Christ you are a new creature.

Christ in you does not make you new. Christ in you is your life, for in him is life and his life is your consciousness of faith. But when you are in Christ you are called and incorporated into the body of the Risen Lord. Because Christ is in you, you are a son of God; but when you are elected - called into the presence of the Risen Lord and incorporated into his body - you are in Christ. There is all the difference in the world, for from then on scripture begins to fulfill itself within you.

If you question everything you hear from any pulpit, the speaker, or the Bible, you will find God or the living truth in what you have heard or read. I hope that you trust me, but even though you do, question everything I tell you. Don't question me or some priest or rabbi, but turn to the first principle. Be still and say to yourself: "I am God. I heard this statement tonight - is it true?"

I tell you: although it is difficult to believe, we are living in a fabulous world of shadows. This past Thursday morning as I was returning to the surface, I saw the finish of the Triple Crown race at Belmont in detail. Now this was Thursday and the race was not to be run until Saturday, but I saw the finish so clearly that if I had a million dollars I would not have hesitated to bet it all on the one I knew to be the winner. In fact I knew the race could not be reversed. It was fixed and finished. Then I asked myself: "What is this world? Is it not a school of educated darkness?"

Man thinks that in some strange way he is going to improve this world, but it is a schoolroom and will remain just that. The kingdom of heaven is not interested in improving this world; it is only interested in taking people out of this world by drawing them into itself - which is an entirely different world. But we can change the events in this schoolroom through the act of revision.

I had no desire to revise that race. I could have, and that which was completely finished, in detail, would have been changed. In scripture the word is "repentance," which means "a radical change in thinking." Tomorrow morning as you come to the surface mind, observe and record what you are seeing, for you are observing that which will take place tomorrow or next week in this world of shadows. And if you don't like what you see, change it. Don't do as you normally do, by jumping out of bed, washing your face, and once again find yourself locked in this world of shadows; take a moment and observe your future.

I urge you to question everything that I tell you, everything you read in the Bible, and everything you hear from some pulpit, ceaselessly. Keep on questioning and questioning until you find God or the living truth in what is being said. I am telling you what I know from experience. It is true. One day you will discover that you are the life of the world, that everything you think of as permanent and independent of your perception is within you. You will know that the world reflects your thoughts.

It is a shadow and you are its life. You will realize that its activity is not out there, but in you; and you will stop it and start it again, all within yourself. So when you read: "In him was life, and his life was the light of men," you will know its truth. God is in you, yet you know him not. But when he begins to stir in you, as you, you will say: "I am the way, the truth and the life, and besides me there is no other."

Then comes that moment in time when you know the truth of the statement recorded in the 11th chapter of John as: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

Knowing you are the life, you will resurrect from the dead to die no more. You will still not know you are the one the angels spoke of, when they told the shepherds they would find a babe wrapped in swaddling clothes, until you hold that sign in your arms. God's son, David, will call you Father, and your spiritual body will be split in two from top to bottom. Then you will know you are the sacrificed one. And finally, you will discover you are the one upon whom the Holy Spirit descended in bodily form as a dove; then you, too, will have found the truth.

I know scripture is true, because I questioned it. I started questioning the law because I was interested in things. Having no money, I wanted a trip and I got it. Then I began to tell others, as I wanted to see them take the same principle and test it. As they proved it they told others. I invite you to prove the truth on this level, and have faith that the truth is equally true on the higher level of your being. Continue to test the law for things in this world and accept God's promises on faith, based upon what you have proved by the law.

Do you know what you want? I will tell you a simple way to get it. Simply catch the feeling that you have it and sustain that feeling. Persist in acknowledging the joy of fulfillment. In your imagination tell your friends your good news. Hear their congratulations, then allow him who heard your friends and felt your joy of fulfillment, bring it into your world, for he who can do all these things is within you as your own wonderful I

AMness, your Imagination, your consciousness. That is God.

Test God, for he will not fail you. Then, when he proves himself in performance, tell a friend, and continue telling others as you exercise this law. And walk knowing all the other I am statements are yours. Prove this in the world of shadows and you will prove the other in the world of reality.

Your I AMness is the true eternal reality. Living in a world of shadows, as you declare your I AMness you are declaring eternal truth. When you say, "I am the resurrection," that is eternal truth. "I am the life" is eternal truth, as well as "I am the way." All of these bold certainties preceded with the "I am" are eternal truths.

So, do not listen to anyone who screams at you from their tower of Babel and tells you of another way, for there is no other way. You don't have to give up meat or only eat fish on Friday in order to enter the way, for the way to the cause of all life is within you. Believe in your I AMness for there is no other God.

In First Timothy, we are told that it is God's desire that every man be saved. If it is God's desire and God is in every man, then God is saving himself. This I know to be true, for I have proved to myself that I am God. I know I am the life, the resurrection, and God the Father; yet I do not differ in any way from any other. I have shared my experiences with you in the hope that you will test my words and prove them in the testing.

Ceaselessly question yourself. Don't go to a priest and ask him if I am telling the truth, for he is Babel, screaming his belief, as is the rabbi. Do not go to another; turn within and apply the first principle by being still and claiming: "I am God."

The 46th Psalm is truly a beautiful psalm. I have read where certain people in their little jokes, claim Shakespeare wrote it, incorporating himself into the chapter by making the 26th word "shake" and the 46th word from the end "spear." Others claim it was Rufus' song. Living in the 16th century, Rufus did claim that this psalm inspired his majestic hymn, which moves everyone who hears it, but he certainly did not lay claim to the psalm itself. It is "A Psalm of the Sons of Korah." Who knows who the Sons of Korah are; I do not know. The word "Korah" means "a shaved head." But you and I know it is a fantastic psalm; and in the 10th verse it is said: "Be still and know that I am God."

Tonight when you go to bed just say: "I am." Add any condition you want to that I am and believe it. Speak to your imagination as though you are speaking to the God who created the universe and sustains it, for you are. When you imagine something ask yourself who is imagining it, and you will say: "I am." That's God's name forever and ever.

Imagine and fall asleep imagining. Believe that all things are possible to your own wonderful human I AMness. Test yourself! You don't need to get down on your knees and pray to anyone on the outside. There is no need to cross yourself before any icon, for the Lord is your human imagination, your consciousness, your own wonderful I AMness.

Nothing can ever cease to be, for God - he who is in you as your consciousness - created it in love. At the present time Christ is in you, making you a son of God. But one day scripture will unfold within you and you will be in Christ, knowing yourself to be God the Father.

Do not take anything on face value. I have proved that the Bible is true, but you prove it to yourself. Ask yourself what is meant by the statement: I am the resurrection. I am the life. I am the truth. I am the way. Question yourself and you will discover the answers unfolding within you.

In the 25th chapter of Matthew, the story is told of ten virgins. Five, having no oil, are told there is none to spare, so they must go get their own. Ask yourself why they did not give to those who had nothing and it will be revealed to you that, prior to the coming of the bridegroom (who is the Lord), you thought there was a limit to that which you could give; but when you have union with the true bridegroom - who is all love - you know no limits, for everything is possible to you.

In his Book, Mark speaks of the adulteress generation. Do you know what an adulteress is? One who turns away from the truth, for when you turn from the truth you turn from the Lord. Anyone who has heard the truth and still looks for an outside cause, rather than to his inner thoughts, has committed adultery. He has turned from his spouse, whose name is "I am." It's just as simple as that.

If you watched the race last night, you would have heard all these wise men tell of what should have happened, yet the race was perfect. Not one person on that field could have done anything other than what he did. I could have told them, but who would listen to one who can't even ride a horse, let alone train one. Having seen the race prior to its running, I couldn't get excited when I watched it on television, for I knew exactly who was going to win. Then I realized that if everyone knew the end there would be no excitement.

We live in a wonderful world, thinking we are going to change things, but nothing is changed on the outside. They can only be changed from within. I had no desire to change the race, so I saw it just as it would have to come out unless someone who knows the law had changed it from within.

I ask you to apply the law and change the seemingly inevitable ends - from within. I am telling you the truth based upon my own experiences. Your I AMness is God, he who is the resurrection in you. He is the life of your physical body, the life of the bird in the air and the leaf on the tree. One day you will feel a vibration within you and know that if you arrest it everything you perceive will die, yet not vanish. It will not decay, but will remain frozen in time and space forever, for it has no life. You - life itself - animate it. Then you will release that vibration and everything will become animated once more.

In the 4th chapter of the Book of Luke, we read the statement made in the 61st chapter of Isaiah: "The Spirit of the Lord God is upon me." This statement I know to be true, yet I ask you not to accept my experiences, but to question them by questioning the one being who can give you all the answers. He will, when he feels himself in you. Then he will reveal himself to you in the first person singular in a present tense experience.

Everyone is going to have these experiences, but when I do not know. Don't let anyone tell you that you have so many days, months, years, or lifetimes to come. Challenge it now! I have experienced scripture. Take my words and ask yourself to prove them to you now. Then let him unfold within you, and when he does, this world will lose its value to you. You will wonder what the fighting is all about. Why should anyone fight over shadows? Don't criticize anyone. If those who have a billion want two - so that they can be the richest dummy in the grave - pray for them by asking the only being who can grant your prayer, and that being is your own wonderful human imagination.

Don't struggle doing it. Ask yourself who is hearing the good news you just heard and you will answer: "I am." That's God. That's the being who heard the request. Now grant it and let it happen. God heard it when you heard it because God is your own wonderful I Amness, and remember: all that you ask in your Father's name he will grant you and your Father's name is I AM.

Now let us go into the silence.

Neville 09-23-1968

THE FATHER

The Bible begins with Abram, a character whose name means "exalted father." Abram was placed in a profound sleep, told of the trials and tribulations he would pass through, and the length of time which he would suffer. Then the Lord God said to him: "Behold my covenant is with you. No longer shall your name be Abram, but Abraham for I have made you the father of a multitude of nations." The insertion of the letter "he" [pron. "hey"] (the fifth letter of the Hebrew alphabet, which is "grace") changed the name from Abram to Abraham. Now, grace is Jesus Christ, for we are told: "Grace and truth came by Jesus Christ." So into the name of Abram goes the letter "he" and grace is inserted into the exalted father. Then the journey begins.

Scripture tells us that God speaks to man through the language of dream and makes himself known in a vision. If God speaks to me in a dream and makes himself known to me in a vision, there is nothing more important than to record that vision. Here is a vision I had in 1934. I was alone in my living room. My eyes were closed and I was meditating, but not on anything in particular. I love to just turn my eyes inward and watch the liquid, golden clouds form. (If you try it you will find it very easy to do. Simply turn your eyes inward, close the lids as though asleep, and suddenly all of the dark convolutions of the brain will grow luminous. They will pulse and form themselves into clouds around your head.)

Here I am, not thinking of anything in particular, simply observing these golden forms, when suddenly before my vision appears a large, rough quartz. As I watch, it fragments itself into numberless little pieces. Then some magnetic hand or invisible force took all of these pieces, and gathering them together, molded them into the human form. Here is a man seated in the lotus posture in deep, deep meditation. As I looked at him I saw myself. Here I am observing myself meditating myself. As I watched, it began to pulse with life. Then it began to glow like the sun, and when it reached the limit of intensity it exploded. I broke the silence and returned once again to the normal state in this world.

That was an adumbration, a forecasting of my last days in this age. I saw my exit. When the moment comes for this garment to be taken off for the last time in this age (which will be this present little stretch of time) I will explode into eternity. There was no form. The form preceded it. That meditating figure in the lotus posture was perfect. It could not be improved upon. It's difficult to conceive such perfection, yet I was looking at myself. I knew he was meditating me, and that I do his will. I came to do the will of him who sent me and to accomplish his work, which is to fulfill scripture. And when that is completed he will explode and we will be one.

We are told: "Call no man on earth Father, for you have but one Father who is in heaven, and the kingdom of heaven is within." You have a being just like yourself, meditating you! What you think is an original thought, an original desire, is nothing more than the will of your Father, the one meditating you. So in the end no matter

what you have done, you are forgiven because you only played the part he willed you to play. To him you are David, the son of Jesse (I am) a man after his own heart who will do all his will. You have always done his will and you will always do it, and in the last days, to you alone he will appear.

We are told: "Scoffers will come in the last days scoffing and saying, 'Where is the promise of his coming, for ever since the fathers fell asleep all things have continued as they were from the creation of the world." Man is looking for the Father to come from without and not to resemble the one who is looking for him, but when he finds him he finds himself. You are God the Father meditating your projection for the experience of this world, and you will redeem yourself in the last days.

Let me show you how scripture reveals this. Bear in mind the Bible is a mystery, not as something to be kept secret, but mysterious in character. You must search the scripture to find the Father. When the letter "he" [pron. "hey"] was placed in the name of the exalted Father, he became Abraham, the father of a multitude of nations. "And the scriptures, foreseeing that God would justify the heathen, preached the gospel beforehand to Abraham." The gospel is the play.

Let us see how this is revealed to us. At the end of the journey, one that should know better said: "Master, show us the Father and we will be satisfied." He then replied: "I have been so long with you and yet you do not know me, Philip? He who has seen me has seen the Father. How then can you say, 'Show us the Father?'" They do not believe he took upon himself the form of Man and became obedient unto death upon the cross of Man. But I know that the being I saw meditating me as my very self was Christ, who is God the Father.

Now, if God is a father he must have a son, and if he was the Father before he began to meditate this projection of himself, then he had a son before he began this projection. So he asks the question: "What think ye of the Christ? Whose Son is he?" And when they answered, "The son of David," he said, "Why then did David, in the Spirit, call him my Father?"

(The word "adonai" is translated "Lord," as every son referred to his father as "my lord"). But David called him Father in the Spirit, and not in the flesh! Here he reveals who the Father is and who the Son is, but no one understood it. The evangelists recorded it. I read it over and over, but didn't see it until I experienced it. Not until David stood before me and I experienced the relationship of Father/Son did I really understand that passage. I have talked to priests, rabbis, ministers, and truth teachers, but none see it, and because of their fixed belief they will not see it. They do not believe that the character in scripture called Jesus Christ is God the Father, and the character in scripture called David is the Son of God, even when they read the 2nd Psalm, where David says: "I will tell of the decree of the Lord, he said unto me, 'Thou art my Son, today I have begotten thee." In spite of that, they still cannot see it.

Now, I say the Bible is completely consistent in imagery and symbolism. I saw the rock, and the meditating figure who is the cause of my behavior. The thing that is cause is Father, for he is the source of all. I saw a man who did not just resemble me but was me, raised to the nth degree of perfection - alive, breathing and radiating until it exploded like the sun. We find the same symbolism in the 89th Psalm: "I have found David, he cried unto me, 'Thou art my Father, my God and the Rock of my salvation!" The Rock, the Father, and God. This meditating being has me in his power. There is not a thing I can do but fulfill his will. And in the end when he explodes we are one, and he has gathered, from the experiences he has put me through, that which

was necessary for his own personal expansion, his own personal luminosity, going beyond what he was prior to the deep sleep into which Abram, the exalted Father, was placed.

So a deep sleep fell upon Abram, and as he slept the Lord God said to him: "Your descendants shall be sojourners in a land that is not theirs and they will be slaves there for four hundred years." In the Hebrew world (especially in the mysteries) every letter was a numerical value as well as a symbolical value. The last letter, tau [pron "taf"] has a numerical value of four hundred. Its symbol is the cross. Four hundred does not mean years as you and I count them. It means as long as you wear the cross of Man. At the very end, when you take off the cross, you will explode into a new being - a new body, a new age, a new world. The exalted Father had to take upon himself the limitation of Man to enter the world of three dimensions, but when he has completed his journey, he and his projection which he put through hell explode, and they are one.

We are told: "No one comes unto me unless my Father calls him, and I will raise him up at the last days." Now, this is a difficult passage for anyone to understand. No one comes to me unless my Father calls him. Well, I saw my Father, and he calls everyone into my world; but he is calling a certain remnant in the last days and these, with my explosion, will be raised. The day you hear Neville is dead, far from being dead I will be in an entirely new age, and I will raise with me those that my Father designates. I cannot name one of them. When they said: "John and James, let them sit at your right hand," he said: "It is not mine to give, but my Father's who is in heaven." He knows who he is calling. And when the real end comes, far from being restored into a world just like this with my Father still in meditation, still putting me through the paces, I will explode and return to the Father, expanded, greater than that which I was before that the world was. I came out from the Father and came into the world. Again I am leaving the world and returning to the Father, taking with me everyone my Father calls.

The Father is not something you are going to find in some cathedral, some retreat, or holy place; he is wherever you are. The Father is within you, and one day you will be sitting quietly, not thinking of anything in particular, when the symbolism will take place. The rock (the quartz) will shatter into pieces, then reassemble itself into the perfect statue of you as a meditating Buddha. Then it will begin to glow like the sun, brighter and brighter, until it explodes and you return to the awareness you were when the vision possessed you.

So do not go beyond where you are in search of the Father. When you see a picture drawn by an artist who claims it is a picture of Christ and it doesn't resemble you, don't believe him. Every Sunday morning sculptures and paintings are sold in all the churches in the world claiming they are in the likeness of Christ, yet they don't look like anyone you know - or like anyone in this world, for that matter. Those who buy them have forgotten that Christ is God's Power and Wisdom which was put into the Father as the Father when he fell asleep to dream the sons of God into being.

Carl Jung had a vision similar to mine about ten years after I did, but it frightened him, which indicates to me that he is not at the end of the journey. When he saw himself in the lotus posture he was afraid, because he knew when he awoke he, Carl Jung, would be no more. But the Father does not see the projection that is the dream of himself, the real self who could not enter the sphere. He must dream it and make it real. He cannot pretend, for complete incarnation is essential to individualization. It's a tragedy, yes. It's a separation from the Father, for I was looking at him. It's a fall into decay and death, for that is what this world is. It's a fall into hell, for this world is hell, but the end will justify the means. Paul said: "I do not consider the sufferings of the present time worth comparing to the glory that is to be revealed in us." No matter what you have gone

through and still have the memory of, or what you are going through, or may go through, no suffering can compare to the glory that will one day be yours. That glory is the unveiling of God within you as you. You are not going to see him as another. You are God.

But the one passage I quoted earlier is still puzzling, for I tell you: your Father is meditating you and yet here is a passage saying that my Father has called a certain number which I will raise at the last moment. Are they to be exempt? Will they be freed by reason of the fact that I will raise them up? I do not know. I only know that scripture cannot be broken. We are told: "You must be born again, for unless you are born again you cannot enter the kingdom of God." The same one who made that statement claims that when he is raised, he will raise all that his Father (which is himself) calls in the last days.

But while he, the Christ in you who has come only to fulfill scripture, projects himself on the screen of space, he has no choice but simply executes his Father's will. "My meat is to do the will of him who sent me and to accomplish his work" and the only work he came to accomplish was to fulfill scripture. He never attempted to change Caesar's world. If there was slavery he left it in slavery. All of the things that are happening today, you and I think never happened before, but it has always happened. Cruelty there, cruelty here, slavery there, slavery here, and he never attempted to change one thing. He said: "You want to pay taxes? Give me the coin. Whose inscription is this? Caesar's? Then render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Now this happened to me in 1934, and the mighty acts of God did not start to awaken me until 1959, so my Father knows all. He knew in '34 that regardless of what happened (wars or rumors of wars) I would be here in a garment of flesh and blood in '59, for in the interval of time between '59 and '63 he knew what he was going to do to his projected image. He also knows the moment of my departure. I only know it is this interval of time, for I have finished the race. I have fought the good fight and I have kept the faith, but the day of my departure I do not know. That hour only he knows. Whenever it comes I know an explosion awaits me and I will awaken as the very being that I saw, only it will not be man as we know man, but an entirely different being.

Your Father resembles you. He looks like you and is in love with you because you do his will. If you did horrible things in the past it is because he willed it. If today you do lovely things, he wills it, but you will not escape the doing of one thing in the play. Before we fell asleep we all agreed to dream in concert, that we may enter this world of three-dimension, this world of dream.

May I tell you: the dreamer cannot be destroyed by his dream because he is dreaming in a remote region of the soul. Not a thing that happens in this world can ever touch him. If you blew the whole earth apart you couldn't touch the Father who is dreaming, and because he can restore the dream, he will restore the earth. He will restore anything. His projected self dies at the age of eighty. She looks old and is old, when suddenly she is formed into a lovely girl of twenty. She is totally unaware of how it happens, but her Father is doing it. He is all powerful. Having dreamed and projected her, his dream for eighty years, he simply restores her to youth with everything in place. Nothing is missing and she is twenty and no longer eighty. Now, isn't that a miracle?

I see this constantly. They are not babies or children, but young men and ladies, twenty years of age. They procreate there and have their children too. They work there as they do here. The world is terrestrial just like

this and solid just like this, and they do not know the Father. So he said: "If you knew me you would know my Father also, but because you know not my Father, you do not know me." If you only knew me you would not kill, but you kill because you do not know me or the Father. That's what he is saying. That's the one who is dreaming us into being.

I hope that this will be your experience in the not distant future, for you can mark it down. From '34 to '59 was the time allotted in my case. Then from '59 to '63 the four mighty acts unfold. The first is your resurrection and birth from above. The second is the discovery of David, who calls you Father. The splitting of the temple (which is your body) from top to bottom and your ascent like a serpent into heaven is the third. The descent of the dove which smothers you with love is the fourth and final mighty act of God.

Now the first word uttered by the figure called Jesus Christ was when he was twelve years old. Appearing in the temple he turned to his earthly parents and said: "Do you not know that I must be about my Father's business?" At the end of the journey he is still speaking of the Father when he announces: "Father, into thy hands I commit my Spirit. Thou hast redeemed me." (If he completes the verse of the 31st Psalm which he is quoting he would add: "O Lord, faithful God.") Then he commits himself into the hands of himself, for he has withdrawn and the race is over.

Tonight, don't even feel the nearness of the Father, for the Father is never so far off as even to be near, as nearness implies separation. When you fall asleep this night remember his name is "I AM." That's the one on the pillow. And may it be this night that he will seem to be another, but that's the way it has to be done in the language of symbolism and imagery.

Now let us go into the silence.

Neville 10-27-1967

THE CUP OF EXPERIENCE

All things exist in the human imagination, and I mean that literally. No one can know of imagination who has not tasted the cup of experience!

In the Psalms we are told that in the hand of the Lord there is a cup that is bubbling over with wine which has been well mixed. And John asks: "Shall I not drink of the cup of salvation which the Father has given me, and call upon his name?" When we read these words we wonder what it is all about. Well, let me share with you a vision of mine of about thirty years ago.

This night I found myself in an infinite field of beautiful sunflowers. Each flower had a human face and each was perfect. If one smiled, all smiled. If one bent over, all bent over. What one did, they all did. As I stood there observing this fantastic display of beauty, I knew that I - singled out as I was - expressed a greater liberty and freedom than all of these human flowers put together. And when I returned to my body on the bed, I knew that in some strange way I was separated from that which I once had formed a part. Then I understood these words from the 8th chapter of Romans: "We were made subject unto futility, not by our own will, but by the will of him who subjected us in hope that we will be set free from this bondage to decay and obtain the glorious liberty of the sons of God."

You and I here in this world are detached from that field of beauty, that chorus where everyone moves in unison. But we are separated, completely incarnated, which is essential to individuality. This incarnation involves separation from the Father, death, and descent into hell. You may not know it, but this world is hell. Here we are separated from the Father, and there is a fear in the heart of man that he may never again see the Father, who from all eternity was built into himself. But may I assure you, having realized the Father, that your fear need not continue. You will find the Father and when you do you will find him as yourself.

You are separated from the Father for a divine purpose. And without instantly assuming this garment of flesh and blood, thereby becoming completely incarnated, you would never find him. Instead you would forever remain a part of the field of sunflowers. I can't describe the beauty of each flower, each a beautiful human face moving in perfect harmony. But now you are no longer part of the chorus but completely individualized, you will tend forever towards greater and greater individualization. You were subjected to this world and completely incarnated in it for a divine purpose. That purpose is to create within yourself the Spirit of Jesus, which is continual forgiveness of sin.

Believe me when I tell you that God is love, for I stood in his presence and he embraced me. But do you know that love, divided from imagination, is eternal death? I'll show you why. I have a friend who is unemployed, without funds, and burdened beyond measure. I can't deny I love him, and when I think of him

my memory tells me how poor he is, that he is unemployed, without funds and burdened. I will keep him in that state forever, through love, unless I know how to use my imagination. So, no one can ever know imagination who has not tasted the cup of experience. Entering this world we love our mothers, fathers, husbands, wives, children, and friends, but do not know how to change them from what they are into what they ought to be, unless we drink the cup of experience and practice the great secret of imagining. That is why I say: love divided from imagination is eternal death.

Imagination is God's great gift. He is love, yes. He is infinite power and wisdom, but his creative power is imagination. Giving you his creative power, he gives you his Son Christ, defined in the second chapter of Paul's letter to the Corinthians as "The power of God and the wisdom of God." And because of this great gift, when you see one that you love dearly as unemployed, without funds and in great need, embarrassed and unclothed, you can represent him to yourself as gainfully employed, beautifully clothed, happy, and debt-free. Then as you persist in exercising your imagination concerning your friend, the world will remold itself and shape him in the likeness of one who is gainfully employed, debt-free and happy. All this is possible because of God's great gift to you.

Remember the story of the prodigal son? The first son did not leave his Father, but the second - asking to be given what was his - went into the world and wasted all. When the second one, having experienced the world of death, remembered his Father, he turned around and the Father gave him the robe, the ring and prepared a fatted calf for a merry reception in honor of his son who had returned.

When the first son complained, the Father said: "Son, you are always with me. You never detached yourself, but have always remained here and all that is mine is yours." Because of this the first son knew nothing of the power of imagination. Everything was his, but he didn't know how to appropriate it. Tonight you could have a billion dollars in the bank and die of starvation if you didn't know it was there. All that the Father has is yours, but you will never know it until you use your imagination to appropriate it!

You and I have departed from the Father. It was his will to subject us to this world of futility. He did it in the hope that we would be set free from this world of decay where everything dies, and obtain the glorious liberty of the sons of God - those who exercise their power of imagination lovingly.

Now, the parable of the prodigal son is followed by the story of the unjust steward. (You will find these stories in the 15th and 16th chapters of the Book of Luke). Now, parables are wonderful stories told in the hope that man will discover their fictitious nature and extract its meaning. In this story the unjust steward is commended for his actions. (The original meaning of the word "steward" is "the keeper of the pig" and the pig is the universal symbol of the savior of the world.) In other words, when the steward (the keeper of the pig) tells you his story, will you eat it? Will you believe what he has experienced? Millions of people today will not accept the story of salvation, so they refuse the pig as food. But, "Unless you eat my body and drink my blood you have no life in you."

In the story, the unjust steward is accused of not keeping a proper record and is called to give an accounting. Summoning his master's debtors one by one, the steward said to the first: "How much do you owe my master?" He said: "A hundred measures of oil." And he said to him, "Take your bill, sit down quickly and write fifty." Then he said to another: "And how much do you owe?" He replied: "A hundred measures of wheat." He said to him: "Take your bill and quickly write eighty." Going through the entire list, the steward

falsified each record. And when the master heard what his servant was doing, he commended him highly for his action.

Now, you cannot conceive of anyone commending a dishonest employee, so what is the parable telling you? That there is a record being kept in you! Who is keeping it? Your memory! You know what you saw today, what you heard, what the mail brought, and how you felt because of the recording being in you. Perhaps someone called to tell you they were having marital problems. Now, you are called upon to falsify the record. Having heard their message of distress must you live with it? No, not if you are an unjust steward! Called upon to give an accounting of your day at its end, have you falsified the records? Or are you going to let the curtain fall upon this day without changing the record regarding the person in distress? Told to sit down quickly and modify the conversation - if not 100%, then 50%, then 20% - but change your memory of the conversation, for although we are detached, we are one in the human imagination!

I see it all so clearly now. After thirty odd years I still see that scene more vividly than I see the flowers my mother grew. Being passionately fond of flowers, every day mother would take her parasol and walk in her garden. But my vision of the sunflowers transcends any memory of my mother's lovely garden. Every sunflower a face, and every face so distinct. Like a chorus, when one moved, all moved in the same direction. No one violated the unseen or unheard order. If one smiled, they all smiled. As I watched I realized I was freer than all of them put together. Then I knew that this division had to take place. We had to be made subject unto futility, for separation from the Father involves death. We had to die to what we were and descend into the world of hell in order to create in us the Spirit of Jesus, which is the continual forgiveness of sin.

Forever justifying our world - claiming he slapped me first, or she pushed me - we speak with the voice of hell, the voice of self-justification. But in heaven it is all forgiveness of sin, because all things exist in heaven, the human imagination! Nothing happens on the outside that did not first take place in you, so you must forgive by changing the cause. If you try to justify or condemn, you live in the state of hell, for everything is taking place in you!

Now seemingly separated from the Father, don't despair; for he was built in you from eternity. And you will find him when David stands before you and calls you "Father." He will not be a David, but the David, the eternal David who was put into the mind of man before that the world was.

Although it doesn't seem possible, you and I were detached from that infinite field of beauty by an act of love. We were made subject unto futility, not by our own will but by the will of him who intended to give himself to us. But in order to do it we had to be individualized by complete incarnation, complete insulation where we think we are human. Being a member of a family, having friends, and living in a world of people, you are insulated and completely separated. This incarnation is essential to your individuality, and when you begin to awake you awaken to the realization that you are he who subjected yourself, for you become the very being the world calls God the Father. This is the great story as I understand it from my visions, which have paralleled scripture.

So tonight I ask you to exercise your own wonderful human imagination. Since your friends are only yourself outpictured, put them in a glorious light. Don't justify their actions by saying: "It serves them right", because all things exist in you. There is no one out there, but all in you! So if you fail a thousand times, saying: "How

often Lord must I forgive my brother who sinned against me?" the answer will come: "Seventy times seven." May I tell you: you can't say "sin" in any other way than as recorded in the 51st Psalm, the 4th verse: "Against thee, O Lord, thee only have I sinned and done that which is evil in they sight; therefore thy justification is in order."

Who is this being in whom I have sinned? His name is I AM! How have I sinned against thee and thee only? By seeing someone in my world that is in need and allowing them to remain there, for I cannot sin against another as I am the one seeing it. So I must change and represent him to myself as someone I desire to see. And I must persist in that belief until he conforms to the image I have created. That is what you are called upon to do, for you were made subject unto vanity and live alone in your world, so if you desire it to change, you alone must change it and live in the state of the desired change. I know this from experience, because the night that I was lifted up to the state of perfection I came upon this infinite sea of human imperfection, and as I glided by all were made perfect in harmony with that state to which I was lifted. So you must lift yourself to the state you desire your world to reflect, because everything in it is yourself made visible. The whole vast world is projecting God, and God's name is I am! Believe my visions, for they have never betrayed me. I may betray my vision by not accepting its message, but when I was lifted up I was shown that everyone I encounter is myself. And when I represent that seeming other to myself as I would like him to be, to the degree I persist in that assumption, he conforms to that state.

Now, in the Lord's hand there is a cup with foaming wine, all mixed. Shall I not take the cup which the Father has given to me? Tonight I can truly say I have drunk the cup to the very dregs. I have played the white, the black, the yellow, the pink, the gray, the honored, and the dishonored. I have played them all, this I know. Everyone will play all the characters expressed in the world, but let me assure you who are here that no man comes unto me save my Father calls him. You are here because you have reached the end of the road and I have called you to play your part as the Lord God Jehovah.

Start now to mold every being in your world into the form of love. But love, divided from imagination, is eternal death. If you do not know you are dealing with a state, you can love someone dearly yet keep him forever in an unlovely state. But you can take him out by the use of your imagination. We are here in this world of experience for a divine purpose: to know imagination. The world is dead but you can begin now to overcome the last enemy of the world - the enemy of death - by imagining your friend is noble, wanted, and loved, and watch him become it. Save your friend from the state of poverty and you are saving yourself! Don't be concerned as to how and when it will happen; it will happen, for the world is yours and all within it. The first son did not know this because he wasn't detached. He was never separated from the Father so he didn't know that all that his Father possessed was his to appropriate. Yet you who separated yourself from God were dead and are now alive. You were lost and are now found.

Like the seed, you have to be detached from the Father and fall into the ground to be made alive; for unless a seed falls into the ground it remains alone, but if it falls into the ground and dies it brings forth much. The creative power of your human imagination is the seed which falls into your fleshly body (the red earth called Adam). Hearing the word and applying its truth, your seed is made alive and begins to awake, and you realize who you really are.

You are infinite love, but without the power of imagination, love itself is eternal death. Start now to change your world to conform to your acts of love, but you cannot do it without imagination. Begin with self! Change

your world and prove God's power is within you. Then you will know what it is to drink the cup which the Father has given you. It was God's infinite love that detached and allowed you to fall, for this separation is a fall and yet a beginning of a new creation. Just as the seed falls from man and a new creation begins, you fell and began a new creation, for God came with you as your human imagination!

Tonight ask yourself: "Who am I? Where am I?" If you do not like your answers, assume you are the person you would like to be, living where you would like to live. Persist in this assumption and - although denied by your senses and reason - if you persist your desires will harden into fact. Start now to take God's gift of his creative power and create!

God detached and dropped you in love, for God is love. And when he did, he buried the gift of his creative power - called Jesus Christ - in you. So now, like him, you can create, and as you do, your creation comes to life. Then you know that you no longer have to argue with the world, but can instantly change it to conform to the ideal that is in your being.

We left that enormous field of perfection to be incarnated, isolated, and feel separated from everything, in order to be individualized. This incarnation involves separation from the Father, death, and descent into hell. From that moment on, you seek the Father - the cause of all that is going on in your world - and despair, fearing you will never find Him who was built into you from all eternity. Then one day you will find David, the only one who can reveal you to yourself. When David appears and calls you Father, you will be looking right into the eyes of the one who was put into the mind of man, yet so that man could not find out what God had done from the beginning until the end.

You are detached and subjected unto futility in order to obtain the glorious liberty of the sons of the resurrection, being sons of God. But you cannot be a Son of God until you are resurrected, born from above, and encounter the great David who stands before you and calls you Father.

Now let us go into the silence.

Neville 4-9-1963

THE CRUCIFIXION

The crucifixion is the history of man. Our human history begins with birth and ends with death. In Divine history it begins with death and ends with birth. There is a complete reversal of these histories. Here we begin in the womb and end in the tomb: but in Divine history we begin in the tomb and awaken in the womb where we are born. Now here in this fantastic drama I think we have misconceived the part of Jesus Christ and made of him an idol, and having made of him an idol he hides from us the true God.

Let us turn to the Book of Luke 18:31-34: "And taking the twelve he said to them; 'Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; they will scourged him and kill him, and on the third day he will rise.' But they understood none of these things; this saying was hid from them, and they did not grasp what was said." We are told that no one understood him. Now believe this; I am speaking to you, as I have tried every night, from experience. I am not theorizing. I have no interest whatsoever in trying to set up some workable philosophy of life, I really haven't. If I made my exit tonight it would make no difference to me personally, maybe to my wife and my child, my family, - but not to me.

This drama begins with the crucifixion.

"Unless I die thou canst not live;
But if I die I shall arise again and thou with me.
Wouldest thou die for one who never died
For thee, or ever die for one who had not died for thee."
(Blake Jer. Plate 96)

This is the story of every being born of woman. No child in the world could cross the threshold that admits to conscious life unaided by the death of God. It is God's purpose to give us himself as though there were no others in the world. Just God and you, God and I. Believe this, really. If you believe it then the most unbelievable Gospel in the world becomes possible and believable; and it takes the son to reveal it to be true.

Now this is the story as revealed to me. You may think, - well now that was just a simple, wonderful, - exciting, - yes! – just a dream. May I tell you it was not a dream. It was an experience more vivid than this moment here in this room. For true vision is far more alive than anything you have ever experienced in this world, - but anything. This night in question I was walking with an enormous number as though the whole humanity walked in a certain direction; and I was one of the unnumbered. As I walked with them, - they were all dressed in this very colorful Arabic colors; and a voice shouted out of the blue and the voice said: "And God walks with them." A woman to my right, I would say in her thirties, maybe forty, a most attractive Arab; and she asked the voice: "If God walks with us where is he?" And the voice answered from the blue, - "At your side." She took it as the whole vast world takes these things, - literally. And turning to her side she looked into my eyes and became hysterical, it struck her so funny. It was the funniest thing she had ever

heard. "God walks with us?" And she turned to a simple man with all of his frailties, all of his weaknesses, one she knew well; and having looked into his face, having heard the voice, - she said: "What! – Neville God?" And the voice replied: "God laid himself down within you to sleep and as he slept he dreamed a dream, he dreamed" – and I completed the sentence: "He was dreaming he was me. How else would I be in this world if he didn't dream? And you awake from sheer emotionalism.

And may I tell you this is the sensation of the crucifixion. It's the most delightful sensation in the world; it is not painful. My hands became vortexes; my head a vortex; my feet vortexes; my side a vortex. And here I was driven into this body on the bed through my emotionalism, held by six vortexes; my hand, my feet, my head and my side. And the delight, the sheer joy of being driven upon this cross, this body! So I speak from experience; it is not a painful act. But it happened in the beginning of time. This was only a memory image returning; when I was about to awake. But in that interval, - how long, - who knows? The Bible speaks of three days between the crucifixion and the resurrection; but that is all symbolism. Blake calls it six thousand years. He said:

"I behold the Visions of my deadly Sleep of Six Thousand Years
Dazzling around thy skirts like a Serpent of precious stones and gold.
I know it is my Self, O my Divine Creator and Redeemer."
(Jer. Plate 96)

Here we turn to the drama of this coming Friday all of Christian churches will re-enact; and they differ. Matthew 27:46 and Mark 15:34 gave the last cry on the cross as the quotation from Psalms 22:1 "My God, my God, why hast thou forsaken me?" John 19:20 gives it in the cry "It is finished." Luke 23:46 substitutes the 31st Psalm, 5th verse for the 22nd Psalm: because he was using Mark's script. But he elaborates on Mark's script and he substituted Psalm 31:5 for Psalm 22:1, and this is what he quotes: "Father, into thy hands I commit my spirit!" This is the verse: "Into thy hand I commit my spirit; thou hast redeemed me, O Lord, faithful God." He kept his faith, for he told me:

"Unless I die thou canst not live;
But if I die I shall arise again and thou with me."

There came the very act of crucifixion that was in itself resurrection. Yes, - an interval of time in between, no question about it.

But may I tell you, no one in this world can fail. As quoted in Romans 6:5: "For if we have been united with Christ in a death like his, we shall certainly be united with him in a resurrection like his." Everyone in this world will be resurrected; but it takes an interval of time with all the blows in the world to make the immortal garment.

Now listen to this carefully. It has been given to me and you take it for what it is worth. The promise of this begins in Genesis 17:19, the promise of an infant called Isaac: and the whole vast world has the strangest concept of Isaac. The Lord begat Isaac. Isaac is to be bought, not as the result of generation but the shaping of the begotten. Here is God the unbegotten shaping himself upon us; and when he completes that shape and it is perfect in his eyes then we are born from Above. So Isaac is the shaping of the unbegot, but God is not begotten, he is begetting himself on man, the individual man. And when he begot himself in me to his

satisfaction, I was born from Above and went through the entire series in the interval of nine months, - judged by Caesar's calendar. How many thousands of years prior to that I do not know, I cannot tell you. I would if I knew for I have no secrets; when I get it I tell you, but I do not know, the veil has not been lifted to that extent. But I do know that when it pleased him, that which he begot in me, then it took nine months for the entire series of these mystical experiences as described in Scripture to completely unfold within me. So I can tell you it is going to happen to you. And so there's no time. It took nine months from the moment of the Birth but when that Birth takes place it is all in God's keeping and you and I are put through the furnace of affliction. Let no one tell you that you are not going to, Isaiah 14:24: "As I have planned, so shall it be, as I have purposed, so shall it stand." And no one will thwart it, - but no one. I am inclined to believe that in spite of the pain, in spite of all the things that man plots and plans in this world, there is a definite period. The Book of Habakkuk tells me it is, but they won't tell me what the period is. He says: "The vision has it's own appointed hour; it ripens, it will flower. If it be long then wait for it is sure, it will not be late." If it will not be late and the vision has it's own appointed hour, well then, whether Blake is right or someone else is right, I do not know. But I assure you the last section takes only nine months, even though you linger for years beyond that nine months.

For you came into your inheritance at that third experience; but the glory of your heavenly inheritance cannot become actual, or is fully realized in the individual, so long as he is still in the body. The moment he takes off that veil, called the body, he is clothed in that garment that God, and God alone, made. God was actually shaping himself upon this garment, without my consent, without my knowledge; molding that unbegotten Being that He is and giving me Himself. So when He succeeded in giving me Himself, it satisfied Him, that immortal garment that He would wear; so He wears it for his name is "I AM".

And may I tell you in all of my experiences I never had a change of identity, - never. I have always been aware of being "I am." I have never had any feeling of being other than who I am. And some thing was taking place in me, and it was God. As we are told: Phil: 1:6: "He who began a good work in me will bring it to completion at the day of Jesus Christ." Jesus Christ is a profession that is God and he will not stop it until he brings it to Jesus Christ in you. But we have taken Jesus Christ and made of him an image, an idol; and having made of him an idol he now hides from us the true God.

It is God, the only God, that is actually shaping himself upon you. And when that is shaped upon you, - this is a form, a mold, - but this cannot inherit the kingdom of heaven; this is flesh and blood. It takes this to mold it upon it, for what is being molded upon it is God, the unbegotten, and God being Spirit he is molding himself as spirit, the immortal you. And then you, God, are clothed. Well, how could you clothe God in form? He is clothing himself in a shape and that is you, - so he begets us. But it began with the crucifixion. The crucifixion does not end the drama, it begins the drama. So every one becomes a breathing, living, conscious being because God died for him.

It's the mystery of life through death, as told us in John 12:24: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." It has to fall into the earth and die, and this is the earth (the body) in God's kingdom. And God falls into this earth and dies, he forgets that He is God in His belief that He is man. God actually becomes man that man may become God; and molds Himself; this Unbegotten Being upon man. And when He is satisfied with that molding process, it is in the eye of God that it's perfect; therefore, if it is perfect, then God is born in man. So God actually gives Himself to us, to each of, as if there were no others in the world, - just God and you, God and I. Believe it. The whole story of the Gospel is this

story.

So the crucifixion, from my own personal experience, is not as the churches depict it. The sorrow comes in between; that interval be it 6000 years, I do not know. But in that interval we have to be molded, as we are told in Isaiah 48:10,11. "I have tried you in the furnace of affliction. For my own sake, for my own sake, I do it." For there is no other way in the world to bring me into that state of perfection and to weave me into an immortal body to receive God Himself as my own being. So I went through all the fires of affliction, and these fiery, fiery ordeals. So don't be concerned.

"Whom God has afflicted for Secret Ends.
He comforts and Heals and calls them Friends."
(E. Gospel) Blake

When you and I enter God's Golgotha, as we are told: "And when they came to the place which is called 'The skull', there they crucified him." (Luke 23:33) The word "skull", which is translated in the definition of Golgotha, - another definition is the "Holy Sepulcher". So now we know what the Holy Sepulcher is. It is our own wonderful human skull, that's where he is crucified. But he is also nailed upon the cross. He is nailed through the feet and pierced on the side. Now here John gives so much time to the piercing of the side. He does not give the cry of dereliction: "My God, my God, why hast thou forsaken me." John only claims: "It is finished" and then the soldiers shaft into the right side and out came blood and water. And down through the centuries they are trying in some way to explain it. They can't explain it on anything that is biological, save that a birth always has the phenomena of blood and water. When a child is born the water is broken and there is a flowing of blood and water.

This is birth. To understand it we go back to the 31st Psalm: "Into thy hand I commit my spirit; thou hast redeemed me, O Lord, faithful God." He promised it and He did it. That is only a symbol of one's birth, which is redemption. So I say to you, don't weep when you see it, rejoice, it was God's sacrifice of himself because he desired to individualize himself in unnumbered garments, in all of us. God can't beget anything other than God, so we are told in the 82nd Psalm: "God has taken his place in the divine council in the midst of the gods he holds judgment." On God in the midst of gods – all is God. He is asking and begetting this Unbegotten Being. The cue is given us in the Book of Hebrews 5:6. It is called by a different name, it is called Melchizedek. He has no father, no mother, no genealogy. He is telling you who he is. Everyone who is Born from Above, - because God succeeded in giving Himself to that individual, - that individual has no genealogy. He is God the father. Believe me.

How could he give himself without knowing His son? I tell you the whole vast world of humanity is symbolized in a single youth, - called David. David is the whole world of humanity, in the language of symbolism. And the day will come in the second mystical experience in the nine month period, and here you look at David; and David is you r son and you know it more surely then you know anything in the world. There is no uncertainty when you look into his eyes and you see David and he calls you "My Lord, my father." You know for the first time who you really are. And you turn to the world and you tell them what happened. But you are told, as I quoted earlier from Luke 18:34: "They understood none of these things; this saying was hid from them, and they did not grasp what was said."

How can you persuade the individual that the day will come that even this very moment I could take the most

orthodox Jew in the world, - if I went to Israel tonight, - and talked to the head Rabbi and asked him if he feels any relationship to David. He would say: "Only as the greatest of the kings of Israel; but relationship as to myself, No." But he respects the great king of Israel, and hopes some day to rebuild the dynasty that is now gone. But he could not feel a relationship. And if I, in his eye, a total stranger, a gentile, would tell him I am his father he would spit in my face. To him that would be blasphemous; and yet I could tell him I am his father. I'll go further, I'll tell you, you are his father, and the day is coming it will be revealed to you. And when the whole vast world is completed and God's work is finished; and he has given himself to every being in the world, - because he is the father of David.

To give me himself He has to give me fatherhood of David, - not just fatherhood. There is no need to give me fatherhood and not the father of his son. His son, yes. Psalm 2:7 "Thou art my son, today I have begotten thee." Then he takes this only begotten son to prove his gift to us by giving us that son as our son. And you look right into his eyes and he calls you "father," he calls you "Adonai, my lord."

I tell you the day will come when you and I will be the same father of the same child, everlasting eternal youth; that God in the beginning put into the mind of man and molded man into the likeness of himself. Read it in Eccl. 3:11. "God has put eternity into man's mind; yet so that he cannot find out what God has done from the beginning to the end." The word translated "eternity" is the Hebrew word Olam. The Olam is translated, youth, lad, stripling. Listen to the words and see how we know who he is. The king wants to find out the identity of this fantastic youth that conquered the entire enemy of Israel, - he brings down the giant. So the king says to his lieutenant: "'Abner, whose son is that youth?' And Abner said, 'As your soul lives, O king, I cannot tell.' And the king said, 'Inquire whose son the stripling is.'" No one knows. Now the stripling comes in with the head of the giant in his hands, the head of Goliath, the enemy of Israel. And the king said to him: "'Whose son are you, young man?' And David answered, 'I am the son of your servant Jesse, the Bethlehemite.'"

Now prophecy was made in I Samuel 17:2.5. "That the father of such a lad would be set free in Israel." Not the lad; the lad is buried in every being in the world. But the father of that lad, who knows he is the father, he is set free in heaven, free in the New Israel. So when one knows he is the father by actual experience; at that moment he is free in Israel. The 6000 years of turmoil is over for him; but David is still to be redeemed, to be discovered in the minds of all. And everyone is going to find him, and finding him they will find the relationship of himself to that lad; and we all will be one and our name one when the curtain comes down on the final act of this marvelous play.

Blake said: "Do not let yourself be intimidated by the horror of the world. Everything is ordered and correct and must fulfill its destiny in order to attain perfection."

Everything is ordered, everything is perfect. God planned it just as it has come out and as he willed it, it will be consummated, and no tyrant in the world is going to stop it. He will take all the tyrants in the world and use them in the fulfillment of his purpose, as we are told in Proverbs 16:4: "The LORD has made everything for its purpose, even the wicked for the day of trouble." Everything, not just a few. For it takes the wicked being to cross your path to add a little more fire to bring you closer into the image of God. If it takes many to cross it, they will cross your path.

What man looking at this garment we are wearing now could ever see him in the image of God. But this is not

what is molded; this is only a form on which he is molding himself. When he has finished the molding then comes this fantastic experience in you; and you awake in a tomb. And the tomb all along was a womb; that was where you were crucified and you didn't know it. And one day you awake in a tomb and the tomb is your own wonderful skull; and that is the holy sepulcher.

This week thousands of pilgrims will go to Jerusalem, to the holy sepulcher. And some priests, quite innocently, will point out a place and say "That's it, that's where he was buried." He wasn't buried there at all. There is no holy place in Jerusalem. The holy place is your own wonderful skull; that is the holy sepulcher, that is where he is buried. And that is where he is sound asleep dreaming with you these visions of eternity until you awake. When you awake you are he and he is your very own being. It is his purpose to give you himself, and there is no way in eternity that God can give you himself and prove it, unless he also gives me his most precious possession in the world, - and that is his son. He doesn't give me his son to walk the street with me as a companion; he gives me his son as my son. So I look right into the eyes of the son of God and know him to be my son.

Then I wonder, how could this be? Here a man a few years old, weak, limited, with all the frailties of the world, all the weaknesses of the flesh, and yet, God so succeeded in his purpose for me, that he, the unbegotten gave me himself; therefore, I am unbegotten. Though I seemingly had a beginning in time, with the gift of God, the unbegotten, I now cease to be begotten. I have no genealogy; I have no father, - I am father, - the father of his only begotten son. I tell you this is a mystery. But mysteries of this nature are not matters to be kept secret but truths that are mysterious in nature. They are not things to be hidden. The minute they happen to you, you tell them to encourage every being in the world that in spite of the furnaces of the moment to continue, keep on moving, for you are moving anyway. But the end: - listen to the words: "O God, faithful Lord." He has kept his faith, he promised me in the beginning he would do it. "Thou hast redeemed me." And then sent me through furnaces without my consent, without my permission.

Take the story of Job. Here is one subjected to all the most horrible experiments in the world produced by God. And in the end he said (Job 42:5), "I heard of thee by the hearing of the ear, but now my eye sees thee." He sees the only thing in the world is reveal God to himself, because God is invisible to the world; but his son reveals God. "No one knows who the Son is except the Father, or who the Father is except the Son, and any one to whom the Son chooses to reveal him." So, how will I ever know God? When his son comes in to my world and looks me in the face and calls me "father", then I know God.

And yet in spite of this may I tell you, the day will come you will still be taken into the presence of Infinite Love. And you don't have to ask who you are or anyone in the world who he is. As you stand in the presence of Infinite Love he embraces you; and you know who he is and who you are; for at that moment of the embrace you become one with the body of Infinite Love. Yes, that God is Almighty we know. But almightiness and omniscience are but aptitudes of God. God himself is Love, absolute Love, and I can't describe it except to tell you it is man. When you look at him, Infinite Love, and he embraces you and you are lost in the body of God again, one with it, it is your body. And then he comes to the final journey. "And now I have told you before it takes place, so that when it does take place, you may believe." (John 14:29)

So I share with you my experience; and remember it because it is going to happen to you. When it happens to you, you will not differ from any other being in the world to whom it has not yet happened. But it is going to happen to every being in the world, but you will be one with those to whom it has already happened. And

when it happens, - it may happen to you tonight, - you'll wear the garment for a little while and then in the normal process of time you will take it off. Then at that moment of the discarding of this mold that God used to mold Himself, you will be one with the gods. Your entire inheritance is to inherit the kingdom of heaven. Believe me.

What that garment looks like, I can't describe it. I can describe the sensation, but it doesn't make sense to anyone in the world. But the final act, when he ascends into heaven, and you ascend and live, - I can only describe it as the seraphim. A golden, golden liquid being – and you ascend as a serpent. It doesn't make sense does it? A human serpent, as described in Isaiah 6:2. The face, the hands, the feet were human but he couldn't describe the glory of the body. It is simply golden liquid light. Because in the resurrection man is above the organization of sex. This garment he used to mold himself and to give man himself.

Blake brought it out in his wonderful poem called "The Gates of Paradise"

"When weary man enters his cave, he meets his savior in the grave;
some find a female garment there, and some a male, woven with care,
Lest the Sexual Garments sweet should grow a devouring winding sheet.
One Dies! Alas! The Living and the Dead, One is slain, and One is fled."

If this is slain, the mold, it is over. No need for the mold anymore, for he wove among this divided image, male and female, the garment that is immortal, which is above the organization of sex. So he discards then this divided image as far as that individual goes. He is now clothed in his immortal eternal body and no need for the divided image on which God molded himself and gave Himself to us; that being, being Jesse, which means "I AM". The same name as Jehovah, which is "I AM". The same name as Jesus, which is "I AM".

So I tell you that fantastic mystery of crucifixion. It is true. It begins the play of God. If I went to a play tonight and saw a three hour movie before me on the screen, - I could, as many people do, misconstrue the role of the actor and make of him, as people do here of a movie actor or stage actor, - make of him an idol, ask him for his signature. Do all kinds of things that make of him an idol. And then, making of him an idol, he hides from me the message of the play. Here is a play condensed into a few hours that took six thousand years to unfold. And so man's misconception of Jesus Christ has made of Jesus Christ in the eyes of all Christians, an idol; and that idol hides from that man who holds him up as an idol, the true message of God.

God's purpose is to give himself to us without an intermediary. No intermediary between God and you. Actually he is begetting himself; on you, because He is without origin, the unbegotten. When he begets himself in you and gives himself to you, completely individualized as you, - and you have no origin, and the reason you have no origin is the child, and you see God's son as your son. Then you will know who you are: the being without father, without mother.

It's a strange thing to say that I a little thing a few years old, - that some fantastic mystery could take place there and here is this garment which began 58 years ago; and yet on this garment, and the garment which undoubtedly began that preceded it, something was being molded that was unbegotten! And when it was completely knitted to its perfection, and then I wore the garment that was molded on me, with all the pain that I went through; that I was the being who molded it. And the being who molded it is unbegotten. So the garment I wear, the immortal garment, though begotten, it is being worn now by the unbegotten, God the

father. You dwell upon it.

If what I have told you this night seems strange, - if you are here for the first time, or maybe you are here for the hundredth time, it still seems strange, - but it is true. Everything I have told you is true, I have spoken to you from my own spiritual experiences. We are all on a fabulous pilgrimage moving towards some invisible shrine and God is awakening in us. The world round about us will go on in their journey; and when we are singled out one by one they will laugh at the very thought that he who died a normal death as any other man was that exit, - his final exit; and she by that experience, - do they talk about it, eternalize it? They smile and continue the journey. Perfectly all right. But I tell you, you too will be called out of the pilgrimage and the voice will speak out of the vast sky: "God walks with them." And someone will question the voice, and the voice will answer, "Yes" and they will turn to you and they will be just as hysterical as they were with me. And the voice in the depths of your own soul will tell you: "God laid himself down within you to sleep, and as he slept he dreamed a dream, he is dreaming that he is you.

And then you will feel the wonderful thrill of being nailed upon this body. But O what a thrill! These whirling vortexes, no pain just joy, ecstatic joy. And then you are on the bed alone and the journey in the soul continues, but they are moving on, but you cannot rest from that moment on. Everything changes. You see people as you saw them and still they are different. You know their future, you know what they are destined to be; that everyone is destined to have the experience; and to remember in that ecstatic moment where unnumbered ages before he was nailed upon the cross through God's love.

"Unless I die thou canst not live;
But if I die I shall arise again and thou with me
And if God dieth not for Man and giveth not himself
Eternally for Man, Man could not exist."

And this is the wonderful mystery of life through death. Now here is our story for you this night.

Neville 10-27-1969

THE CREATOR

You will find tonight to be a very practical and yet a very spiritual hour, for I am going to speak to you of the Creator.

In Paul's letter to the Romans he said: "All the invisible things of God are clearly seen, being understood by the things that are made." Man is called upon to look at the made, in order to discover the invisible God.

How? By questioning himself. Look around you and try to remember when there was nothing to support your belief in the present, but you had a thought and dreamed a dream that one day you would have what is now yours. If you can remember, you have found the Creator to be your own wonderful human imagination. Could that be God?

Now, in the very next verse Paul claims: "Although they knew God they did not honor him as God." Having found the relationship between the things seen and the imaginal act, do you honor your imagination as God? Or do you turn to images resembling mortal man, birds, animals, or reptiles and believe that they are the cause because they seemed to aid in bringing your unseen act into being?

If you turn and think something on the outside is the cause of your good fortune (or your misfortune) you are giving up the truth about God for a lie, and worshiping the thing created instead of the Creator. Rather, you should relate your outer world to an imaginal activity within. If you do not accept the fact that God is the cause of everything in your outer world, then you do not honor your imagination as God. Read this wonderful revelation in the 1st chapter of Paul's letter to the Romans, verses 20 through 25.

Stop for a moment and see if you cannot relate the world round about you to an imaginal act. Then honor your imagination as God. Do not continue to simply acknowledge that your thoughts create your reality, but accept those thoughts for what they are, and that is God in action. And do not give your creative power over to a mortal man, believing he was the cause of your good fortune (or misfortune). Man is God's image - the created, and not your imagination - the Creator.

The Bible begins on this note: "In the beginning God created the heavens and the earth." Here we see that God created the within, (for we are told that heaven is within and God is in his heaven) and he created the earth, which is without. How did God bring the earth into existence if it is on the outside and He is in heaven on the inside? By the act of movement: "The spirit of God moved upon the face of the waters." Here we find that motion is the cause, that without motion it is impossible to bring forth anything. And how does God move? Through the act of imagining.

Now, motion can only be detected by a change relative to a fixed frame of reference. What would you do to move from where you are now and what you are now, to where you want to be? Would your friends see a change in you? Would your outside world look different? Take time to sort out your desire, and when it is clearly defined move in your imagination. How do you know you have moved? By mentally looking at your world and seeing its change.

While sitting here in the Women's Club in Los Angeles, you can put yourself on Union Square in San Francisco, where you will see the St. Francis Hotel. Turn around and look at the other side of the square. Then walk down Market Street, and as you look in the shop windows feel you are there by thinking of Los Angeles as 500 miles to the south. If you are seeing the familiar objects of San Francisco, and Los Angeles is 500 miles away, are you not there?

Now, you can't be double-minded. "Let not the man think he will receive anything from the Lord if he is double-minded, for he is nothing more than a wave of the sea that is driven and tossed by the wind." If my desire is to be in San Francisco, I must sleep this night as though I were already there. And as I am falling off to sleep, I must think of the place which I formerly knew to be my home (which is Los Angeles) as 500 miles to the south of me. That is a motion, and without motion it is impossible to bring anything forward into this world. This is true of everything, for in the beginning God created the inner and the outer, then He moved and creation began.

Everything is within you and can be brought into being by this simple technique. Desiring to visit my family in Barbados, I slept in New York City as though I were in Barbados and thought of New York City as 2,000 miles to the north. Then I received a letter from my brother justifying the trip and enclosing a draft to cover my personal expenses. I had not written my brother to ask him for this money, but while I was physically sleeping in New York City and imagining myself in Barbados, my brother had the impulse to write and give me reasons why I should come home. I hadn't been there in twelve years and the family needed me to complete the link. He justified his letter; justified the draft and justified the expenses he would incur, while I - without a nickel - simply imagined I was already in Barbados.

I knew exactly what I had done, and I believe that all things are made by God and without him is not a thing made that is made; so I have found God to be my human imagination. Now, am I going to fall into the trap and not honor him as God but turn to an image resembling a human being and say he was the cause of my trip? Am I going to give credit to my brother who sent me the draft and notified the steamship company to issue me a ticket? Or am I going to remember the God that I discovered? This is what Paul is asking everyone who reads his letter. Having found God, are you going to honor him as God? Or are you going to exchange the truth about God for a lie?

Nothing has ever happened to you that you did not set in motion in your imagination. I tell you: you can be anything you want to be, but when you voice your request, your desire must be genuine. You must so want it that you are willing to remain faithful to your change in position. You cannot assume you have your desire for one little moment and then return to your former state, for if you do you are a double-minded man and will not receive anything from the Lord (as told us in the Book of James). If you want to be successful in business, you can. I don't care how many creditors you owe, or what the bank says you have; if you assume success and persist in that assumption you cannot fail. This is the law by which everyone lives.

Take my message to heart. The God spoken of in scripture is seated right here. He is in everyone as their wonderful human imagination. When you say, "I am," that's God. If, right now you are assuming that you are other than what reason says you are and I ask you, "Who is imagining?" you would say, "I am."

At that very moment you have spoken God's name and all things are possible to God. So without the consent of anyone you can move from where you are to where you would like to be by a simple change of attitude. But your move must be fixed so that when you wake or sleep you remain in that attitude, for the state to which your thoughts constantly return constitutes your dwelling place, and your world is forever externalizing your dwelling place.

Now, all the invisible things of him from the creation of the world are clearly seen by the things that are made, so when they come into your world you can recognize your own harvest. You will bring it in anyway, but - unaware of what you have been doing you have exchanged the truth about God for a lie. How? By exchanging the immortal God who is your own wonderful human imagination, for an image of a mortal man. Because a man was instrumental in aiding you to bring your desire to pass, you think he is the one who caused it, when that is a lie. If tonight you inherit a fortune don't think that the one from whom it seemed to come was the cause. No. Preceding that event you assumed wealth. He was only the instrument, the actor playing his part in giving you the money. It could have come from a total stranger. You don't need a wealthy uncle, aunt, or grandfather.

In my own family, my brother Victor befriended a man who, at the end of his life, left a very large sum of money to him. Victor had a consuming desire to have money and he never had a divided mind. He wanted wealth more than anything and believed that money was power. He was tired of poverty and, dreaming wealth, his world was populated with people bringing opportunities to make more and more money. Now if Victor forgets the cause, he will turn from the immortal God to an image resembling a man and claim that he was the cause of his fortune, when it is not so at all.

I say to everyone: you can be anything you want to be, but you cannot be double-minded. You are told, "Let no one believe that - having looked into the mirror, turns away and forgets what he looks like - that he will receive anything from the Lord, for the double-minded man is unstable in all his ways."

Many a person will say they want something today, but forget about it a week later. I am not speaking about some little magical thing where you can wave a wand and your desire will suddenly appear. This law is based upon a principle. If you want something, you can have it, but you must be willing to give up what you are now in order to be what you want to be. That is the only price you pay. No sacrifice is required outside of giving up the state in which you find yourself and moving into the state where you want to be, for they are only states.

Remember, without motion it is impossible to bring anything forth, for everything lives in an invisible world. Do you know someone who would congratulate you if they heard good news about you? Bring them into your mind and allow them to congratulate you.

Now, the power of any imaginal act is in its implication. If he is congratulating you on your good fortune, then you must have already received it, so accept his congratulation as a fact. Do that and you have subjectively

appropriated your objective hope. Hoping that one day he will know of your good fortune and congratulate you, you have gone ahead in time, entered the state and allowed him to congratulate you.

Now, go about your business and when you think of him, let him know (in your imagination) that he knows of your good fortune and that the day will come when it will be externalized. And when it does (and he will know of it) he will congratulate you on your good fortune on the outside, just as he did first on the inside.

In the Book of Romans, the 4th chapter, the 17th verse, Paul tells us: "God calls things that are not seen as though they were seen and the unseen becomes seen." How does he do it? By the act of movement. I move and that which was invisible becomes visible. I see you now, but you have told me your desire. It is invisible, but by the act of movement I can see your face radiantly happy because your desire has now taken on life and substance. I have moved, and in so doing I see you differently.

Now, if I move from that I am into what I would like to be, you will still be my friend; so in my imagination I let you see me as you would have to see me if things were as I want them to be, and there I remain. I can't be double-minded and let you see me in my former state, but must persist in my new state until it becomes natural and outpictures itself in my world.

This is true of everything you do, I don't care what it is. If you want to be known, you will be, regardless of the fact that you start your assumption with nothing to support your claim. Simply dare to assume that you are, for your assumptions - although denied by your senses - if persisted in will become externalized facts in your life.

A friend recently told me that he started his little restaurant in Oahu with only $180 in the bank and many debtors. This was just a few years ago. Tonight the estimated value of his business is over $100,000, and he is contemplating expanding into San Francisco. I know this gentleman well. Born and raised an ardent Catholic, in his mind he is still a Christian, but he does not follow Catholicism any more. When he heard my words he believed them, applied them, and things worked. Then he forgot and remembered again and forgot again.

Now he is remembering, and I hope this time that the memory is permanent. He started his business in a very small manner, maintaining his conviction that it was a success, and things happened to make it so; but they were not the cause. His success was caused by his imagination. When things were beginning to go slow he would remember the law. He remembered that the negative things which were happening were caused by his thoughts so he changed them, and now has this wonderful opportunity for expansion.

I say: everything is possible to anyone who knows who he is. The average person does not know God, for if he did he would honor his imagination as God. Those who know God have discovered that when they imagine a state something happens and it takes form in their world. You might have read in yesterday's paper about this young lady who had watched television, read the papers, and listened intently to the radio tell of the many murders which were taking place around her and she became frightened.

For two months she slept with a knife under her pillow, resolving to use it if necessary. Then, one night, she heard a sound coming from the kitchen. She saw a shadow and felt a knife at her throat. A tall blonde man, about 6'2" with hair to his shoulders and was about 190 pounds said: "Take off your pajamas."

As she got out of bed all of the thoughts she had imagined came into her mind. She reached under her pillow, grabbed the knife and began to stab him all over his back until he ran for his life. Everything she had imagined came to pass. She may not relate it, but not a thing happens by accident. This is a world of law. The most horrible events must be imagined first. This is also true for the most beautiful things, as everything is first imagined, be it good, bad, or indifferent.

Paul tells you that God is found by seeing the phenomena. "All of the invisible things of him are clearly seen from the beginning of time." How? By the things that are made. The lady made her scene. Could that be God? Yes. Did God not say: "I kill, I make alive, I wound, I heal. I do all things and none can deliver out of my hands?" This is not a being on the outside speaking, but the imagination who is the Lord and there is no other God. Don't you say: "I am?" That's He. So now that you have found God, honor him as God. When what you have imagined happens, honor your imagination as God.

At the present time you may think of God as someone up in the sky, but not in your imagination. You know you are capable of unlovely acts, but cannot believe God could do such a thing; yet I say God - your imagination - is capable of killing, making alive, wounding, and healing.

Ask the lady who was stabbing the man and she would answer: "I am." That's His name. And who held the knife to her throat? Would not the man reply: "I am?" He had to imagine that, too, for the drama took place with a knife, not a gun. The man had to imagine what the consequences would be if he was not successful and so the drama, which took place in the world was caused by God within Man, and there is only one God.

If you have a genuine desire, voice it then move mentally. You can move on the outside many times and not change. You must move within and view the world from already being the person you want to be. If you do, you have moved from where you were to your desire's fulfillment.

The motion is mental, all in your imagination. Now, if the desire is genuine, regardless of what the world will do, remain in that state and you will bring it into visibility. It is impossible, however, without motion, to bring anything from an invisible state into an outer, visible one. Everyone can do it because everyone has an imagination which is God, and without him not a thing is created, and whatever is created is done by God whether it be good, indifferent, or evil.

Take me at my word. I have introduced you to the creator of your life. Now that you know him don't be like the Romans Paul spoke of, who knew God yet did not honor him as God, but exchanged the immortal God for an image resembling [Him], and the true knowledge of God for a lie therein, serving the creature rather than the creator, who is the imagination.

If you will but control what you are imagining, not a thing is impossible to you. And you will discover that when you find God, your values change. You will no longer worship things, rather you will worship God, the creator of the things. It is so thrilling to imagine something for a friend and watch it come into being, then to give thanks to the one who did it within you.

When you thank God, you worship God and serve God. When your friend gives you the good news that he has what you had imagined for him, thank him for telling you; but your real thanks will go to God, for - having

found him, you now honor him, knowing he will never let you down.

You don't have to burst a blood vessel when you imagine. Just let it be so. Knowing your request is genuine, imagine it as already accomplished and then trust him implicitly. This has nothing to do with any moral or ethical code, but your trust in God. Knowing that when you imagine, God is acting and God is faith, trust him to bring it to pass for he will, and in a way you could never devise.

If you want something don't ask yourself if you are qualified, but is your request genuine. Do not concern yourself as to how and when it will happen, simply assume that you are there already and in a way that no one knows it will take place. Your business will grow, your family will grow, everything will be as you have imagined.

You can stand perfectly still and so move that you can be seen at the point in space where you have imagined you are. I have done it. Wanting my sister in Barbados to see me although I was physically 2,000 miles away, I moved in my imagination, and when she entered the room of her son she saw me lying on the bed. She wrote me that very day and told me of her experience, so I know that all things are possible, for you and God are one.

Take me at my word. It is impossible without motion to bring anything into being, and the motion is within you. Knowing exactly what you want, view the world from the premise that you have it. If the world remains the same you haven't moved. Only when it can be seen after the change, can you know you have moved.

Now, continue thinking from the new state, for motion can be detected only by a change of position relative to another object. A friend is a good frame of reference. Looking at his face, let him see you as he would if your desire were fulfilled. He would see you differently, would he not? If he is one who would congratulate you, accept his congratulations. Extend your hand mentally and feel the reality of his hand. Listen and hear the reality of his words of congratulations. Then have faith in your unseen reality, for if you do, no power can stop it from coming into your world.

Now let us go into the silence.

Neville 11-17-1967

THE CORE OF MAN

The last chapter of William Blake's poem, "Jerusalem," (Plate 77), is addressed to the Christians. In it he says: "Devils are false religions. I know of no other Christianity and no other gospel, than the liberty both of body and mind to exercise the divine arts of Imagination. Imagination, the real and eternal world of which this vegetable universe is but a faint shadow, and in which we shall live in our eternal or imaginative bodies when these vegetable, mortal bodies are no more. The apostles knew of no other gospel. What is that talent which is a curse to hide? What are the treasures of heaven which we are to lay up for ourselves? Are they any other than mental studies and performances?"

This is the only Christianity Blake could affirm. He never knew any other gospel, or Christ, other than his own wonderful human imagination! If you will accept your human imagination as Christ, and practice the divine art of imagining, called repentance, Christ will rise in you and you will experience scripture. When you repent, a radical change of thinking must occur. If life is bad, and you practice this divine art of imagining, you will think that life is good.

Imagination can see, touch, hear, taste and feel things other than what your senses are experiencing right now. If you persist in acknowledging what your inner senses are telling you until you are persuaded of their reality, you will see their evidence. Then you will know from experience who Christ really is. Imagination is the only Christ Blake ever heard of. The apostles knew of no other, and any other belief was a false religion Blake called the devil. When you believe in someone on the outside, you have put him in conflict with the Second Commandment. You have made a graven image, yet [you were] told to "Make no graven image unto me." And when you think that someone other than yourself is Christ, your religion is false and you have a devil.

Now let me share this perfectly marvelous experience with you. A friend writes: "At the office I was confronted with a problem; so - believing that imagination creates reality - I took two words that would be written by a certain person if the problem was solved, and formed them in my imagination. During the day, however, these words would rearrange themselves into a negative thought and I would have to correct them time after time.

"That night I fell asleep seeing these words, and in my dream they once again rearranged themselves to indicate the continuity of the problem. As I tried to correct them, a white-robed arm appeared and wrote the two words in the identical handwriting of the one who would write the script - were it true. "Seeing it, I fell into a deep sleep and when I awoke, remembering the experience, I moved through the day like a sleepwalker. That night upon retiring, as I thought of these words, I felt an energy build within me so fierce I could not return to the state of doubt. I took this feeling as a wonderful answer, and dropped all desire to review the words once more.

I do not know whether the event has come to pass or not, but I do know that it will, for imagining creates reality. The human imagination - buried in all - is Christ Jesus, and there is no other. Christ must awaken in you; and when he does, you - individually - will experience Christ.

Everyone suffers! You may live in a healthy state and not know physical suffering, but you will suffer at the loss of a friend. The shortest verse in scripture is, "Jesus wept." Here is God shedding a tear. When someone leaves your life and you can no longer touch him physically, you suffer in your imagination; therefore Christ suffers. Like Blake, I know of no other Christianity, or other gospel. If you believe in any other, you have a false religion which is a devil.

Now let me share another experience of my friend. He said: "I found myself in the Near East, in a primitive, yet commercial and intellectual, community of its time. I was there for the sole purpose of listening to you speak to the crowd from a grain store. Wanting to hear every word you said, even the chance involuntary remarks, I asked the villagers to quote anything they had ever heard you say. It seemed to take me weeks to listen to you and the villagers' reports. Then my earthly parents came, troubled about my dwelling place, and I was completely indifferent to them. But as my father sat on a bag of grain and listened to you, I realized that he, too, was beginning to understand. "Then I encountered you on a side street. You were wearing a long, white robe. As I told you of my experiences, I felt great joy as you assured me that I had done them all."

He saw correctly. Now let me show you where he is in scripture. In the Book of Luke, Jesus - at the age of twelve - was taken to the Passover in Jerusalem. (Now, twelve is the age of puberty, when a man can create.) When his parents returned to Galilee, they discovered that Jesus was missing and searched for him three days. Finding him in the temple, questioning the teachers, his mother said: "Son, how can you do this to us? Do you not know that your father and I have sought you anxiously?" Then Jesus replied: "Why do you seek me? Do you not know I must be in my Father's house?"

The King James Version translates this phrase as "about my Father's business," but the question asked implies space or location. If Jesus is being sought, it must be some place; so the Revised Standard Version translates it as a place, calling it “my Father's house”. But do not dismiss the King James Version, for I have come to do the will of him who sent me and that is to accomplish his work. Speaking of something entirely different now, Jesus ignored any physical parentage and said: "I must be about my Father's business." Then it is said: "They did not understand the saying which he spoke to them."

My friend has reached his journey's end. He did not conjure up this experience, it just happened. And when scripture unfolds from within, it cannot be denied. We are here to fulfill scripture - the word of God, not to build monuments to ourselves or have books written about us; for what is not recorded in scripture is nonexistent. In the spirit, I told him he was playing the part of Christ at the age of twelve. He is now moving towards the inevitable end, when he knows the truth that all he beholds: though it appears without it is within his imagination, of which this world of mortality is but a shadow.

This morning I awoke too early to rise, so I remained in bed and eventually drifted off into a certain state of sleep where I was with my wife, my brothers, friends, and many of you. While there, I told you it was a dream, and that if I awoke I would vanish and you would cease to be - to me. Then I awoke, and as far as I was concerned, you were gone and I had vanished from your sight.

At this moment my body is elsewhere. If I awoke right now, I would vanish from your sight and awaken there. And if I awoke from the greater depth where I am talking now, I would vanish there, also. You see, the whole vast world is man pushed out, as there is nothing but God - who is your own wonderful human imagination!

Take me at my word and test yourself. Take a sentence as my friend did, or a picture that would imply the fulfillment of your desire. Hold it in your mind's eye. Don't tell anyone, but persuade yourself of its truth and drop into a deep sleep. If you do this, no power on earth can stop your desire from objectifying itself.

Now, Amos tells us: "I will send a famine upon man. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God." When this hunger comes, it is so intense that nothing will satisfy you but an experience of God. And when nothing else enters your mind, you have reached the end of the road.

We are told: "He read from the book, the law of God with interpretation, so that those who heard it understood the reading." On the surface the Bible is a closed book, read with the eyes veiled. But when one comes whose eyes have been opened by experiencing scripture, he shares the book's deeper meaning and interprets its reading from revelation. In the Book of John, the question is asked: "How did this man receive such learning when he has not studied?" Scripture cannot be intellectually discerned. It is understood only through revelation. Only when the drama of Jesus Christ unfolded within me, did I understand the Christian mystery.

Now, with Blake I know from experience that the human imagination is Christ, the Father of all life. Man is forever looking for the cause of the phenomena of life, called "God" in the Old Testament and "Father" in the New. But man will only find its cause at his journey's end, when David reveals him as the one and only God. It is said that Jesus opened the eyes of the blind, but who are they? Are they not those who cannot see the truth of scripture? If I tell you that your human imagination is God, the Father of all life, and [if] you do not believe me to the point of testing your imagination - you are the blind. But if you try it, your eyes will be opened to the cause of all life.

My friend saw me teaching in a grain house, sowing my grain (the word of God) on four different types of soil. Some fell upon the busy highway of life, some among rocks, others, among thorns, as well as soil that had been prepared to receive it. Although my friend traveled half way around the world to find me, and see his earthly father beginning to understand, his interest now is in finding his heavenly Father as his human imagination. He is now putting his imagination to the test and proving it beyond measure. He knows that every moment of time he must plant and harvest, plant and harvest.

He conjured me, from himself, as a teacher he trusts. Although I stand before you as another, if I am not in you, this drama would not be true. If everything in my world is in me, then everything in your world is in you. And if I am in your world, then I am in you.

Every dream is egocentric. When he saw me in the grain house, he was looking at a projection of himself. Everything is coming out of Christ, the core of your being. My friend pulled me out of himself to tell him he is at the end of his journey. He and I are not two, but one. I am in you and you are in me, mutual in love divine. Although there seems to be many of us - each imagining - the word "Elohim" is a compound unity of one

made up of others; therefore I am in everyone and everyone is in me.

Everyone will fulfill scripture, for life is not finished until this happens. No man is going to come from outer space, or from some holy womb, and save you! Christ comes to you from within you, because that is where he is buried. Your body is his sepulcher, from which he rises and unfolds. And only when this happens will you know the truth and be set free.

Now, you either believe me, and use your imagination - consciously, or you do not. If you do not act now, you will eventually, as no one will be lost. If you die tonight your belief will not be transformed, but you will be restored to life in a world just as real as this one. You will know the same limitations as you know here. You will suffer, be deceived, betray and be betrayed, until you believe to the point of action. Then scripture will unfold within you, and you will depart this age of death to enter the age of life by controlling your own wonderful human imagination.

My friend so believed the two words he heard as he fell asleep, that he carried them into a dream and saw the hand write them in script. This is what I am asking everyone to do.

You sent yourself into the world for a purpose and you will not return until you have accomplished the work you came to do. Death does not finish the work God began in you, for the world does not terminate at the point where your senses cease to register it. You may no longer hear, touch, or see, the one you love; but when you leave this body you are instantly restored to one which is as solid and real as the one you now wear. You will be about twenty years old, in an environment best suited to the work yet to be done in you. While there, you will hear these words and you may still refuse them; but God is not mocked, he will try again and again until you hear them with understanding. Then you will begin to live by God's word and awaken to discover that you are He. That you are the one spoken of in scripture, and all the promises of God find their Yes in you.

The promises made to Abraham, David, and the prophets, are fulfilled in Christ, as your imagination is your hope of glory. "He has made known unto me the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in heaven and in earth." Everything is brought back, and redeemed in you, and in the end we are all one.

The Cosmic Christ is not someone who was born two thousand years ago, but a pattern of salvation which is buried in every child born of woman. His story is laid out in scripture as a pattern to spiritually follow.

My friend was taken in spirit half way across the world - not to hear a person called Neville, but to hear the Father within him. Turning his back upon his earthly father, he has found the heavenly Father he trusts. He has now reached the point of realizing that he is the Father, projecting and instructing himself. But the only way he will ever know this is through God's only begotten son David, the David of Biblical fame.

When David stood before me there was no uncertainty as to the relationship. I knew he was my son and he knew I was his father. You may be uncertain as to someone you pass on the street, but when David stands before you, there is no uncertainty whatsoever. You will know David, your son who was lost because you fell asleep to dream the dream of life. He was dead and is alive again. David never lost a battle, because the Lord was with him. And when the whole of life is over and you are at the end of the journey, David - a man

after your heart who does all of your will - will appear and call you Father. Then you will leave this world, no longer to be restored to life; for you will be aware of being its life-giving force.

Scripture must be experienced to be understood. It is not secular history, but the history of salvation. It is the story of God, who died and buried himself in humanity. The story of how He rises, individually, from the state of death, to become the one Father of the one and only son. If I know I am the father of David and you know you are his father, are we not one father? As impossible as it seems to be, without loss of identity, we will have the same son and know we are the same father.

Would it make any difference to you if you owned the world - but did not know it? You created the world and all that is in it, but have fallen asleep and are dreaming you are limited, poor, sick, and hungry. And you will continue your dream in the world of time, until you hear me in the grain store and believe me to the point of action!

Now let us go into the silence.

Neville Goddard 1954

THE COIN OF HEAVEN

This being my last Sunday for a year, I wish to leave no doubt in your mind of what I tried to tell you in the last nineteen lectures. So I am going to ask a question which you can silently answer yourself. Have you lived this life of yours in such a way that you desire to live it again? Well, if you haven't, you'd better listen very carefully to what I will say this morning, if you have not already started, for may I tell you the next life is this life. When the eye is opened you will see it, that man unless he awakes and changes the tracks of this life he walks them forever. So if you have not lived this life in such a way that you really desire to live it again, you start now to interfere with these tracks and laying new tracks.

Let me give you just one simple little vision; these are all true visions of the speaker. Lying on my bed, suddenly the eye opened, the inner eye opened, and I saw a man casually dressed in working clothes walking the sidewalks of a major city. As he came to a hole that was open to receive coal, in fact the coal had just been delivered, he dropped something from his hand and bending down instead of picking up the thing dropped, he picked up huge hunks of coal that were scattered around the hole, and then my vision relaxed. When I re-concentrated the vision it was on the early part of that scene of the man walking down the sidewalk. He came to the manhole, he dropped, as he had in the previous state, bending down he picked up the coal as he had done before. Everything was in detail. As I saw it for the second time, I said "Now that scene hasn't changed one iota." My attention again relaxed; when I re-concentrated it, it was on the early part of the scene. Now I could prophesy for that man; I knew exactly what he would do every moment of time right up to that manhole; that he would drop his package and not pick it up but pick up the coal. I knew he would look into that manhole and then change his mind either because someone below saw him pick it up and he didn't want the consequences of his action or else he had a change of heart, but I knew in detail what that man would do.

We are walking tracks and the tracks are forever, and by the mere curvature of time your next life is this life. You simply replay it: so if you have not so played it that you are proud of it, you start now and you start the change today.

We have given you a system by which you change it. For those who haven't heard why I say you walk tracks, you are standing forever in the presence of an infinite and eternal energy, and from this energy all things proceed, but they proceed according to pattern. Energy is moving in a certain pattern and you determine the pattern that it takes, for you actually lay down these tracks within you that energy flows over by the use of your inner conversations. This energy, I call it now mind, follows the tracks laid down in a man's own inner talking. So if your inner conversations are not what they should be, I ask you today to start carrying on conversations within yourself from premises of fulfilled ideals; the man you want to be, the woman you want to be, if you have failed so far to embody it, now you begin to assume that you are that man, that you are that woman, and inwardly carry on conversations with your friends, those that respect you, or those you want to respect you, and carry on these conversations from the premises that they see in you the man and the woman that you want the world to see, just as though you were, and these words, inner words,

which are really the breeding ground of future action will lay down new tracks and then the energy which is always flowing will flow over these tracks and the conditions and the circumstances of life will change. If you do not lay new tracks, I will prophesy for you you will find your self repeating it but you will not know you've done it before.

If I could only take you now into the inner vision with me and show you this room rising, everything rising in detail like a three dimensional curtain ascending, but everything is moving up and yet it remains. It is so altogether automatic that it ascends every moment of time the whole world is ascending, and as it ascends the world remains the same. It's almost as though not a thing has happened, and so you can't see it, but if the inner eye opens you see it ascend and as it leaves off that which begins is the duplicate, the perfect duplicate of the thing that rose and it rises in a three dimensional manner, so that when a man goes over these tracks he is totally unaware that he has walked them forever.

So I bring you a message to make you conscious: man must awake from the dream where he is simply an automaton. He moves like a machine, then he begins to awake and when he awakes then he is not that man at all that he seemingly in the past played for eternity. He awakes into a new being, a new man.

Now, the new man is a man of new conversations, as told you in Ephesians "Put off the former conversations, they belong to the old man that is corrupt, and put on the new man by a transformation of mind", and the new man is identified with completely new words. He speaks only the kind things; he is incapable of any unlovely thought in the world; he is incapable of even listening to the unlovely for inwardly he speaks only the kind, only the loving things of the world. Then he finds himself awakening a man within that was asleep; he awakens the second man which is called Christ Jesus in the Bible, which I tell you now is your own wonderful, loving imagination. When imagination awakes it is incapable of being exercised in any way outside of the loving way. So every time you use your imagination lovingly, you are literally awakening this inner man and you're mediating God to man. If I think of anyone in a loving way, I'm in contact with that being and God flows toward him.

Now because this is my last Sunday I will give you what I gave the class last Friday. Do not see it just as some metaphorical picture; see it as an actual picture. Imagine yourself at the very base of a wonderful waterfall and that water is flowing beautifully on you and imagine it's flowing through you and now from you and flowing towards someone you think of. I make this statement because it's a true statement; we are now in Eden but we are asleep as told you in the second of Genesis; man went sound asleep when he was placed to dress it and to keep it.

To awake, do this--just imagine yourself the center through which water radiates and everyone in this world is rooted in me and ends in me as I am rooted in and end in God: so I am in God's garden, it's Eden, but in God's garden every man in the world has a plot, a little garden. In that garden there are trees that grow, you can see them; if I look at this man now and inwardly look at his plot in my garden I will see the trees, some will be called health, some I call wealth, the tree of dignity, the tree of nobility, the tree of being wanted--they may be withered, they will never really die but they may be withered, they are in need of water. Just imagine that you are watering that plant and see in your mind's eye the leaves appear on what formerly was a barren plant. See the fruit appear and wherever he is in the world as you water his garden, which really is your own garden, as you water it he will embody the very qualities that the tree is now beginning to bear and radiate. You name the tree; whatever you name it, that it is: and you name this one if you know he is unwanted: he

wants to be wanted. You name it and let the water flow towards it. Imagine it's growing healthily in that garden and see it put out its leaves and see it put out its fruit. Wherever he is in the world he will begin to be wanted by people in his world. If he is unemployed, it's a tree of employment and see it radiate its leaves and radiate its fruit; he will be wanted and he will be gainfully employed.

I tell you this is not just an idle statement, everyone here can do it and everyone should do it, and when ever you water the tree in anyone's garden at the same time you are watering your own garden in the eternal one of God. For "I am the vine and ye are the branches", every man can say the same thing. So as you rise here, there are 2600 of you, you individually are the central vine of God's garden and everyone in your world is a branch in that vine. So when I, as a central vine, water a branch in my garden, at that same moment I am being watered and my garden is being watered in your wonderful garden. I don't have to water my own, just by taking care of the many gardens in God's Eden I take care of my own garden that is in the vine of everyone in the world.

You try it, and you can bless everyone in the world and then eventually the eye opens, the ear opens, the inner man awakes and you see the most glorious world which is always here to be seen, only we in our sleep had shut it out. We shut the whole wonderful golden world out by going to sleep and becoming an automaton; but take me seriously for your next life is this life. You make this life what you want to make it because if you don't you will find yourself automatically and you won't even know it, because as a sleeping person you don't know you are walking the same track, but if I could only take you within me and let you see with the eye of the inner eye and watch these automatons in the world, sleeping people; yes, the eye is open and they seem to be awake, but they're really sound asleep for they're repeating the same thing.

Now become conscious; as you become conscious you enter the most glorious circle of awakened humanity. I call it the conscious circle of humanity, or as my old teacher used to call it "The Brothers". It simply means the awakened man and when he awakes they're all glorious beings for they are all the image of the Divine One. So try it, try it today with the art of revision. At the end of this day, review today. If some unlovely thing in the day, don't allow it, you rewrite it. Take that same scene and rewrite it, and having rewritten it replay it. In your imagination you imagine the action to be unfolding and you replay everything in the world; as you replay it as you ought to have played it the first time you've changed it. And the moment is never receding as people think, the moment is advancing.

Now this may seem an insane statement to tell you- -that yesterday is today's future: it seems insane you think it's not, it's past: but by the curvature of time you will discover but you will not know it, because you will be asleep unless you begin to awaken, and you will come upon what is yesteryear in your future, for the moment is never receding, it is always advancing into the future to confront us. And so if you don't change it, you will simply find yourself repeating over and over what luckily in God's infinite mercy that sleep shuts out the memory of it, so you are doing it and you think you're doing it for the first time. But I ask you to awake for the purpose of this platform is to awaken everyone who comes here that we may all enter this brotherhood of awakened humanity.

Now we are told there were 'two gifts given to man at birth'--it doesn't mean this little birth when I left my mother's womb but when I left the womb of my Father that is the grand womb, the womb of creation when, before the world was, He created me and made me perfect and set me in this world for a purpose, educative purpose, but He gave me two gifts; He gave me His own mind and He gave me the gift of speech, the very

thing He used to create a world. So He spoke the world into being and then gave me the gift by which he spoke the world into being; so He gave me mind and speech. If I use the gift wisely, and do it rightly, I will be led into the realization, into the fulfillment of my every desire; not one is beyond my ability to realize. If I continually use it wisely when I quit the body, as the world calls a man dead, when I leave this into another dimension by the wise use of the same two gifts, I will be brought into the company of the blessed, if I awake. If I don't use it wisely, I continue my circle of sleep; if I use it wisely, I will break the circle of recurrence and rise beyond it into eternity. If I don't, I continue on the curved line of time and repeat it over and over until some day I awake, for I am destined to be conformed to the image of His son.

So I have no doubt that everyone will awake but why not start the awakening process now? And you start it by practicing the art of revision. You try it; don't treat it idly. I ask you and I beg you to read and read over and over again the chapter "The Pruning Shears of Revision" and take it day after day, and never let the sun descend upon your wrath--any vexation, or any problem of the day. Resolve it before you sleep and carry that resolved picture into sleep and you will find the inner man awakening. But you try it with your friends and that you are the grand waterfall.

The Bible speaks of water, the mystic knows it does not mean water, it means truth, and so when I see anyone in my mind's eye and see him free, I am giving him the only truth that will set him free. So if I water his plant, imagine the water is really going to it and I see the leaves begin to appear and that man becoming free: he becomes healthy, he becomes secure, he becomes loved, then those trees are growing beautifully in my garden, and so as I do that, not only will he benefit from my watering his plant but I will benefit, I will begin to awaken.

So I ask everyone here to really try it. Now I know today the title was "The Coin of Heaven", but this being the last day, I thought I would simply give a sort of quick summary of what I have tried to tell you, for the purpose behind the nineteen lectures was to stimulate you to interfere with your time track that you may do something about it for the passage of time cannot change it. If you wait, thinking there is going to be some change beyond the grave, I tell you you will wait in vain. There is no transforming power beyond the grave. All transforming power is in man now to interfere with his time track and you interfere with it by simply changing one moment in the course of a day, not accepting it as final no matter how factual the day. You know you did have that experience, don't allow the day to descend upon it and say "Well, I did have it". Go back to that moment in time. rewrite it, replay it in the revised version, and do it over and over in your imagination until that takes on the tones of reality. As it takes on the tones of reality you have changed your future. Take another incident and change it and keep on changing all the little episodes, all the little experiences and make them conform to a more idealistic experience and relive it.

If anyone is here for the first time, you might think, well that's fooling yourself, but you try it. Try it and see if the inner man will not awaken and when he awakens you will see a world that is automatic. You will see a world that's a machine and the whole vast world playing their parts that they've played forever, and will continue to play on the curvature of time forever until he snaps out of it and rises from the dead. As you are told, "Awake, you that sleep and rise from the dead."

The state called sleep now, is likened unto death where the son has died, so we are told the second son, the prodigal, that when he returned from that cycle and he was met, the father said: "He that was lost is found, and he that was dead is alive again". So this state of lost-ness is likened unto death and the only purpose

now is to rise; not to amass a fortune, although you are entitled to it, not to become famous, although you are entitled to it, but simply to awake from the state of sleep. And I know of no other way to awaken a man unless I can show him how mechanical he is and if you will take and practice seriously the art of revision, the eye will open and you will have the experiences the speaker spoke of. You, too, lying on your bed will find the eye peering into a city that may be 2000 miles away and there you will see more clearly than I see you now and you will watch the tracks of a man, and then disinterest and all of a sudden you decide to once more to be interested and you don't have a memory image of the man, you see the whole thing all over again. You see the man walk the same sidewalk, he does everything he did a moment before. Then take it back again, that track is laid forever and he will walk it forever until he awakes.

So I ask everyone here to take me seriously. If this seems a bit too mystical for you, I don't apologize; it's the only thing I can give you, for as I begin to awake I've got to give you the food on which then my father feeds me. He feeds me on new ideas; he changes my values, he changes all my meanings in the world. I don't have the same meaning I had last year; I don't have the same values I had last year; for the motives I had last year might have been along a different line; but then all of a sudden things change and you can't place value where formerly you placed it. You can't place it on wealth, you can't place it on names, you can't place it on recognition. All your values change and then you begin to inwardly see a new wonderful world.

So I tell you this garden of which I speak is a true garden, this you call the world. Don't believe for one moment you are in exile; this wonderful visible objective world of ours is not a place of exile, it's the living garment of my father. It really is his living garment but it needs interpreters. Individual men come as they begin to awaken and they will interpret for you this strange discordant harmony, for to you if I tell you, everything in your world is related by affinity to your own mental activity, you can't see it and so you can't quite see this discord as related to you if you didn't think that way that you know of, you weren't conscious of it. If you were conscious of the activity within you, you would see everything related to yourself, your own being. What you do not now see you will still know it is still related, so interpreters come because the interpreter as he begins to awaken, he knows this wonderful world has a voice for him that speaks of things behind the veil, behind the veil of your own mind, for behind your face right now there's an activity, an activity of your own imagination, and that activity, could you see it you would see it projected as the conditions and circumstances of your life. Not one thing is out of order, change the activity and you change the world in which you live, and you change that activity by the changing of your inner speech, for speech mirrors your mind and your mind mirrors God. If you don't change the speech you haven't changed the activity, and if you don't change the activity you can't change the conditions of life, for they only come bearing witness of this inner action of your mind.

So you want to change--I hope you do; but if you can now reflect upon your life, be it ten years, or be it sixty years, and you can't say within yourself "I would want to live this again if I had the freedom of choice", then you better start right now changing it, because I make you a prophesy, I make you a promise, your next life is this life. So if you cannot now in reflection say "I desire to live it again", then start today to lay down new tracks because if you don't you're going to live it again, and living it again you won't even know you are living it again. It is so altogether automatic, it's so effortless as you walk the tracks, for you stand in the presence of energy and you can't stop walking; you've laid them and you will walk them, and the curvature of time will bring you back and back and back forever and forever until you break it and you begin to awaken and when you awaken you enter a circle of awakened humanity. And I'll tell you you know them more intimately than anyone you now know in the state of sleep. There is not a person on earth that you know as intimately as

those who have awakened when you awake.

When you go into their presence and you mingle with them you become one. You do not lose your identity: in fact you tend ever toward greater and greater individualization. You never become absorbed and lose your identity, but as you awaken you awaken to the being that you always were but you had forgotten it and went sound asleep. There is a beauty in the inner man that the outer has never touched, never scarred, and so as you awaken and they will be there to meet you because they are awaiting eagerly for the breaking of the circle of recurrence. So you try it.

We have told you many things this year, many things that seemed too mystical, but I warned you, when I took it four Sundays ago, this year I would give you the end of a golden string and I called upon you to roll it into a ball, and if you did it would lead you in at heaven's gate built in Jerusalem's wall.

Well, I felt I have given you that string but I cannot roll it into a ball for you. I promise you I will water your garden but it won't awaken you, it will awaken you only to lovelier things in a way, but it will not really break the circle for you, so I offer you now this day again the end of the golden string but I call upon you to wind it and roll it into a ball by the daily application of the principle of revision, by daily watching your inner actions and see if they correspond to the actions you desire to perform in the outer world.

Watch your conversations carefully; are they from premises of fulfilled ideas? If they're not, go back and make them and make them actually correspond to the ideal you want to embody in this world. Start, that is winding it into a ball and it will lead you in at heaven's gate built in Jerusalem's wall. I have no doubt in my mind for I know from experience that's how I opened up that wall; I opened it up by application. So I warned you every time I have taken the platform that the knowledge you have now is of no avail unless it's applied. A little knowledge if carried out in action is more profitable than much knowledge which you neglect to carry out in action. If you had all the knowledge in the world and you didn't put it into practice, you wouldn't awaken.

Now here this morning everyone has heard it; you take it today and start this day revising, and watch the circle begin to snap, watch the eye begin to open, and I tell you there isn't a gift on earth, there isn't a possession in the world that you would want more than the opening of the eye when the eye opens. That's why I say your values change, the meaning of life changes, for you wouldn't sell the eye that opens for all the wealth of the world; you wouldn't exchange it for any recognition in the world now conferred upon the so-called great. You see the so called great all equally sound asleep playing their parts walking curved lines, and then you snap it and move into a wonderful world of awakened humanity and there you see these glorified beings, but really glorified beings, who preceded you into the conscious circle of humanity.

And now my time is up.

Neville Goddard 9-25-1959

THE BREAD AND THE WINE

When we say that the supreme power that created the universe is the same power that is resident in man, people question that statement. Possibly everyone here owns a Bible, and when you go to court as a witness – say you are called to swear that you will tell the truth – and to swear you put your hand on the Bible, or the Word of God. Then you open the Bible and read: "Whatsoever things you desire, believe that you have them … and you shall receive them. And when you stand praying, forgive, if you have aught against your brother, so that your Father in heaven may even so forgive you." You put your hand on the book of truth and swear to tell the truth, and here is this statement in this very book on which you swear, and you don't believe it. It is true. It is based on the statement: Imagination creates reality, for the Bible is addressed to the real man, Imagination. "For the Eternal body of man is The Imagination; that is God himself." (Blake)

Is there anything you cannot imagine? Yet many cannot believe what the Book says is true. You admit you can imagine it, yet man does not believe that the thing imagined can be true. But I tell [you] that if you can imagine it and persist, your persistence will win and you will prove the truth of that statement in Mark 11 given above. However, that is on this level of the world. It is called in the Bible "feasting on the brad and fish," or the loaves and fishes. We can bring about all the changes we desire in our world if we imagine we have it and persist in that state, for if I will persist I will win. But there is another diet spoken of in the Bible and it is called "bread and wine." You can go and get all the things of the world with the bread and fish, and you are invited to feast on it if you wish, but the other diet does something to a man that not one in a billion would believe.

We are told that they despaired, for they could not believe it. They were told regarding this second diet: "If you eat it and drink it you do it in remembrance of me." Who? The one who is called Jesus Christ in the Bible, or the spirit of forgiveness. You must feast on this, and it has nothing to do with a cup of wine or a little wafer. It is "the spirit of forgiveness." It is "the mutual point of forgiveness between enemies, the birthplace of the Lamb of God." And throughout eternity I forgive you and you forgive me, and just as he said: "This is the wine and this is the bread." So if I know how to eat of that bread and drink of that wine I am forgiving every person in the world. But I cannot do it unless I see and understand the difference between an individual and the state the individual is occupying. If I condemn a man, or a society, or a thing and I do not understand that they are only states, I am condemning [them]. Only when I begin to distinguish between the state and the individual can I forgive. Then I can take the most horrible beast in the world and embrace him. He might in this present state be my worst enemy, but if I know he is only in a state, I can take him mentally and embrace him and pull him out of that state into which he has fallen and put him into a nobler state. And that is the "point of mutual forgiveness between enemies, the birthplace [of] the Lamb of God." So when man will eat this bread and drink this wine he can have anything there is, for there is only One, for the whole is given to us, if we know it. If any man gives you anything, he gives you what is mine as well as yours, for everything is given to you and to me. All is ours. We are one.

Get things if you want them. But there is something far beyond the mere getting of things. But if you want [to] imagine things, they are here. Do not deny yourself anything you desire, unless you would be gaining by another's alleged loss. That is not the way to do it. You do not take from anyone. You create what you desire only in Imagination, and if you persist in the state it will prove itself, and it will come to you in a way that will not hurt another, for it is my Father who is giving it to me. There is only God. Nothing is lost, for "all things by a law divine with one another's being mingle." So I do not have to ask you or another to play your part in bringing to pass what I want in this world. If you are relative to my drama you will be drawn into it. All I must do is eat of the bread and fish.

But there is the other diet, the bread and the wine. Then when I meet someone I call enemy I must know that he is in a state, and I must distinguish between the individual and the state into which he has fallen. For it is really God in the state. There is only God to play every part. So I can embrace that being I call my enemy and have him see in me his most interested friend. So I redeem him. That is the wine and the bread, and if I eat of the bread and drink of the wine I will actually give birth to the Lamb of God. What must I do to bring about this experience? It will not come to anyone unless he eats this bread and drinks this wine, for that is the unconditional forgiveness of sin. No matter what the person has ever done, if you can distinguish between the individual and the state into which that individual has fallen, you can embrace him, and then you prepare the way for the birth of the Lamb of God.

If you feel you cannot do it yet, then try the other diet. It is wonderful. If you want better health, or a finer job, or a larger world, then you use Imagination to create it. You hear and see and touch [as] if your dream were a reality, and then you persist, and with persistence you will win. If you will only persist in hearing and in seeing what you want to see, you cannot fail to realize it. It is [a] wonderful diet, and everyone is invited to feast upon it. "Whatsoever things you desire, when you pray believe that you have them, and you shall have them." You need no other on the outside, but if you will have anything against another, forgive him and your Father will forgive you. Some pious monk added the last part, which is now deleted from the newer, more accurate version of the Bible: "If you don't forgive, then your Father will not forgive you." That was not the original text. There is no punishment, no retribution. It is all up to us. We are walking through this fire which is called Earth, but if man only knows that these are states, he will understand that the spirit is walking as God, walking as the Son of God. Then it is the God we embrace, but man cannot believe it and he worships another unknown God. Everyone who walks the face of this Earth is God, but there are unnumbered states creates for a purpose, and we can use our minds to take anyone from an unlovely state.

You recall the recent discussion regarding juvenile delinquents. They could all be put away, we are told. The judge does not know that he could do something about it instead of just corralling them and putting them on the backs of the taxpayers. If the judge only knew [that] this being before him is in a state, and that he could create a new state and bring that being into a new state and enable him to become a noble, wonderful being in society! But we cannot see that, so we continue to condemn the individual as the state. No one can feast on the bread and wine until he can see that, and then he can reach the place of mutual forgiveness of enemies, the birthplace of the Lamb of God. "So spoke the merciful Son of Heaven to those whose Western Gates were open, but sleeping humanity heard him not, and slumbered on." Only those whose Western Gates

were open heard it. [And] those go forward to create new states for another and so he saves himself, for man is save by, and only by, the saving of his fellow man. Finally in each the Western Gate opens and then the Lamb of God is born.

A good Catholic friend said to me: "What do you do to have this experience?" And I said, "Drink the wine and eat the bread." He did not understand, for he takes Communion every Sunday. I said: "Has anything happened to you? Has there been an expansion in [your] consciousness? You have taken it for these many years." But that is not the bread or wine I mean. The wine is mutual forgiveness of all enmity throughout eternity, just as the dear Savior said. If I cannot embrace a being and feel myself thrill to his good fortune, I have not taken the wine or the bread. But if I do it within and not by taking something in a tangible form, then I have partaken of the true bread and wine, and we have schoolrooms within schoolrooms. It does not matter who you are or when you were born; that has nothing to do with the awakening of God in man. Who are the "right" people? Everyone is God.

I had a long distance call yesterday from New York. The lady who called me is very, very rich by the standards of diamonds and money. She has not fingers enough for all her diamonds. She has everything she wants – except one thing: she wants to be happily married to someone in the social register who has more money than she has, and [is] at least twenty years younger. She is seventy-five, but she wants more money and bigger diamonds. She said to me: "Look what I have done for my son by using this law. He can now send his four girls to private school. I did this for him when I persisted. But I cannot seem to bring this picture myself into being." I said: "Anything you can imagine you [can] create. But you are thinking the market is limited because there are so few in the register or in your social sphere. Everyone walking the Earth is God and there is no greater background than that. These people are only in states, and if you took them out of that state you might not care for them at all – the same being, but another state. You do not distinguish the being from the state. You used this same law to put your son where he now is. You can realize your dream of being married to someone richer and younger than you are, if that is your concept." It is not mine. We judge no one, for when you awaken you do not see the state. You only see the individual who has fallen into the state, and when you see that, you do not meet anyone you could not embrace and pull out of an unlovely state and put him into another state. Then we can intermingle as one being.

Now, he may go back into the old state, like Lot's wife. "How many times must I do it, Lord?" Seventy times seven." That is how it is. If a child of yours fell downstairs, would you not pick him up seventy times seven? God is playing all the parts. There are unnumbered schools teaching that you suffer because of something you did in a previous life. You must do this or that. You do not awaken by sitting on a mountaintop, or by diets, or by joining some "ism." You can only awake as you eat the bread and drink the wine, for that is the mutual forgiveness of enemies, and that place is the birthplace of the Lamb of God. You do not say to another: "I forgive you." That means nothing. But you bring him before your mind's eye and embrace him. You are in states that seem to oppose, but when you feel that touch, you are opening the Western Gate, for the Western Gate is touch. The Southern Gate is sight. The Eastern Gate is scent. The whole world remains asleep because the Western Gate is [closed] in you. And then you eat of this bread. You touch the one you embrace. Embrace mentally the very one who would cut off your head. Then the Western Gate is open in you, and then you eat this bread and drink of this wine, and then you

prepare it. It is not by joining any orthodox church or going on some diet. You can sit on the Himalayas until you freeze and cannot do it, but you walk the marketplace and mingle with God (which is man) and then you have unnumbered opportunities every day to eat this bread and drink this wine.

Distinguish between the individual and the state he is in. [Transcriber's note: Neville tells here the previously told story {of the} incorrigible child in the New York school who was redeemed by the wise use of her teacher's imagination in seeing her in a newer and lovelier state, with corresponding results. The child was not blemished; it was a state.] You have never been tarnished. Hitler, you say? Stalin? The states were horrible, but the individual has never been touched. We do not give birth to the Lamb of God by condemnation. We must reach the point of mutual forgiveness of enemies, [the] birthplace of the Lamb of God. Then everything begins to unfold and you will know and understand that everything said in the Book is being said about you. There is only the one Son, and God is begetting that Son unceasingly from you and from me forever. If you want the Son to be born in you, you must practice drinking the wine; or, if you want to, feed on the bread and the fish. Bring before your mind's eye your world as you want it. Hear, touch, see, and feel what you would if your desire were true, and you will change your world in harmony with that image. You can make it conform to your image, but beyond that are worlds within worlds. This universe, which seems so vast – a million light years in diameter – is only the skin of a greater world, for there are endless worlds within worlds. So when God create me and lit me, therefore I predated the thing created. So before the world was I AM. I begin then to remember who I am and I am He, for God and man are one. We awaken by drinking the wine and eating the bread. You can practice it all day long. You do not leave where you are or go anywhere to do it. You can do it standing in a bar. It has nothing to do with moral virtues. There are only states.

Then you will understand the words of Paul: "Drink no [longer] water, but use a little wine for thy stomach's sake." "Water" is psychological truth. Stop simply absorbing it and being to put into practice what you know; that is turning the water into wine. It's the first great miracle in the Bible. No more just reading and not practicing. I can absorb the water, but now I must take a little wine – or put into practice what I have hear and so transform your world – and that is life.

The 11th [chapter] of Mark is true: "Whatsoever you desire, when you pray believe that you have it, and you shall receive it." "And as you stand praying if you have aught against your brother, forgive him, that your Father may forgive you." But you cannot forgive until you distinguish between the state, and the individual in the state. You create for [him] the other state, where he is your friend, bring him out of his former state, and embrace him. That is the opening of the Western Gate – and then something happens within you. So, who spoke this? "The merciful Son of Heaven to those whose Western Gate was open, but sleeping humanity heard him not and slumbered on." [Blake.] I can speak and you may not hear. This diet may not appeal to you. It is only a state which you are in at present, for you are still God, no matter what, and you are still unblemished. But all will awaken, for God plays all the parts. Therefore "disaster beyond redemption is impossible." Let no one tell you [that you] are better than the other. You may be in a more wonderful state than the other, but that is all. Good and evil belong to the tree of knowledge. We are rising up to [a] more expanding world as we awaken. You will step into another world as real as this one, and yet behind you in this world you [will] discover you have

left a little garment – your body. All things exist in Imagination, and it is one with the supreme imagining that creates and sustains the universe.

Now, you take the diet you desire. If you are not yet interested in embracing someone you think is your opponent, and all you want is to transcend your present level, then live in the state that proves you have done it. You may never, after it comes about, give credit to your wonderful Imagination, for it happens so naturally that you will think it would have happened anyway. You may discount that your Imagination did it. But the day will come when you will want to transcend just things, and you will want that which does not have earthly value. You will see those with great possessions and know they are actually only moments from the grace, but up to the last second before they flicker out they are still only conscious [of] possessions. But it is all right, for they too will awaken in time, though they do not even know that there is someone who walks among them who is awake. In the world beyond worlds you are completely awake and not known because of possessions – because then you own the world. For there you know that you and your Father are one, and he create all out of nothing. Whatever you desire to create you create, and you do not need atoms to do it; forever those you create out of your Imagination.

But tonight bring a friend (or he may be an opponent) before your mind's eye and represent him to yourself as being in a finer state, or freer, and then be faithful to your mental structure. Then, in a way no one knows, it will take on reality in your world and crystallize and become a fact.

Now let us go into the silence.

Neville 02-01-1963

THE BOOK OF JOB

Tonight we will speak on the Book of Job, possibly the most misquoted book in the world. I dare say all day long you use passages, and you aren't aware you are misquoting this Book of Job. For no one knows who wrote the book. It bears the title of its hero, as do so many books of the Bible: the Book of Joshua, Nehemiah, Ezra, Daniel, Ruth – so many bear the name of the hero of the volume. That is the Book of Job. The word "Job," so claim the famous scholars, by analysis means: "Where is my father?" You and I have heard it as "the persecuted one," but the central point of the narrative is that Job was completely innocent – not guilty of any offense, but simply the victim of the most cruel experiment by God. The very last chapter reveals that it was all by God. Some scholar along the way, or some scribe, inserted some little story in the first chapter which is suspect, because they couldn't believe that God could do that to man. So they claim that a pact was made between Satan and God, and God allowed Satan to do it: Satan the accuser, Satan the doubter. But Satan disappears in the very first chapter and never reappears. He does in the second chapter just for a moment, but he doesn't in the forty-two chapters thereafter, not even in the epilogue. And so we know that the cruel experiment was by God.

Now, you are Job, I am Job, the world is Job – the world of humanity. And to approach it as if it were an object lesson in patience – patience under stress, under trial – is to go astray at the very start. That is not the purpose of the story. I hope I can get it over to you as I see it. If I were to place it in the Bible, I would place it at the very end of the Old Testament, for it seems to lead right into the revelation of the New Testament. But I am not rewriting the Bible or rearranging it – but were I to place it, that is where I would put it. It simply leads right into the unfolding of the vision as we find it in the gospels and the epistles.

First, if you are not familiar with it, let me just tell you a few of the highlights of Job. The scene is laid in Edom and all the characters are Edomites, renowned for their wisdom, semi-nomads. Job, as the story tells us, was an upright and very rich Arab sheikh, owning thousands of sheep, thousands of camels, hundreds of she-asses and oxen, numbers of servants and ten children – seven boys and three perfectly beautiful girls. So we are told in the story. It's a prologue to tell us this much of the great hero who was Job.

Then come the four woes, based upon the pact between Satan and Jehovah. The first one comes in and announces the fact that the Sabeans came suddenly and slaughtered all the servants who were taking care of the sheep and took away all the sheep. While he was yet speaking, the second woe appeared and he said that they took away all the camels and slaughtered all the servants. Then comes the third woe: they took away all the oxen, the she-asses, and slaughtered all the servants. Then comes the fourth woe, that his children –all of them –were dining in the house of the oldest son, and while they were all together there came this mighty wind and crushed the four corners and the house collapsed and they were all killed, and he was the only one who escaped to come and bring the news to Job.

And Job rent his robe, shaved his head, threw himself upon the floor, and then said: "Naked I came into the world, naked I came from my mother's womb, and naked I shall return." Then he blamed himself – not for

the act, but for having said: "Naked I came into the world and naked I shall return."
He saw nothing to condemn in God, and so he did not see anything wrong that God had done.

And then, after the four woes, and everything is taken from him – all the children, all his possessions, everything – then starts the physical destruction of the man called Job, and it started with the boils. And that's when Satan disappears from the scene and all these things followed one after the other – the boils from the sole of his feet to the crown of his head. And then his wife said to him: "Are you still going to be honest about it? Your integrity is unshaken? Curse God and die." And he said to her: "You have spoken like a foolish woman. Shall God who gave us the good not give us the evil?" And so nothing came from his lips that could in any way be condemnation of God.

Then came his comforters. They're spoken of as "Job's comforters." There were three friends. They came to comfort Job. They heard of his plight. He lost everything, being the richest sheikh in all of Edom, and they couldn't recognize him, he was such a horrible-looking creature. When they saw him, they too rent their robes and sat with him for five days and five nights without speaking in mourning for their friend. Job breaks the silence and he breaks it with the claim that the very day should disappear from the calendar year. "Let the day perish wherein I was born and the night which said a male boy is conceived." And then he has this tirade against being brought into this world. He didn't ask to be brought, he was brought. And he finds himself now without any guilt and all these things happening to him. And after he makes the terrific defense of himself, then comes the first comforter, who doesn't comfort at all.

For he is trained – as Job was trained, as you and I are trained – to believe in divine justice. So we all believe in divine justice, in retribution. For we look at a person like a Hitler, who lived to the very last moment in his fifteen gloating years; or a Stalin, for his thirty-odd years – how they slaughtered millions. And what happened to Stalin? He died as you, as I will die – a little brain hemorrhage and in no time he was unconscious, after having slaughtered millions. Where is the retribution? Man wants retribution. Where is Stalin's retribution, where is Hitler's retribution, where is any tyrant's? They live just as we live – they live on the fat of the land, murdering unnumbered millions, and they simply die as we die. And so priesthoods will tell us they will have their day. God will punish them beyond the grave – or in some future embodiment, if you believe in reincarnation. How could you live and how long would you have to live to repay the debt of thirteen million, when you burned them alive and you slaughtered them – how long would you live?

And so they bring argument after argument after argument to persuade Job he, in some way had violated this code. Maybe in his youth, maybe in the past – and he can't think of what he has done. Maybe as a child, said he, some little infraction. But this is far beyond the proportion of anything I could have done, this judgment of God. What has he done to me now? This far transcends anything that any just judge would put upon me for anything I might have done in my youth. They still try to persuade him. And so, as the Father said: "Even-handed is the justice of God. Even-handed."

Then come the three comforters – who aren't comforters at all, like all of our friends. May I tell you: may you not have something physically wrong with you after having confessed you believe what I talk about. May you never be financially embarrassed after having once gone out on a limb and confessed to everyone you believe it. They will come like this Uriah Heap, and all will lament. "It shouldn't happen to you," they will say, "certainly not to you. You mean you who know that the states are real and all you need to do is to get into a state and the state blossoms in your world – and you?" These are the comforters of Job. And so they come

to comfort Job.

And he said: "Merciful comforters you are, and so were I in your soul rather than in my soul I would not say to you what you said to me." But they persisted. Each had three chances to deflate him and each time that they tried he comes back with a direct answer. But he is so self-righteous. He showed all the things he did: he never turned away any infant, any fatherless child, any widow, any stranger from comfort, from shelter, from food. He was fabulously wealthy, but he never once turned away anyone in need. And he itemizes them all, all the way down. But he never understood what I hope you understand – which comes in the flower called the New Testament of "grace" – that no one in this world can build a way to God. You can't be good enough to earn coming into the presence of God – no man in the world. It comes by "grace," this strange elective love. And he calls us one by one. So he did not know there is no such thing in this world as divine justice. He didn't know it. The fathers didn't teach that. And they still – in all orthodoxy the world over – they teach and preach divine justice, retribution. And it isn't. There is no such thing!

My child – were I the father of one born demented, where not only the child but the mother suffers, I suffer, the brothers suffer, and the whole vast circle suffered – then should I suffer because of it? And that is divine justice? And you try to justify it by telling me that in some past embodiment he did this, that, and the other; that is why he is; and we were related in some strange way in the past and that is why today we all have fallen into the same net?

That was answered for us in the 9th [chapter] of John: "Master, who sinned, this man or his parents, that he was born blind?" The answer given: "Neither this man sinned or his parents, but that the works of God might be made manifest in him." No retribution whatsoever. There is something entirely different: that God as we now see him is the God of grace, the God of mercy. Were I pure I would never know that there was such a thing as a God of mercy. And God has consigned all men to disobedience that he may have mercy on all of them, that not one can crow and boast of his own purity.

So, to the very end Job is still giving arguments of his own self-righteousness – how good he is, how kind he has been, and all these things – that this thing should not have happened to him. And that's Job's arguments, while all these so-called comforters are still giving it back to him. And then at the very end he is demanding that God will appear. He wants to meet God, to confront him. He says: "I know he will slay me, I have no hope, but I will present my case to his face." And then he makes this statement: "This shall be my salvation. For the godless shall not stand before him, and so if I can so persuade him to see me, to present my case, then I stand before him, and only the pure in heart can stand before him. So if I stand before him, that is my salvation."

To the end, he still justified himself. He never heard of the great story of vicarious suffering, never heard of it. Or the author of the book never heard of it, for Job didn't write it. He is simply the hero of the narrative, of the story. So the very end, by demanding that you listen to my case, how righteous I am (he still believes – although it is not stated – he still believes in retribution and is demanding by his own self-righteousness that a verdict be brought in his favor because he is self-righteous) he feels he should be acquitted, that this thing should not go on as it has gone on for so long in his life. So you see: he has not yet abandoned the belief in retribution, though he denies it when the friends argue the point of retribution. The friends try to prove to him that he was wrong at some time in the past, because there is such a thing as divine justice, and therefore he could not possibly have these sores, and lose his kingdom, lose his family, lose everything – were it not that at

some time he had earned this judgment.

And so he brings in his righteousness. And then comes the voice of God. For the first time God speaks. God refuses to answer all the arguments of the men. He refuses to answer the arguments and requests of Job. Job is fuming in his own self-righteousness, for in hell the only voice is the voice of self-righteousness. In heaven all is forgiven and the voice of heaven is complete forgiveness – complete forgiveness no matter what a man has ever done. In heaven the voice is complete forgiveness. In hell all is self-righteousness. He was in hell though walking on earth, as we are in hell if we are filled with self-righteousness.

Then God answers him out of the whirlwind. And may I tell you: it is a perfect expression: the "whirlwind." That is how he comes. When he comes, he comes through the medium of a whirlwind. You hear it and you feel it and you think it is the most frightening storm you have ever encountered, that any man could experience. When you hear it and you feel it, you'll know by the wind it's the whirlwind, then God is about to speak. Either you hear the words or you have the scene, and it begins to unfold the most fantastic vision, more real than this room now – when you hear the voice of the whirlwind. So God answered Job out of the whirlwind and he asked all the questions concerning creation. Where were you when I created the universe? He asked one question after the other, all pertaining to creativity, and Job cannot answer. And then God shows himself, he displays himself.

In the 42nd chapter he now repents and covers himself in ash when he sees how audacious he had been in the past demanding that God answer him. Then he said: "I have heard of thee with the hearing of the ear, but now my eyes see thee."

His religion, like our religion before the experience, was inherited. The oral traditions of the fathers and churches. And then I heard it, I didn't experience it, I only heard it. Mother told me and took me to church, and the minister or the rabbi told me – and so I heard it from seeming authority and so my religion was inherited. Thus I expected to find a different kind of a God – a God that man made in his own image down here, a God that he called a just God – an eye for an eye, a tooth for a tooth. I couldn't conceive of another kind of a God – of infinite love, where there is grace, that it doesn't matter what a man has ever done in this world – no, not even a Hitler or a Stalin. So everything in the world will be forgiven. "Though your sins be like scarlet they shall be white as snow." "And so I heard of thee with the hearing of the ear, but now my eye sees thee."

Now Job turns to his friends, and Jehovah calls the friends and he tells them to sacrifice, because: "You lied about me. Everything you said of me was false and what Job said about me was true." Job's rebellion was against orthodoxy. His rebellion was against all ecclesiasticism, all rituals that said this is the way to God. He did them all, yet he suffered. He kept every law of the ancient church: he sacrificed, he did everything – and yet in the end he suffered as no man has suffered. And he knew it wasn't true. So he commended Job, for what he said of Jehovah was true, and what the righteous ones said of Jehovah was false. He made them sacrifice and told them to go to Job and ask Job to pray for them. If Job would pray for them, then they would be set free – it would depend upon Job. And Job prayed for his friends and his own captivity was lifted.

Now that is where you come in: to completely forget yourselves in the love of a friend who is in need. Without raising a finger, you lift him mentally out of one state and put him into another. No matter what he has

been in the past, forget it and put him in another. He was only expressing in a state, he was never the state that he expressed. We condemned him thinking he was the state, but Job prayed for his friends, lifting them out of that state of self-righteousness and divine justice, and he saw them in the state of grace. It doesn't matter what they have ever done in the past. It is now what he sees them to be – and at that moment Job's captivity was lifted. And so the whole thing hinged upon man's ability to forgive.

We are told in the 13th [chapter] of Luke, when they came to him and said Pilate slaughtered the Galileans and mingled their blood with their sacrifices, he said to them: "Do you think that they were worse sinners than those who escaped? I tell you: no. Unless you repent you shall meet a like fate. Do you think that when the tower fell in Jerusalem and crushed eighteen that they were greater offenders than those it did not crush? I tell you: no. But unless you repent you shall meet a similar fate." So when you hear someone is hurt, don't gloat that God is getting even. God doesn't get even. If you hear of anyone being hurt tonight, don't gloat: "It serves him right." No retribution at all, not in this revelation.

Simply a man unknowingly falls into a state; falling into a state it could be a good state or an evil state, but he reaps the fruit of the state. He is neither good nor evil. So Blake said: "I do not consider either the just or the wicked to be in a Supreme State, but to be every one of them States which the Soul may fall into in its deadly dreams of Good and Evil when it leaves Paradise following the Serpent." Who's that serpent? God himself! For he consigned me, consigned you, every being in the world, to disobedience, and we left through disobedience, for he stated: "You shall not surely die." And who told me that? The serpent, and who is the serpent? Just a symbol of God himself.

So he told me I wouldn't die after first telling me if I ate a certain thing, did a certain thing, I would die. Then he tells me I will not really die, but my eyes will open and I will become as wise as the gods. And so he enticed me into disobeying him and so I left the state of innocence for a world of experience where I fall headlong into different states. After unnumbered experiences falling into states and redeeming myself from these states, he redeems me from it all and lifts me into a world completely subject to my imaginative power, where I completely awake. Here, I am in a state of sleep, so I don't know I am in a state and I think this is my very being.

Blake made the statement: "Do not let yourself be intimidated by the horrors of the world. Everything is ordered and correct and must fulfill its destiny in order to attain perfection. Seek this path and you will attain from your own Soul an even deeper perception of the eternal beauty of creation. You will attain an ever increasing release from that which now seems so sad and terrible." Not a thing to be judged in this world, not a thing to be condemned, only to be redeemed. So you and I play the part of redeeming individuals here, and at that moment of God's own good grace he lifts us out of the whole vast world of states. But until then we can redeem each other.

You don't feel well? All right, I will persuade myself you have never felt better. I'll persuade myself you never felt better and to the degree I am persuaded I am pulling you out of one state into another. Don't try to pinpoint why he is not feeling well. It's a state. Don't try to pinpoint it and say it serves him right, I knew he was no good. Forget that! The being that was never any good at a certain time, you pull him out of that state into another, so that though his sins are like scarlet, because of you they become white as snow. And then you keep on redeeming people, one after the other. Regardless of how many times you fail, try it anyway and you pull them out.

Then one day when you least expect it, God will reveal himself to you and you will say: "I have heard of you. I really didn't know you existed. I believed and hoped you did, but I heard of you with the hearing of the ear – that is, the oral tradition. My teacher in school talked about you, and my father, the churches – all the people who believed in you talked about you, but now my eyes see you." It doesn't matter what the whole vast world will say. I see something entirely different. You are not at all what they told me you were. You are not a judge. There is no such thing as righteous judgment with you, no divine justice – only grace. "The law came through Moses but grace and truth came through Jesus Christ." So, now I see. I don't have to be taught any more who you are. I see you. And then, may I tell you, he is going to embrace you, because when he asks you, he answers in you.

Now, what do I mean by vicarious suffering (mentioned earlier)? It is the most difficult concept in the world for man to grasp. Every time I have used it with someone who at the moment suffered, I invariably got the same reply. Someone said to me recently in San Francisco: "I am suffering. You said God suffers for me? Well, maybe he is suffering somewhere in eternity but I am in pain, I am suffering." I said: "What is his name?" "God" "No, that is not his name. His name is 'I AM.' Who is suffering?" "Well, I am. " "Good, that's God." "No God here, I am suffering."

It's the most impossible thing to get over to man, that man who seems to be alive, is alive only by reason of the fact that God became him – that God became man, that man become God. He sunk himself in man, that man could say: "I am," for that is God's name, and that all things are done by God to God, to individualize you, me, all of us. When in his eyes the work is done, after unnumbered ages of pain – it takes pain like putting gold in the raw state of ore into the furnace and bringing out molten gold, pure gold, nothing but pure gold. It takes heat, it takes fire. These are the furnaces of experience, and we are put into the world of experiences and brought out as pure gold. When we are brought out, in his presence we are just like him. "It does not yet appear what we shall be, but we know when he appears, we shall be like him." For we become what we behold. I must behold it to become it.

So, "I have heard of thee with the hearing of the ear but now my eye sees thee." And as you see him you are stamped with the image of eternity. You are one with him, one with God, as God. It is he – doing it in you, in man, and when he has completed the task, we are told: "He who began a good work in me will bring it to completion at the day of Jesus Christ." He will bring it to completion. He initiated it and he will complete it. He took eternity and put it into this clay that is man, that is himself, and he works upon it, brings it out, and individualizes you. You become one like the being that created you.

That is the story of Job. It is the most glorious story, but I think if not the most misunderstood, it is not far from it. You and I have quoted it and we have misquoted it. We speak of the patience of Job. There was no patience of Job – he rebelled. We start from the very third chapter and it is a rebellion, and there are only forty-two chapters. The first is only an introduction, the prologue, and it starts in the second part of the second chapter where the prologue comes to an end. By then the four woes have been accomplished. The whole kingdom and his family are gone. Then come the sores on himself. The boils appear suddenly on the soles of his feet to the crown of his head. Now you find rebellion: "Let this day perish wherein I was born and the night that said a man, a male child, is conceived. Let it be so hidden that God cannot even find this day."

Job doesn't stop the rebellion until he hears the voice of Jehovah out of the whirlwind. That comes at the end of the great narrative. Then he repents. He repents and sees Him, for the first time really sees Him – a God of

grace, a God of love. He sees why he went through what he did. It was his own voice in hell of self-righteousness.

If I can this night reflect upon any good thing I think was good that I did, that is self-righteousness. It doesn't earn me one little step towards where I am going. Do something because you want to do it, but to feel you are adding up and putting something in the bank for yourself – forget it. And so he was so good, he was so self-righteous, he never once turned anyone away from his place, no widows, no fatherless, no strangers. And he always abided by the law. He made all the sacrifices designated by the law. At the end of this special feast, Job not knowing what might have happened in the home of the individual brothers where the feast met today, each in a different home – he went and he sacrificed generously, that should they in any way have violated even in their inner will that which Jehovah designated, then he by his sacrifice would atone for them. So he atoned for his sins. He did everything that the law demanded. But still he broke out in all the boils and then he learned that you can't be good enough to earn God's gift. Self-righteousness is only the voice in hell. So you were right, Job: there is no such thing as divine justice, no retribution at all, none.

Did he not say: "O the Assyrian, the rod of my anger, the staff in their hands is my indignation"? [Is. 10:5] So I will use him, for I have made everything for its purpose, even the wicked for the day of trouble.

And so, just as I have planned it so shall it be, as I have purposed so shall it stand. I will not turn back – "[The anger of] the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly." (Jeremiah 23:20) Only in the latter days will he reveal himself. You will see that all the sufferings that you went through, the God of love put you through. Just like the great artists who are putting ore through the heat to extract the gold, he wasn't concerned about the heat, just extracting pure gold for his labor, for his work – any more than the great sculptor is concerned about the clay. And Job said: "You made me of clay, are you going to return me to the dust?" What does the potter think of the clay when he puts it through every form to fulfill his purpose or what he purposes for it? He isn't concerned. So you and I are the clay in the potter's hand and he is bringing us out into his own image.

I heard someone gloat in NYC when these lovely little children, in their early twenties and teens, on the eightieth-odd floor of the Empire State Building, and this plane came too low. He was simply showing off because they were warned time and again not to fly over NYC low, and here was this 102-story building plus this enormous antenna that goes way beyond that, and the chap coming through with one aboard, and two passengers that were not supposed to be there, showing what he could do, and he couldn't maneuver the plane. He went right into that building and he snuffed out the lives of something like thirty-four or forty young girls in a Catholic charity. And if someone, like this one who spoke to me, is anti-Catholic, he would then say that is what God did. Well you have to be silent, because they express complete stupidity. What can you do? If my daughter were among them and he said it, chances are he would be in the hospital. He could judge that God did that because he was against this charity work of some Catholic. These sweet little children, all Catholic, work in the organization (or maybe they were not all Catholic). And he dared to say that. They could have been a Jewish organization and some anti-Jew would have said the same thing, etc.

Here, this is the story of Job. There is no such thing as divine justice. We are all coming out, and when we all come to the end we will all see it and then we will understand. But don't tell me the six million Jews who were walked right into the furnaces of Germany, that that was divine justice. Job didn't see it, or the author of the book didn't see it. They did not understand the mystery of vicarious suffering, because the Father said it and

then the three friends who came, they echoed it, and then he said, "Nonsense, it's a lie." That's what Job said.

But still in the last confession in the end when he rehearsed all of his good qualities, all of his virtues, expecting to be exonerated by this rehearsal of virtues, that surely an acquittal must be brought in that must be the only verdict that could be brought in. That was his last soliloquy. And then comes the voice and then he realizes that all the so-called good things that he did don't mean a thing in the eyes of God. God started it and God is going to complete it and God is working us into the image of himself. He has to put us through these experiences, but he has laid the foundation of infinite states. So when you see someone who is unlovely in the world by his actions, he is only expressing a state into which he has fallen, and chances are unwittingly. Not deliberately, but unknowingly and he has to occupy it while he is in it and then because he is alive he simply radiates it, it grows and bears the fruit of itself. So know that you can forgive every being by simply pulling him out. This is the supreme test of one's ability to forgive. To identify the one you would forgive with the ideal that so far he has failed to express. To the degree that you can become self-persuaded that he is that ideal, to that degree he will express it, and then you deliver him, you save him – you forgive him by putting him into another state altogether.

Job didn't see that. Job thought if he gave things and was kind and generous – but he did nothing to change them. The orphan remains an orphan, the widow remains the widow and they all remained as they were. They were fed from this generous table, but all remained what they were before they were fed. Don't let anyone remain what he was after you see his need. You see him differently — pull him out of his state and put him in another. Poor man, it is so easy to put your hand in your pocket and say: "Here's a dollar." It's so easy, but to see him gainfully employed and to persuade yourself that he is, that he really doesn't need that dollar, is difficult. If you give him the dollar, like Job you will recount your virtues: the day you once gave a man a dollar — he didn't earn it, you gave it. So He said: I the Lord, who gave from his hand the good, also gave the evil. Who gave it? And so I say: you can forgive forever.

It's fun giving, but it's far better if you still give to him by transforming him in your mind's eye and see him not in need. If men were not in need, what a balloon would be broken, starting with our government. Just imagine if they were not in need, for then their own claims to us, across the face of our country, and on radio and TV, how generous they are because they are giving balloons away. So, suppose we were not in need of balloons, what deflation of balloon personalities! If you meet someone on the street that really is in need of your dollar, switch it around that they are not in need of any of your dollars. And now you have the power, greater than the dollar, to take them from where they are and put them where they would like to be, in your mind's eye.

And now, in closing, when you read the book in the future, see the whole drama taking place in the mind of Job. It didn't take place between three friends and the fourth one who was brought in and Jehovah and all the others. The whole thing takes place in Job. This argument portrays Job himself as the accuser and the accused. So as you read it in the future, see only one being playing all the parts, and it is Job – you – and he is in conflict with himself, and at the very end he is integrated. He is torn apart between the one accusing him and the one defending his rights, but suddenly he becomes an integrated soul. At that moment of complete integration where there is no one but himself, he finds God. For God becomes him that he may become God, who is sunk in us. The confusion goes on until finally there is no other to whom we can turn.

The whole thing was contained within us, and at that moment of perfection he appears seemingly coming from

without. He doesn't come from without at all, for when you look at him he looks just like you, and so you see, he really isn't coming from without. He appears to, but really he is coming from within and gives the appearance of coming from without that you may see what you look like. "I have heard of thee with the hearing of the ear, but now my eyes have seen Thee."

Now let us go into the silence.

Question & Answer Period

Q. What would have happened to Job if he had not prayed for his friends?

A. Then he would not have known concerning the state. He would not have known he was only in a state at any moment of time when he was complaining. He could deliver those from their state, but it wasn't Jehovah who did the praying. Jehovah said to them: "Ask Job to pray for you." So who is Jehovah? As Blake said: "When Jesus Christ arose from the dead he became Jehovah."

See the Bible through the eyes of Blake. In Blake's engravings, when the left foot is forward, he uses the devil. And in the state of love it becomes a man, but the foot becomes a cloven hoof. When God is speaking in the most marvelous way, the right foot is forward; the other place, the left foot is forward. The left foot is the state which is doubt. So the symbolism is perfect with Blake in his illustration. But for sheer beauty of English, read the book. What English! Carlyle said it is the greatest piece of literature of all time. Tennyson said of it: "It is the greatest poem ever written." Luther – who gave us a great religion when he broke away at the beginning of the reformation – claims it is the most magnificent book of all scripture. So, he makes extravagant claims for the Book of Job. But for sheer beauty of English read the book. You are Job. I am Job, and when you ask these things: "Why did it happen to me?" – not only physical things but the loss of a friend, loss of a child. What is more heart-breaking than a father who has raised a child and loved that child, and hopes he will transcend him in time, and will leave an estate for him – to go to the graveside and bury him? And he buries him, the same way Job lost his estate, lost everything, and his ten children all snuffed out. But the play is taking place in him. In the very last chapter, not only they all came in the very end after he was redeemed – his brothers and sisters, all of his friends of old came to sympathize and to comfort him for the evil that the Lord had brought upon him. His seven sons and his three daughters were there, yet in the first chapter they were dead. In the last chapter they were there.

He lived 140 years. Every letter of the Hebrew alphabet has a numerical value and symbolical name. In symbolism, 100 has the letter "qoph" [pron. "koof"] – "the back of the head." The hundred is simply this, and forty is "mem" whose symbolical value is "womb." So, here is the womb where he lived (the back of the head). In the back of the head this womb becomes man's tomb. It infers that man is actually buried but doesn't know it, and one day he will awake. He will awake within himself to find he is entombed. He never knew before that he was entombed; he thought he was walking the earth. He didn't realize all this was like a dream unfolding, until one day he awakes and the tomb is his own skull. Mem-Qoph. Here is the mem and here is the forty, the womb. It is here that he is begotten by God himself. And so he lived 140 years. Qoph-Mem.

Neville Goddard 9-8-1959

THE BIRTH OF THE BABE

When I left two months ago I asked you to join in testing with me what I have heard and told you, but now I can say as did Job (42:5) "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee." Tonight as I stand here I can say what he said centuries ago. When I left I had heard of this principle and I had proved it but I had not seen it; but now I have seen it so I can stand here and tell you something I could not have told you two months ago.

Here we are in 1959 and we wonder about a book written centuries ago – the Bible. How can it guide us in an atomic age? We think we are now so wise. There comes one scientific book after another, and each wiser than the previous one, and how can a book written, you might say, by shepherds, be a guide today? Is it true? I know tonight it is more true than anyone knows. The book called the Bible is not what any of the priesthoods of the world think it to be. We say that God is all Imagination and that God and man are one; and we exist in Him and He in us. "The eternal body of man is all Imagination; that is, God Himself." (Blake) I told you that and I believed it and I heard it and read it and tried to put it into practice, but now I know that you and I are made of the very substance of God and we are one with Him.

I want to share with you an experience I had on the morning of July 20 in San Francisco. But first let me quote from Isaiah 9:5, "and a virgin shall conceive … For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the Almighty God, the everlasting Father, the Prince of Peace. He shall be called Immanuel. And of the increase of his government and peace there shall be no end … and a little child shall lead them. And this shall be the sign…. You shall see a babe wrapped in swaddling clothes, lying in a manger …"

The prophecy of Isaiah is true. On the morning of July 20, I was in San Francisco, a city named after a saint, and I was living in a hotel named after a pirate – the Sir Francis Drake. At four o'clock in the morning, a most wonderful dream was interrupted. I was dreaming of tomorrow's man, where all the arts flourished, when instead of just hearing music, you could see it forming into beautiful patterns. I was "freezing" this, when it was interrupted by the most terrific vibration within my skull, at the base. This intensity increased and increased, but instead of being catapulted into space, I am being squeezed out of this body inch by inch, and I find myself with my head on the floor, and I literally pulled myself out through this skull, and then I am having a few moments of rest, and I look back at this bed and I see myself there like someone in a recovery room coming out of an anesthetic, my head moving from side to side. I remember my wife doing this after the birth of our child when she was not yet fully conscious – that sideways movement of the head, over and over. And then I heard the whole vibration again and now it is coming from the corner of the room. I thought it might be the wind and for a moment I contemplated that. And then I looked toward the bed where this body had been. There was no body, but in its place were my three oldest brothers. My brother Cecil was at the head, my brother Victor at the left foot, and my brother who is a doctor at the right foot. They were very disturbed by this vibration, but the most disturbed is my brother the doctor. He went over to the window and then he stood looking down and I saw something on the floor and he said, "It's

Neville's baby!" and the others said, "How could he have a baby?" But I lifted a baby from the floor, wrapped it in swaddling clothes and I held it in my arms and said, "How is my sweetheart?" and then it smiled at me and I awoke.

I know the story is truer than I ever knew it to be (the story of the birth of Christ Jesus), but it is not something that took place; but it is taking place. I can make no pretense of holiness. I have done everything; I have lived life fully, and I think, richly. Everything I have done I have done to excess; that is the way I am. So I cannot be proud that I gave birth to that son, nor can I be ashamed, but when I see as I have seen, then I know the story is truer than the priesthoods of the world tell us.

In John 3:2, we are told of Nicodemus, a ruler of the Jews, who came secretly to Jesus… "We know thou art a teacher come from God, for no man can do these miracles except God be with him." And Jesus told him, "You must be born again or you cannot see the kingdom of God." And Nicodemus said, "How is it possible, when a man is old that he can enter his mother's womb and be born again?" And Jesus told him, "You must be born from above … the wind bloweth where it lists and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth; so is everyone that is born of the spirit … we speak that we do know, and testify that we have seen."

I know today that we are all born of this flesh, which is called Cain, or Ishmael, or Esau or John the Baptist. But the most perfect born of woman is not equal to the least in the kingdom that is born from above. So everyone in the world is going to be born from above.

It has nothing to do with physical virginity (the story of a virgin birth) or a physical Christ. That is blasphemy. Mary is never a physical virgin, but every man or woman in the world is that virgin. And I tell you that which is born is a gift. "To us a child is born. To us a son is given." I had no concept that on that morning of July 20 I would be carrying the son of God. But those who worship must do it in spirit and in truth. My brothers did not see me; they only saw the offspring. I am my father who is God. The child was actually my son and actually Jesus Christ, and I gave birth to it. I was self-begotten by me. Isaiah 54:5 – "For thy Maker is thine husband; the Lord of hosts is his name." This is not the offspring from beneath. The whole world is beneath, but something comes from us that is immortal and it is from above. And now I know beyond all doubt that the story of the four Gospels is truer than the priesthoods tell us, and the story of Isaiah is truer than any rabbi can tell.

Imagination is God, but it has to be experienced to be known, and no man's experience is the same to another as his own experience. I have asked you in the past to tell me your experiences, as I have told you mine, but nothing can be a substitute for your own. It does not come by observation, but it comes like a thief in the night when you would least expect it. Let no one tell you that by trying to be holy or generous, or by exercises or fasts or diets, that that is the way. No one could foresee such an experience. I could prophesy things based on the experience of men more than this, but this I could not prophesy, or when it would come.

The Bible is the most modern book in the world. Every year, books come out and the concepts change as more books come out, and change and change, but here is this everlasting vision that is

true. It does not matter what you have done in this world; you are here for only one purpose and that is to bring Jacob to the Lord. Isaiah 49: He who formed me from the womb to be his servant, to bring Jacob again to him." The perfect servant is going to find Jacob, the lost boy, the prodigal son. We are all, "the prodigal son", we spent everything, every vision, for I cannot wait to tell each of them when they happen. I could not wait for this night to tell you this. My first night in San Francisco I could not wait to tell my audience. Someone, after the meeting, who was an authority on masters, adepts and such, said, "How silly! He talked about having a baby!"

They do not know that the greatest story ever told is told between Genesis and Revelation. Many books of the Bible are commentaries – they are not visions, but the first five books are true visions. Judges is vision and Joshua, the two books of Samuel; the two books of Kings, all the Psalms, all are perfect visions. Proverbs and Ecclesiastes are commentaries, but not true vision. The others I mentioned and the four Gospels and Revelation are perfect visions, and every man in the world is going to fulfill them. Not one will be lost, because your Father who made you out of his very being is your husband, and he sires you out of His only begotten son. He is making all of us centers of Imagining or centers of Reality. "I have heard it before with the hearing of my ear, but now my eye seeth it." Ab told me this. When he met me he told me that I had come to do a certain work, and he called me by name, though I had never before met him or he me. He gave me a piece of paper and I put it in an old Bible, and here are the words written in 1933. "The King of Kings, the Eternally-Becoming One, which men call Christ, must ever be remembered as a little child." He wrote that out for me and I put it away all this time!

I tell you that God made you out of his very being, that we are made from the very soul of God, and then He sires the image of himself, in symbolism. I found this infant in swaddling clothes. I will not fail, for it is God doing it. Science laughs at the Bible and says there is no God that the whole story is a fake, but I tell you that the story is truer than in any book you have ever read.

I know I have done what I was told to do. He formed me from the womb to be his servant and to bring Jacob again to Him. He wants that symbol of all the people in the world, and He wants me to produce it myself – that symbol that shows I am the Father of the whole vast world. But my brothers said, "How could Neville have a baby?" These were wise men of the world, but they could not understand. The one who is the doctor understood and said, "It is Neville's baby." They could not see me, but I was real and invisible like my Father, for my Father is spirit. I am real, without form. I did not produce this child out of any physical womb, but in a way no man could have conceived. The word is from "pneuma," meaning a current of wind. I actually felt when I heard this disturbance that the wind caused it. And then comes the infant wrapped in swaddling clothes. I did not know a child was being born when I squeezed myself out of this form, and then looked back at the body on the bed, moving its head from side to side. Blake said, "She does not know what is happening. Either good or evil, she is not to blame." And in the beginning of the book, Songs of Experience, he drew a picture of a child coming out of his head, forming as it were an egg; they said he was mad. What I have told you tonight is mad, but it is more true than anything I have ever told you.

You are also worthy of this experience because you are made by God. If you live by faith in things not seen you are preparing the way for the appearance of Jesus Christ in you. If your faith is based on things seen you are not preparing the way, for the Child is not born by the passage of

time, but by the faith of the one involved. I hope you have not done anything you must feel too sorry about, but no matter, in the eyes of your Father you are pure.

I had no knowledge of what was taking place. It comes like a thief in the night, it has nothing to do with the good and evil people talk about. Blake says, "I do not consider either the Just or the Wicked to be in a Supreme State, but to be every one of them States of the Sleep which the Soul may fall into in its deadly dreams of Good and Evil when it leaves paradise following the Serpent." (Great Selfhood.)

Now I know. Night after night the whole experience unfolded to me. I would turn back to the Bible the next day and find things I had never seen before. I have taught the Bible for 25 years, yet now the whole thing is greater, yet it does not deny what I told you, that God and man are one, and all Imagination. God is actually seated here as you are seated here. There is only God. Blake said:

> "If thou humblest thyself, thou humblest me,
> Thou also dwellst in Eternity, Thou art a man;
> God is no more, Thy own Humanity learn to adore."

Black, red, yellow, there is only God and nothing but God. Man can reach the sun and go into interstellar space and it is nothing to the unfolding of the visions given to us. When you have the experience and you hold your own Christ and know you fathered it. Blake said: "For there the Babe is born in joy that was begotten in dire woe; Just as we reap in joy the fruit which we in bitter tears did sow." (Mental Traveler) This whole vast world is a furnace and we are tried and then received back by God as background in the imagery of his perfect son. He awakens us as Himself in that moment. For when we awaken, then we are He. He is begetting His son in all of us, forever.

He descends as a weeping babe – literally – for you were spanked into your first cry when you were born, but this one born from above is not spanked. The one born from below is the Esau, the Cain, but the one I held in my hands is Jacob or Isaac. If I begot Jacob, am I not Isaac? If I begot Jesus Christ am I not the one men call God? Blasphemy? No. You are made by God for the purpose of bringing forth His only begotten son. It does not matter whether on this plane you seem unwanted, or even if you put yourself in jail, for God has not ignored you. We are all put into the furnace and are being burned by the experiences of life and when we have gone through it all then He awakens within us and takes us to Himself. Whether you happen to give birth to Him tonight or in this three-score-and-ten, death is an illusion and you will be just as alive and you will do it on the other side, for God being the sire cannot fail, and He will make everyone have the experience of producing His only begotten son. A friend in San Francisco, having read Tennyson, said, "Be patient. The playwright may show, in some fifth act, what the play really means." And He will!

Now, let's go into the silence.

Question: What is symbolism?

Answer: The symbolism of the vision means that you are born from above. This body is Cain, but the second son does not come from the womb of a woman. The Lord of Heaven is His name. I mean you are God and I mean it in a more literal way than I have before, in spite of the scientists of this atomic age.

Question: How can you teach this to children?

Answer: A child is best taught by example. Living the life of loving man is the best teaching in the world. Fall in love with humanity. Our life and our being are the being of God. Of course, there are some who say I am the son of the devil! But when I held the babe in my hands, I looked into its face and said, “How is my sweetheart?” and it looked into my face and smiled. It descends a weeping babe, but it ascends a smiling one!

Neville 3-14-1969

THE BIBLE'S MYSTERY

Think of this fabulous world as a play filled with horrors, violence, and fear, from which there seems to be no escape. Then think of the play as coming to its end as one man is called, incorporated into the body of the play's author and sent back to tell what he heard, what he saw and felt. This is the story of salvation.

Our New Testament finds each author claiming to be an apostle, to be one who is sent - yet they are all anonymous. Matthew, Mark, Luke, and John are not mentioned in any contemporary work of the time these gospels were supposed to have been written; but each author, although unknown physically, claims to have had the experience of being called and sent. And they shared with us what they heard, what they saw and experienced.

Paul tells his experience as: "I will now tell of visions and revelations. I know a man in Christ who, fourteen years ago was caught up into the third heaven. Whether in body or out of the body I do not know, but he heard that which cannot be told, which man may not utter." Personally I have had no restraint of that nature. I feel like the unknown author of the Book of Jeremiah: "If I say that I will not mention or speak any more in his name then there is in my heart as it were a burning fire shut up in my bones and I am weary with holding it in and cannot." I cannot restrain the impulse to share my experiences with by brothers for I, too, was sent.

No one knows that secret of selectivity or when one will be called. It certainly is not based upon any code known to man or any aristocracy or revelation. You don't have to have great intellect; in fact you could be unlettered in the eyes of the world, for there is no standard by which one is elected and called, but it does happen while he is in this world.

I was called out of this body and I seemed to possess a body there because I could see. I could touch, hear, and observe. I saw the body which incorporated me into it and it was solidly real. I felt the embrace. I felt the complete fusion of the two of us and know I now wear the garment of love, yet I was sent back into the world as the power and the wisdom of God.

I am not speaking of the wisdom or power of man, for I no longer need man's expressions of power. His power of wealth, social or political standing, are part of this age. But I was called out of this age, and while in that age I assumed the body of love. Now a protean being I can assume any form instantly, so I assumed the form of power and hurled myself back into my physical body. And when I returned, my room was filled with light from a source unknown, where it lingered for the longest time. Since that day I have gone through life playing the part of Neville as I did before the experience, while scripture awoke in me and my work began. It took thirty years for the eruption to occur which caused my resurrection from within myself.

I tell you: we are the gods who descended in consciousness in order to take upon ourselves these dead bodies of weighted nerves. We animate them and suffer every pain, every disappointment they are capable of experiencing. It seems as though we will never escape this world of hell, then one is called out of this world and returns as Jesus.

Everyone who is called and sent is Jesus, the pattern of redemption, which is a series of supernatural experiences. Having been called and sent, this pattern has unfolded in me. Now I know that when I depart this section of time it will be for the last time. I have left a record of my experiences to encourage those who hear and abide in my words, that they can remain in them.

I have often wondered how many have understood my story to the point of acceptance. Many times I felt there were those who did, only to discover they did not. I visited one such friend today. He has lovely home in Beverly Hills, with a comfortable income. He and his wife listen ever night to the Joe Pines of the world and are afraid to remain in California because they think it is going to sink. So they have decided to move to Arizona and wait out the interval of time they have left here, which shouldn't be too long as they are both in their late seventies.

Here is one I thought understood my message, yet his behavior belies his acceptance. They know Neville, the garment I wear, but they do not know the one who sent me. They may know my mother and father, my brothers and sisters, but when I tell them of my spiritual birth they cannot believe me. They cannot understand, for if they could it would change their entire outlook on life.

We all came down into this world of death, not for punishment but for an experiment. We are all princes, sons of the Most High, who - dying like men - fell as one Man. At a certain moment in time one is called, then another, and eventually everyone will be called and incorporated into the one body of the Risen Lord. In that day the Lord will be king over all the world; his name shall be one and the Lord one, and David will be their prince forever and ever.

I was born under the British crown and when the queen had a son he was a prince, but he was not mine. Only if I am the king can my son be a prince. If David is my prince I must be the one spoken of as the Lord, who is king over all. I know that I am, and I can tell you from experience that you are destined to know that you are. When you will be called I do not know, but I do know that as the Father sent me, even so I send you. He who sent me is one with me, as he has never left me alone. I, the sent, was called and incorporated into the body of the sender, who sent me as himself. When I return I will be the sender and I will call you; we will embrace and become one body, then I will send you as I have been sent.

I have told you His name is Father. I have made it known and I will continue to make it known that the love with which He has loved me may be in you and you in me and I in you, that we may be one. On my return I will be God the Father, capable of embracing you into my body of love. Then, clothed in the garment of the Almighty, you will be sent to tell your story, knowing you and I are one. And when your time is fulfilled you, too, will be able to say: "I have finished the work you gave me to do. Now return unto me the ecstasy I knew with you when you incorporated me into that one body of love. May I tell you: the beauty of that body and the glory of that body are indescribable, for words cannot describe infinite love.

As love, power whirled me back into this world. Now I know Paul was right when he described Christ as the power of God and the wisdom of God. Paul knew, for he was telling his own story when he said he knew a man in Christ. When you are caught up in Christ you wear a garment which belongs to a cosmic world in an entirely different age. At the time it happened to me I was caught up in a body, but it never occurred to me to examine it, as it was a spiritual, living body I wore. I could see the recording angel who checked off my name. I could hear the voice of the one who questioned me and when we embraced I felt his body as he felt mine. Then I was told it was time to act, and the only action I could think of was to tell what I had just experienced. My ministry began thirty years later with my resurrection, followed by my birth from above. Then, fulfilling the prophecy of Zechariah, I discovered the eternal prince who called me Father and revealed me as the King. On that day I, the Lord, became king over all the world as I became one with the only God and Father of all. You are destined to know you, too, are that one God and Father of all.

Let these words abide in you. No matter what problems you encounter here, hold this divine vision in time of trouble. Lean against it and don't listen to the Joe Pines of the world, for their only purpose is to sell products. That is a commercial venture and hasn't a thing to do with the true vision of God.

Paul has been criticized for saying he was an apostle, and - knowing those who criticized him, he called them a thorn in his side. He started his 12th chapter of Second Corinthians with these words: "I do not boast." Then, rather than telling exactly what happened to him, he claimed he was not allowed to tell it. But when it happens to you I urge you to tell it. Don't elaborate or exaggerate, just tell your visions and how they conform to scripture. We are called to be witnesses - or martyrs, for the words mean the same in scripture. It does not mean to have your head chopped off or to be stoned to death, but that you are the internal, spiritual witness to the external letter which is scripture. The vision must conform to what is written by the prophets. Only if your vision is recorded in scripture is your testimony acceptable, for the testimony of two must agree in order to be conclusive. The Bible's testimony is one. That is external. When you as spirit have experiences which dovetail those records in scripture, there are two witnesses - the external witness of scripture and the internal witness of the spirit. Then and only then will you return to the sender.

People cannot look at the mask I wear and see Him who sent me, but the one who sent me is the being described in the Book of Daniel as the Ancient of Days. As I stood in the presence of Infinite Love, the Ancient of Days incorporated me into his body and I became the one body, the one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. Now I walk still wearing my mask until that moment in time when I will take it off for the last time. What is it I will take off? Weighted nerves without a mind. I have suffered because I am animating it, as nerves allow me to experience this world of death. Without wearing a garment that could be animated into suffering, into joy and woe, I could not know them, for without me my body is dead. One day soon I will take it off and return to be one with the sender who sent me.

Now, no one comes to me while I am here in this world of Caesar unless my Father draws them, and I will not lose one. Those who come to me, accept my experiences of scripture, and abide in my words, I will call, and no one will be lost. Every one my Father gave me will be consciously incorporated into my living body of love then whirled back into their mortal body with the knowledge of being called and sent. They will then tell of their experience without restraining the impulse.

This fantastic story cannot be told once and expect to be accepted; it's too profound. When you tell it, those who hear you will see the garment of flesh you wear and say: "But we know you." But they will not know

you, for they do not know the one speaking to them came from the third heaven, which is the resurrected world of the New Jerusalem.

While in this world I was incorporated into the body of love and sent. Paul mentioned fourteen years. I go back forty. It was 1929 when I was called and sent, but it was not until 1959 (thirty years later) that my ministry began in the true sense of the word. Prior to that I spoke only of the law. You know what you want, believe that you have it. Persist in that assumption and it will harden into fact. So I was only talking about the law, as I knew nothing of the promise until 1959, when all the promises of God found their "yes" in me.

There is only one being in whom the promises can be fulfilled. That being is the one who is called and sent, and he always calls and sends his pattern - who is Jesus, so in the end there is Jesus only. He is the one man who is housed in every man, waiting to be called out of this world and fertilized by entering the body of love, then sent back into the world; and when the pattern erupts in him, he is the one spoken of in scripture. So, "Father, as thou hast sent me, even so I send them, that he who sees me sees he who sent me, and he who sent me has never left me alone. I have finished the work thou gavest me to do. Now, return the glory that I had with thee." When this garment is taken off I will return to the glory that was mine when He incorporated me into his body of love. Then I will be the Lord, the one Spirit, the one God and Father of all.

Let no one frighten you about the world coming to an end, only your journey will end. When scripture mentions the buildings falling, that's all symbolic. I experienced that back in 1960 when I watched all of the buildings fall, but they were not buildings here but beliefs by which I lived. After my visions I could no longer believe in the little historical Jesus or what my mother taught me in the Christian faith, so all of the structures of my mind by which I lived had to fall. Then I had to build a new foundation from scratch, and the only foundation is the Christ.

This Cosmic Christ is buried in every child born of woman. And in the fullness of time Christ - now an individual - is called, clothed in love, and sent back into the world to wear his same earthly body. Then he confronts those who know his physical origin and they will challenge his story. I tell you: I have been spiritually born, but I cannot share this experience with you save in words. Will you believe me? The chances are you will not, if you believe scripture is secular history. But the authors of our gospels were not historians. Their one consuming desire was to transmit the message of salvation to man. They were already saved, as they had been called and sent before they were apostles.

If one is sent by God the Father as God the Father, and he sends you, then you are one with God the Father. If what you hear from me abides in you, the day is not far off when you will be called. But if you want to run away to save your little skin (which can be taken from you before you reach the plane) the word has not abided in you. I promise you, however, that if you abide in me and my words abide in you, whatever you ask will be done for you.

Those who do not hear my words with understanding would never hear what the professor at Cal Tec said about the quake, as it would be in conflict with what they heard this ignoramus say on the radio. So he makes $50 thousand a year, so what. My father used to say: "Money doesn't care who owns it." In Barbados we had a leper colony. Whatever went into the colony never came out again, except money. You could send in food and your plates were never returned, but if you had a friend in there you could send him money and he could go to the top of the wall and shop. He was allowed to buy candy, syrup, or anything he could not get

on the inside when the hustlers came by. If the syrup was in a can, the can never came out again, but money didn't care whether it was owned by one in the leper colony or on the outside.

If a coin could talk you would be amazed to learn of the hands it has touched: the miser's hand, the spendthrift's hand, and the thief's hand - to name but a few. So if a man makes a fortune selling nonsense that's perfectly all right. No man can come unto me except my Father calls him and I will not lose him. I can tell those who are really abiding in my words, for they will lean against the experiences I shared with them while in the third heaven when things got rough. These visions will support them in the time of need. And when I depart this world I am the sender and I will call them back into the world, where their body waits for them. They will bring back the memory of the experience and then tell it. That's how the world is redeemed.

The greatest story ever told is the least understood. It is the story of the gospel. Every individual must experience it before he can begin to understand how perfectly marvelous it is. The Bible is written about every child born of woman, yet in the end there will not be a bunch of Lords, only one; for we all come back into the one body to know we are the one Spirit, who is the Lord. It's like a beautiful play which did not exist for itself but for its author. Desiring to have it exist for itself, the author had to enter and animate it. Having made every part alive and individualized, the author returns to himself, having fulfilled his desire, for now the play exists not only for the author but for itself. That is the glory of this marvelous play called life.

Now let us go into the silence.

Neville 02-05-1963

THE BIBLE – YOUR BIOGRAPHY

When I tell you the Bible is your biography, I am actually saying that you are God, and I mean it. We are told in the 82nd Psalm: "I say, 'You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince.'" So I mean exactly what the psalmist said: that you are gods. But man has such a strange concept of the word "God."

This morning's mail brought me a letter. I do not know the lady – she claims she is eighty-two. She said: "I am returning your latest book, The Law and the Promise." She can't be returning it to me because I did not sell [it to] her. She may have returned it to my publisher or to some store who sold her the book. She said: "I read the 156 pages, the forty stories told about the promise, and no credit was given to God; not one who received the answer to their prayers thanked God, and so it is a Godless book." So she is returning it to someone. Do not criticize her. She is eighty-two and undoubtedly like my own mother and father, who had strange and wonderful concepts of God, but God on the outside of themselves. God was on the outside to whom they turned, and she undoubtedly turned to some external creative father and that is her God. If she feels that way about it you can't blame her when she reads in this, as I have brought the two together and identify God with human imagination. By identifying the two and making them one, I rubbed out the vision that has plagued man. For we are told: "All things were made by him, and without him was not made anything that was made." Then we discovered that we could imagine ourselves to be what we want to be and – remaining faithful, remaining loyal to that assumption – it became an external fact in our world. If "all things were made by him, and without him was not anything made that was made," and we did this as an experiment and it worked, well then – we discovered God! And he wasn't some being in space who would return. We found him in ourselves as our wonderful human imagination. That we failed many times – certainly, we are still torn between the concept of God, the father of David, and what we ourselves discovered, so we are still under that influence of an ancient concept of God. So she is going to return the book…and let us all feel that tomorrow she will see who God really is, but don't judge her – not harshly anyway. Leave her exactly as she is, because at least she believes in God, which is far greater than not to believe in some power that is creative in this world.

Now we turn to the Book of Books. You can't read it by saying: well, I opened the book and read from Genesis to Revelation. There are sixty-six books in what we call the Bible. It's a library. The Old Testament is something you almost can't believe – certainly not with sense – without the key given us in the New. The New is completely hidden in the Old and the Old is made manifest in the New. So we turn to the first book, the book of beginning, the Book of Genesis and – listen carefully –we are dealing with a mystery. When I speak of a mystery I am not speaking of a matter that must be kept secret, but a truth that is mysterious in character. And the Book of Genesis has a strange reversal of order right through it: "The first shall be last and the last first." This reversal of order begins right in the very beginning.

Let us see what is first stated in the book. "In the beginning God" – that is the beginning. The end of the book: "In a coffin in Egypt." "In the beginning God – in a coffin in Egypt." And the one placed in a coffin is

man. Then [he] was called Joseph, and Joseph died. He was 110 years old and he was embalmed and placed in a coffin in Egypt. So here we find the beginning and the end. "I am the beginning and the end. The alpha and omega, the first and the last."

Let us see how the thing unfolds for us. In the first chapter, God's purpose is stated: "Let us make man in our image, after our likeness; and let them have dominion over the fish in the sea, the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps over the earth." Let us give him dominion – that is God's purpose, not his creative act as yet. His creative act comes in the second chapter, but that is God's purpose, stated: he is going to make man in his own image and give him complete dominion over all things.

In the second chapter comes the creative act, and God from the very "dust of the ground made man and breathed into his nostrils the breath of life; and man became a living being." Now jump from the second chapter, 7th verse, to the 21st verse: there you will find the creative act. He states this in the 7th verse and then completes the creative act from the 21st through the 24th verse. "And God caused a deep sleep to fall upon man and he slept," and then comes the creative act of the division of man. Male-female he now makes it.

Man is not a male; man is not a female – man is the image of God, a being above the organization of sex. But he is destined to be that being, he is not yet completed. To arrive at that level where everything is subject to his creative power, he passes through this divided image of himself, called male-female. Then we are told: in the divided state he is led up into a world of experience. Here was a world of innocence, because here he is dead, so the dead could not in any way be tempted, the grave could not violate anything – it is dead. Yet he is made alive, he is made alive by the sinking of God in himself, for God – don't forget the last verse: "In a coffin in Egypt"… But the story is, having made the image of himself, the image has no power in itself. It only becomes animate and alive and responsive if God sinks himself in his image. So God sinks himself in his image and in that state the image becomes divided, male-female, as we are. And then comes the most horrible story in the world: that God is in it, that image of himself, the very torment of eternity.

It is necessary to take the image that was dead and just made responsive, made alive – but only made alive (which is a responsive state) – and then to turn it into a life-giving being, just by God. So it took the entire story of 6,000 years (called "six days") to complete the act of God. Here, you and I are the beings.

I am not speaking from theory tonight; I am speaking from experience. I tell you the story is true from beginning to end, and if I cannot stand here before you and demonstrate for your own satisfaction the might that is God, it is only because I am still wearing this garment of flesh. And so as long as I am wearing it, the glory of the heavenly inheritance cannot be actualized by me, or at least is not fully realized in me while I wear and continue to wear this garment of flesh. But everything said in the Bible I have experienced. I have experienced the depths of my soul and it is all true from beginning to end.

A few years ago William Blake – he died in 1827, and I met him in these heavenly spheres, the majestic patriarch, and he said to me: "Stand still. Now fall backwards and let yourself go – no restraint, just fall." I obeyed him and I fell like some interstellar star falling through infinite space. When I came to, I looked and I saw this scintillating being, this heavenly creature, human and yet not human – human yes, but it was all light, all fire and the heart was like living ruby. As I looked at it, I was looking at myself. Here I was looking at my

very being. I came closer to discover the whole vast world of man was encased within me. Humanity in its fullness was encased within that one being, and I am it. All the nations, all the races in the world were right in that body. As I looked at the bit of myself containing it all, I then felt myself crystallize, and here I am in this world of shadows once more. That story is true of every being in the world. And then Blake revealed to me what he meant when he said: "All that you behold, though it appears without it is within, in your imagination, of which this world of mortality is but a shadow." I never fully understood those words before, but then with this vision I understood it. Then I understood more clearly than ever before his vision called the "Vision of the Last Judgment," where all the characters of the Bible are not characters at all, but only states of consciousness.

When we speak of Abraham, and Isaac, and Jacob, and all these characters – they aren't persons as we are; they are states of consciousness, and the individuals are only representative or visions of these eternal states as they were revealed to mortal man (as we are) in the series of divine visions as they were recorded for us in our Bible. I have seen them in my vision and you and I can be in any one of these states any time – a certain pattern that we pass through. But we can be any state and to do it. Who does it? Don't you say: God can do it? God can do anything? But I would change the word – if you would not be offended – and that means: what I formerly called "God," (and still do, because I like the name) I call "divine imagining," and divine imagining and human imagining are one, they aren't two.

An imaginal act is an immediate objective fact. Functioning on low intensities as we are, an imaginal act is realized in a time process. And so every vision as it stands there I assume that I am; but at the moment reason denies and my senses deny, but I assume that I am. And if I assume it and it seems to me real and natural, when I break the spell I know I have planted it, and then it has its own appointed hour. Every vision has its own period of gestation, as we are told by the prophet: "It has its own appointed hour, it ripens, it will flower, if it seems slow then wait, it is sure, it will not be late." If you see it clearly in your mind's eye, if you were really in the image, it will become just as objective as this room is now – and again I am speaking from experience. Sitting in my chair at home or reclining on a couch or in my bed, suddenly – without my eyes being physically open – I see a world that I would not see if I know where I am physically, and I can't deny it. It's just as real as you are. It's objective, it is seemingly solidly real, and consciousness follows vision and I step into the world that I am observing. And stepping into my image it closes around me, and this world which is seemingly the only world I should know is shut out, and I am part of the world I contemplated, I am in it. I explore that world and it is just as solidly real as this world, and I can't find my way back to this world.

Then I discovered the way back, and the way was feeling. Standing in that world with no street leading to this world, I assumed my head was on a pillow on the bed in the room, in the house, in the city that I knew so well; and feeling it I suddenly found myself as though standing vertically. I felt myself in a horizontal position and I am back, but I am cataleptic – I can't move the body. It is just as frozen as this little instrument here on the table, just as solid, just as stiff. Within say, a half minute, I could move my finger and then my elbow, and then after great effort I could move an eyelid and open my eyelid. As I opened the eyelid I looked at the familiar objects on the wall that I knew so well. I am back in this world and now this world has shut out that world. I tell you: there are worlds within worlds.

Here you can take an image – the image of your success if you want success, the image of your awakening if you want it – any image, and then you contemplate it. And maybe you will see it as I am seeing you now, and then consciousness may (and I hope it will) follow your vision, and you will walk right into that image and it

will close around you, closing around you just as I did this. And you have planted it. You entered that age, as it were, and fertilized it; and bear in mind it is the image, and the vision has its own appointed hour. Don't try to hasten it – it ripens, it will flower. But if for you – because you were impatient – it seems slow, then wait, it will not be late, not for itself nor to a world, unless they are the same species and would ripen in the same interval of time. A chicken hatches out in twenty-one days, some things come out in five months, some things come out in a year and some come out in two years. And so we plant things in this world and each has its own period of gestation. Don't think for one moment in the world as we know it and as we are, that you are going to think it now and then force ripening as it were. Leave it – it will come as you wish in its own full time.

God is real. You may not question it – I don't – but in 1963, the scientific world would question it. I don't know all the uses of the word, "God," but I like it. But if it will help you any, I use the word I use most: "imagination," because to me when I think of God I mean the same as when I say "divine imagination." When I speak of Christ I mean divine imagining, God in action. We are told: "God is Christ reconciling the world to himself." Imagining is Christ, which is God in action. So imagination in Christ with his imagination, imagining, is reconciling the whole vast world to himself. But if it offends you, go back to the word, "God," but don't put God on the outside of something separated from you, because he is not.

God's revealed name to this world is "I AM." That is his great name. Can you say, "I am?" That is God. What am I doing? I am thinking you are no good – well, that is what you're doing, that is God in action. And do you know: you will live to see the day you are right. So "I am" doing what? Anything in this world, all things are possible to God. When you say: "I don't believe so and so." Perfectly all right, that's your privilege, but who is not believing it? "I am," you say – well, that is God. Don't believe it. "I am no good, I can't make a living." Well that is your privilege; believe it and may I tell you how true God is: he'll prove it. Finally you are relieved and you will say to me: "I told you it's no good." Can't you realize that you are setting it in motion and you were fertilizing it in your world, for God's only revealed name is "I AM." So, what are you imagining?

Today in the New York Times, Brook Atkinson has this article. He just returned from Leningrad. They were not concerned, when he started through, to examine his baggage concerning liquor or tobacco, which is the item they all look for, for it brings in revenue. They were only concerned about ideas. They said: "Do you have any magazines?" He said "No, none." "Do you have the Bible?" He said, "No." That is the only thing they questioned the second time. "Do you really mean that? Do you have a Bible?" It is the only thing they really wanted to prove beyond doubt he did not bring into Russia. And they could read – they know the Hebrew tongue, the Greek tongue; they have the different concordances. They could look back and find the true meaning of God and find it really means "imagination." That is exactly what the word means. The word "potter" in Hebrew means imagination. And who makes anything? If God made me out of the clay, out of the dust, was he not a potter? And I – the made, and he – the maker. The maker was the imagination, and then imagination sunk himself in the thing made and then gave me himself.

Take that "book of falsehood" [across] "The Border," that man may discover who God really is, that he does exist, and they will now – without the consent of Mr. Khrushchev – assume they have a different form of government, and no power in the world can stop it from externalizing itself in the world if they do it. So, not cigarettes, not liquor, not anything – furs, diamonds, bring them all in, they are all part of our way of living, but don't bring in the Bible.

In this country of ours we aren't teaching the Bible. We're teaching ritual and ceremony and it's all vague, it hasn't a thing to do with the Bible. The Bible is God's revelation of himself to man. If you never saw the inside of a church it makes no difference. In fact we are told in the Bible not to build a church, but man insists on building churches. "Build no temple for me, I will build one for you." This is what he builds, but don't you build one for me. (Second Samuel 7) Do not build me any tabernacle in this world — I'll build one for you, and some scribe to justify the building of tabernacles inserted the 13th verse, which all scholars agree is an insertion. It is not found in the ancient manuscript.

I tell you the drama begins in this manner: God made us and we are dead and there is no way to make us alive and creative as he is, unless he buries himself in us, and this is the mystery of life through death. John 12:24: "A grain of wheat unless it falls into the ground and dies it remains alone, but if it falls and dies it brings forth much." So he plants himself in us and is crucified on us. Listen to the crucifixion. "The crucifixion is over." (Romans 6:5) You aren't going to be crucified again, you are already crucified. "If we have been united with Christ in a death like his we shall certainly be united with him in a resurrection like his." The resurrection is to be; it takes place individually. And may I tell you from experience: it is true. God's mightiest act is the resurrection, and each individual will be resurrected, and the day that you are, you will be the most startled being in the world, because until that moment you had no idea that you were dead; you had no idea that you were entombed, it seemed so natural to walk this earth and play the part that you are playing and think you are alive. You move from the cradle to the grave thinking you are alive, and in this moment in time you are suddenly resurrected. At the moment of resurrection you become awake, aware of it in your being startled.

Joseph was 110 years old when he left. In Hebrew every letter, every number has a certain meaning. 100 is the letter with its symbolical value of the back of the skull, qoph [pron. "koof"]. Ten is the hand, the yod and the yod begins the name of God. If you could sever the hand from man, he would not be creative, just simply nothing. The hand fashions, the hand molds, it is a symbol of creativity – and so in the back of man's skull a creative act is going on, as we are told in Philippians: "He who began a good work in me will bring it to completion at the day of Jesus Christ." He started it in you, he initiated it, he will complete it, and a work is going on in man of which man is totally unaware. He is being fashioned into the image of God.
When that image is complete to the satisfaction of God – divine imagining – he awakens. He awakens him where he started the work: he started it in the back of his skull; he awakens in his skull to find he is entombed. There is one moment of panic and then you make an effort to get out of this fabulous sepulcher, and you come out of your skull like someone being born, and that is your spiritual self. You don't know a thing about it; it is being done for you – forget it. You were born physically by the action of a power not your own. You will be born spiritually by the action of powers beyond your own.

Don't try to be holy. God isn't making good people, holy people. God is making creators, just like himself. If you think you are holy, that is not the key in to paradise. No matter how good you are, no matter how holy you think you are, holiness is not the key that allows you to enter that special grace, your creativity. God is doing it for you, working on you, bringing you to complete fruition and fulfillment. Try this principal of imagining, and if there is one thing I think man could do to aid – as something within a shell could aid the bird – the key is given to us in the Book of Job. He complained and complained of all the things that were happening to him, but his captivity was lifted when he prayed for his friends. If you would use your imagination lovingly on behalf of another and rejoice in his good fortune without any reward to you, you will see how this thing will begin to unfold within you.

So here is this book of ours, the beginning of all, truly. It is divine imagining and divine imagining buries itself in man, in a coffin in Egypt. The word "coffin" is the same as the word "ark." The letter qoph is this, and you and I have no idea – I know I had none. I thought I was still alive. I thought everyone was alive or dying. They became either filled with dreams or visions, or unconsciousness, but when I awoke, then I was alive, awake. I didn't realize it was a dream within a dream. Here we are dreaming the most fantastic nightmares in the world. The day will come you will awake and you will see, as Blake describes it: "I behold the Visions of my deadly Sleep of Six thousand Years Dazzling around thy skirts like a Serpent of precious stones and gold. I know it is my Self, O Divine Creator and Redeemer." He had no idea that he had slept for 6,000 years in his strange dream. One day he was resurrected and he beheld this redeemer of his as a serpent of precious stones and gold and knew it was himself.

God has so transferred himself to the individual that he became the being who was taken out of the state of innocence into the world of experience, and now awoke in a world completely subject to the imaginative power. When I saw it I had no idea that I was it. I hadn't the slightest idea that the spell truly brought me out of a state of innocence for his own purpose, and although he took me through these frightening nightmares of 6,000 years, he took me through as the only way he could awaken and bring me to the state where I was not only responsive, but I became a creator and prepared to live on a higher level, one with the gods. Everyone in the world will pass through the same state, for the Bible is your biography. The only subject in the Bible is about God, and because it is your biography it is all about you, and you are God. So stop looking for God on the outside. He sunk himself in you. Now test it. "Test yourselves. Do you not realize that Jesus Christ is in you? – unless indeed you fail to meet the test!" (Second Corinthians 13:5)

I tell you that I know Blake hasn't died, because I meet him. He died seemingly to the world, leaving behind him only the works he gave us in the printed form. I talked with him. It was he who actually told me what to do to see what he wrote in his "Jerusalem," how to see one man containing the whole vast world. I had no idea when he told me, that when I came to a rest I would see myself as that man. I simply obeyed him and fell backwards and came hurtling through space like some meteor, and then when I came to a rest, here is this heavenly being, radiant being, that is all aflame, and I saw it was myself. As I approached it, it contained all the nations in the world – I actually see myself containing all the nations in the world – and then he explained to me: "All that you behold, though it appears without, it is within, in your imagination of which this world of mortality is but a shadow." Take any image in the world and enter it, and the image becomes objectively real within your world. It is all contained within you. Take out poverty – it's there; take out wealth – it's there; take out recognition – it's there, take out the unknown state – it's there; everything is there and each state is personified. So you approach a state and the state is personified, and as you encounter the state you enter the state, and then you externalize it into your world. "You are living in a world of shadows," says he, until that day when you are resurrected. You will continue your journey for a little while, telling the story as you encountered it to those who will listen, and then when you take off your garment this time, you take it off for the last time. You will never put it on again. There is no garment of flesh in the resurrection.

Now let us go into the silence.

Neville 05-06-1969

THE BATTLE OF ARMAGEDDON

Your true environment is in your imagination! All that you behold, though it appears without, it is within, in your imagination - of which this world of mortality is but a shadow. No matter what is taking place on the outside, it is but a symbol telling you what is taking place within; for the world is nothing more than yourself pushed out. Its image, alive in your imagination, overwhelms you.

Tonight let us turn to the greatest of all books, the Bible. In it we are told that at the end of the world there would be a great war whose final battle is called “Armageddon”. You may have been taught that this battle will take place on the outside, as races battle races, and nations battle nations. It doesn't mean communism against democracy or socialism against capitalism. There will always be wars and conflicts; but the battle of Armageddon is the battle of ideology. This battle does not take place on the outside, but within each and every individual.

If you really understood what was taking place and knew your scripture, you would rejoice at the unrest on the outside. "Do not think that I have come to bring peace on earth. I have come not to bring peace but a sword; to set a man against his father; a daughter against her mother and a daughter-in-law against her mother-in-law, for a man's foes are those of his own household." This certainly does not mean our children will be pitted against us, but that the true understanding of the Word of God is pitted against the traditions of men. Living by structures built by tradition, we have believed that by them we could earn the kingdom of heaven and acquire merit. But when one who has experienced the story of God tells you that the life of Jesus Christ is everyone's spiritual autobiography, this truth causes a conflict within the individual - and that is the battle of Armageddon.

Neutrality is impossible. You cannot attach the new cloth to the old; it is all or nothing. You cannot put the new wine you are receiving into the old bottle, by being willing to go along with this new idea to a certain point, but not being willing to give up your belief in an external God, to whom you bend your knee and cross your body when you stand before what represents him on the wall. So the battle rages until the story of Jesus Christ unfolds within you; and then the war is over, for from that moment on you will have no other god, only he whose name is I AM. I tell you: the story of Jesus Christ is your spiritual autobiography. One day his story will unfold within you and you will know there is no other, only God.

Today when you see the disturbance the young people are causing - not only in our country but all over the world - see it as a symbol of the tremendous eruption of truth taking place in the hearts of men. It is not just confined to this platform, for the picture is worldwide. There is an enormous eruption of truth against the entrenched traditions of men going on right now, even in atheistic Russia and in lands which are not considered Christian; but truth is not confined to space or time. Truth is only confined to God.

Religion, in the true sense of the word, is devotion, and at times an exalted reality for the one experiencing it. When you have experienced scripture, you will never again return to your little bottle. Our world is filled with men who are supposed to speak the word of God, yet are deeply involved in the shadow world. They are telling our government what to do and how to do it, not telling the individual about God's promise to give himself to the individual in a literal sense. I tell you: God is going to give his son to you; and because he and his son are one, he gives you himself. Believe me and hope for your eruption now, for when it comes, you will realize that everything which appears to be taking place on the outside, is nothing more than a shadow, cast by God. So when you see the young pitted against the old, rejoice, for they are fulfilling scripture. We may resent being taxed to rebuild the buildings the young burn down, but the eruption is taking place in us as the new idea replaces the old.

No more will I be bound to an external God. I no longer believe in an external Jesus Christ, for the Christ in me who is my hope of glory, awoke and unfolded his story - not as another for me to observe, but as myself. He redeemed me by becoming me, to the point where everything said of him I have experienced. That is the new idea which has replaced my old concept that I learned from my mother, Sunday school, and church. I lived by that structure until one day I knew it was not truth. Then the battle between truth and error began. It may seem to be on the outside, but it is all taking place within.

He comes, not to bring peace but a sword, and he is followed by the armies of heaven. From his mouth a sharp sword is issued. It is the sword of the Spirit, which is the Word of God. He does not bring a sword to chop people’s heads off with. The sword is only a symbol. When John the Baptist was beheaded, John - wearing everything that is external to man - died, and the Lord Jesus Christ rose in his place. When your head is symbolically removed, you have received the sign that you no longer give power to external things. Then the inner you will rise and supplant your outer self. The rising of this inner you has a disturbing influence, for everything you believed in and bowed to on the outside must die.

Formerly I worshiped a man because he was known, rich, or intelligent; then I discovered that the one who is the Being of beings, the God of gods, was my very self. Then He began to awaken in me, as I learned to overcome everything external to myself. And as I did, I realized that I was the cause of the phenomena of my life. I accepted this fact one-hundred percent and he fulfilled his promise: "To him who conquers I will give the Morning Star." Then he identified himself as the morning star, saying: "I am the root and the offspring of David. I am the bright morning star," the symbol of the new day and immortality. When God reveals himself to you, as you, your world changes; and when your little garment which has housed the old beliefs, is taken off, it will be for the last time. Then you will be clothed in the new man, as the man who rose from within and repeated the entire story of the Lord Jesus Christ, in detail.

Armageddon is not a place in the battlefields of the world. Battles are fought as the new supplants the old. America is a new nation compared to Europe and has now supplanted the old powers. That was one grand eruption. Today, America is the mightiest power in the world of Caesar; but in the midst of it we find the young pitted against the old. In the 10th chapter of the Book of Matthew, he begins with a man against his father, then a daughter against her mother, and a daughter-in-law against her mother-in-law, as the young try to dislodge the old. As this happens in you, the world will reflect your conflict.

Everything must be interpreted as a symbol, in this world as well as in your dream world. A lady shared this

dream with me recently. In it she had a twin sister who died. Loving her twin so much, she pretended she was her; thereby receiving her mother's affection; yet she knew the role she had assumed. This is a perfect story of scripture. Jacob supplanted his brother Esau in the affection of his father. Coming second, Jacob thought his father would love the first-born most, not knowing (as the world does not know) that the first-born of every creature is the same first-born, but the firstborn from the dead is seen in the order of events, rather than in time.

Everyone within whom the story of Jesus Christ erupts is the firstborn. No one comes before you, because Christ is first. He is the head, and if Christ unfolds within you, he supplants the body you wear, which came into the world first. The physical is first. The spiritual comes second and supplants Esau - the outer man. Jacob - the inner, smooth-skinned man - is spirit. And the Lord loved Jacob and hated Esau. The outer man must be discarded, because flesh and blood cannot enter the kingdom; so the inner man must be born. And when he does, he is the first-born from the dead in the order, rather than in time.

The one who is to be born of the spirit must first be awakened. Coming out, he is the one the lord loves, because he is one with him and is given the bright morning star. God, himself, is the bright morning star who gives it - so God gives himself! And there is no one but God from then on, as you control all; and when you take off this garment of flesh, you are one with the God who runs the entire show. Seen from above, this conflict is not disturbing; rather it is a time for rejoicing, for the eruption of truth has begun in the hearts of men. But on this level, as a tax payer, you may resent the burning of buildings and the inability of those who desire an education to get it, because of a small group who do not know what they are doing.
They are only symbols, playing their little games; so Father forgives them; they are only a symbol of the eruption which is taking place in the hearts of men. There is always a remnant erupting, and the symbol of this eruption appears on the outside.

Now another lady wrote of a dream which disturbed her. In the dream she was leaving her husband and moving to a new apartment two miles away. Then the scene changed and she found herself in the new apartment, completely furnished with all of her possessions. As she awoke she realized that the apartment - although having appeared to be three-dimensional and real - was only a dream. This is a wonderful experience. The dream does not mean you are going to leave the man you love here. Take the symbolism of it: Your true husband is God. You are told in the second [chapter] of Genesis: "A man shall leave everything and cleave to his wife until they become one flesh." That's what you did. You moved into an entirely different state.

The first creative act was motion: "The Spirit of God moved upon the face of the deep." As God moved, everything erupted, and the world became visible. You moved into the awareness of your true husband, which is the Lord God Almighty, whose symbol is your earthly husband, who you love and share your world with. You moved within yourself into the real union with God, who is your husband - as told us in the Book of Isaiah: "Your Maker is your husband, the Lord of Host is his name." You have now moved into a real relationship with the God within you, who left everything to cleave to you. And you have discovered the great secret of moving from state to state. You will find that your love for your earthly husband will grow stronger. When you first met, you were fired by sex, and - if the love has maintained as it was prior to the union - when sex fades, you will find your relationship growing deeper. You will be more concerned for each other, as a deeper love takes over. Now, the motion took place within you, and you have moved from what is a relationship in this world, to a spiritual relationship, as the story of Jesus becomes your spiritual

autobiography.

Do not look at the conflict on the outside as terrible; rather see it as a symbol. Rejoice when you see the youth pitted against the old, as it signifies that the Word - which is the sword of the Spirit - has erupted; and the armies of heaven are on the march, as the Living Word which unfolds within man, interprets the external word of the letter. The outer world - like the letters in the Bible - is dead, and remains so until something that is alive gives it life. Only when that which is life itself erupts, does the Bible's dead letter become alive. I have experienced scripture, and when I see the conflict, I know that many have accepted my words and are experiencing them. As long as I wear this mask I do not know where they are, but I do know they are telling the story of salvation from experience. That is the only thing that can inflame the mind.

The traditions of men are only dead letters. Our clergy are not telling the word of God, they are too involved in politics, thinking they can buy off the eruption with money. You can't stop ransom or blackmail, but you can tell the story of Jesus Christ from experience - but the clergy do not know it. If they heard what you have tonight, they would think my words were blasphemy; yet I am telling you what I have experienced, while they speak from theory. That is all right, for they are part of the story. "For the sake of the traditions of your fathers you have made void the word of God." Religion has created saints out of nothing, for they never existed. Now something is happening to force them to confess to their nonexistence, even though they have made hundreds of millions of dollars in the selling of these little icons. They will still sell them, because there are people who will still want their little so-called protection based upon the outside. But you don't want them; that's why you are here. You are willing to believe the drama is unfolding in you and not on the outside. So when a horrible blow hits your heart, try to see its symbolism, as everything in the outer world is a symbol. Why and how did it happen and what does it mean? What is the significance of the thing that happened? Just like a dream, everything has some significance, for God is speaking; therefore you would listen attentively and try to understand what he is saying in symbolism.

I received another lovely letter with about twenty or twenty-five dreams in it. I couldn't even summarize the dreams because they differ, but I can tell her that they are perfectly marvelous. They are all adumbrations, foreshadowings of the story that will erupt within her when she discovers that she is Jesus Christ. In her dreams, Jesus still seems to be another, and that's an adumbration, like the story in 2 Kings concerning Elisha, who said: "Give me a double portion of your spirit" and the Lord replied: "When I depart from you, if you see me you will get what you ask for. If you do not, you shall not have it." Then fire separated them and Elijah went up in a whirlwind. That's an adumbration, for the Word must erupt within you first, before you can understand the story of Elijah. It is said that fire separated them. May I tell you: it is a fire. In the 14th chapter of Zachariah we read that the Lord stands on the Mount of Olives, as it is split from east to west, with one-half moving northward and the other half southward. You are the Mount of Olives the Lord is standing on, when you are split to discover your true identity as golden, liquid light. Fusing with that light, you will go up into heaven in a whirlwind motion as a fiery serpent. The fire that separates you is the bolt of lightening which cuts you in two from your head to the base of your spine; but who could understand this until it was experienced and dramatized as the evangelists did.

It is still a closed book to those who have not experienced scripture, but it will be understood by those who are drawn by the one who had the experience. I have shared my experiences with you, in the hope that in the not distant future you will individually experience the entire story of Jesus Christ. So when you see the unrest today, rejoice that the young is now pitted against the old. And remember: the conflict is in your imagination.

Although I have overcome the world, as the drama has proved, I may find myself listening to the radio or watching television and get involved. I do it by forgetting and coming down into the nonsense in this world. Then I must get back up on the mountain and see it as symbolism, telling me what is happening within.

The eruption will not go on forever. It only lasts for a certain length of time and then the door to heaven is closed once more. The door does not remain open, but only opens at intervals of time. Blake says it is every two hundred years, but how long it remains ajar he does not say. Now you see why the conflict rages - because the door is still ajar.

What I am telling you tonight could not be printed in tomorrow's paper as it doesn't make sense, but it is true. People may doubt my words and say; "Why listen to him, the man is mad and has a devil." But I say to you: "I am not mad and I do not have a devil, for what I tell you is true. I speak not of my own accord, but as the Father speaks to me." I have actually experienced the entire drama recorded in scripture, and have shared my experiences with you. With my limited background, you may question how I have such learning; but the words are not mine, they are the words of him who sent me - and he who sent me is God. He is my Father. I know my Father and you know not your God. I may be considered mad by some, because my background can be checked; yet I dare to claim I am the son of God and I and my Father are one. So when you see me you see him who sent me. I was sent by my Father, and - knowing the Old Testament - I have shared with you my spiritual interpretation of its dead letter; for the entire scripture has unfolded in me.

Armageddon is the battle of ideologies, where belief is pitted against belief. I can't tell you how shocked I was to discover that the Christ to whom I prayed was within me. Scripture teaches, "Christ in you is the hope of glory," but I didn't take that statement literally, for I was taught to look for Christ on the outside. I could find no conflict in that Christ.

I was seventeen when I left Barbados, and every night during those seventeen years I did not have the guts to go to bed without getting down on my knees and praying, as my mother had taught me. I could not break that habit for quite a while after I came to this country. Can you imagine the shock I felt, having been trained to kneel and pray to an external God, to find he was within me as me? I could hardly believe it. I know my past and am well aware of how unlovely much of it was. I knew the thoughts I had entertained, the emotions that were mine, the words that I uttered; and to think that all that could be the house in which the perfect one who was never tarnished has unfolded, was a shock beyond measure. But now I know I am He, although I still possess the memory of the outer garment I wear, which clothes me while I am here.

I cannot tell you of the shock that comes when all of the beliefs by which you have lived come tumbling down. You will no longer be able to turn to anyone on the outside to praise or blame for what is taking place in your world. If it is unlovely, you are its cause. If it is lovely, you are its cause. Everything unfolds within you, and you are detached from what takes issue; yet you know you are its cause, for as the word of truth erupts within you, it sets one against the other. The word is not confined; but when it comes - as it has in me - I bring the new wine which the old bottle cannot contain. The old garment of belief is ripped and you cannot put a new patch on an old garment. As the world erupts around us, we may wonder what is taking place and ask ourselves if we have lost control of our children, as they are so different now.

We can say all kinds of things, justify our actions and beliefs - that is our right. On occasion I find myself sucked into the same stream and pass an opinion not based upon the truth that has erupted within me; so I

can't judge another. I can only say; when you see these things, rejoice, for He has come. His coming brings a new idea, which will disturb the traditions of men; and - living by man's traditions - you will see the disturbance on the outside, but it is in you.

The world reflects this disturbance, and those in the world are being led like sheep to the slaughter. Yet in the hearts of those who observe it from above, it is cause for rejoicing, as they wait only for the eruption of God's immortal plan. Jesus Christ is this immortal pattern of salvation. Its eruption in man causes an eruption in the outer world, as the young is set against the old, and the new conflicts with the traditions of men.

In the meanwhile, take what you know of this law, and use it towards your own personal good fortune in the world of Caesar. It's simple. Go to the end and assume the feeling of the wish fulfilled. Don't ask anyone to help you. Ask no one if it is right. If you like it, assume you have it. Remain faithful to your assumption, and that Being who is going to erupt in you will take you to that end. If you find yourself moving from your fulfilled desire, go back to it, and once more assume the feeling of the wish fulfilled. Do this and your assumption will harden into fact.

Now let us go into the silence.

Neville 11-28-1969

THE AWAKENING OF FAITH

Those who experience the Christian mystery are charged with the responsibility of telling others. Their aim is the awakening of faith in God. For, as Paul, I ask the question: "How can men call upon him in whom they have not believed? And how can they believe in him of whom they have never heard? And how can they hear unless there is a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news!' But not all have heeded the gospel, for Isaiah says, 'Who, O Lord, has believed what he has heard from us?' So, faith comes from what is heard, and what is heard comes from the preaching of Christ."

Now Christ is not a person outside of you who lived 2,000 years ago. Christ is the cosmic being who became humanity by burying himself in every child born of woman. Ask the average person if they believe in God and many of them will say, Yes. But when asked to define Him, they will describe someone other than themselves. So, "How can men call upon one in whom they do not believe?"

I tell you: the only God in the universe is your own wonderful human imagination. When you say: "I am," that is God. There is no other God other than he who is encased in the limitation of your little garment of flesh. How can you call upon him, when you do not believe you are he? And how can you believe in him of whom you have never heard? What preacher ever told you that your own wonderful human imagination is God? They paint a word picture of a god outside of you, but that is not the true God. And when someone comes and tells you who He really is, the idea is blasphemous. No one wants to believe that he is creating the conditions of his life; but God is the only causative power, as there is nothing but God. Everything is caused by Imagination. He is the only reality. So, how can you believe in him of whom you have never heard? And how can you hear of him unless there is a preacher? And how can there be a preacher unless he is sent?

This morning's paper contained an article saying that scientists have discovered that the so-called throne Peter was to have sat upon 2,000 years ago is only 900 years old. They have now taken the chair out of its encasement, but are keeping it as a holy relic, when it was never any more than a piece of wood upon which some self-appointed nut sat while calling himself the emperor, the pope, or holy one. But now after a thousand years of nonsense the truth has been revealed. What are we going to do when man does not want to hear the truth that he is responsible for his own life, that his imagination is the only God?

When you look out on the world you may think you had nothing to do with its creation, but you did. You do not know it yet, because its purpose has not been revealed to you. But by the restriction and limitation of your own creative power, you became your created world that you may expand beyond it and create a still greater world for even further expansion of yourself. God is ever expanding his illumination. He took upon himself the limit of contraction called man, the limit of opacity called man, that he may break the limitation and

expand. That's the glory of it all.

I have experienced scripture and am under an obligation to tell it. Like Jeremiah, "If I say, 'I will not mention him or speak any more in his name,' there is in my heart as it were a burning fire shut up in my being, and I am weary with holding it in and I cannot." I must share my experience with others to encourage all to believe in God, but it is my responsibility to tell them who God is.

When men believe the characters of scripture to be historically true, they are taking truth and modifying it to the limitation of the weakness of the human soul. They are not characters of history, but personifications of the aspects of the human mind. This is true from Jesus, down. Jesus is the personification of the fulfillment of the plan that you set up in the beginning of time. Having created the plan before the world came into being, you and I entered our creation. Jesus is the fulfillment of our plan. When his story fulfills itself in you, you must tell your brothers who are sound asleep, to wean them from the nonsense told year after year of some external God to whom they must pay homage, when there is no external God. It is Christ in Man who is his hope of glory, and Christ is God's plan of redemption which was set up before that the world was. That plan is in the depth of every being, waiting to be awakened and fulfilled.

Now we are told that the Pattern Man said: "Unless you believe that I am he, you will die in your sins." Put the little word "is" in this sentence as: "Unless you believe that 'I am' is he, you will die in your sins." Those who heard that statement did not know that he was speaking of the Father, but the Father is the cause. Just as your father is the cause of you - for without a father you could not be, so must all life be fathered. So I say to you: "Unless you believe that your I am is the father of your life, you will continue to miss your goals in life." Your I AMness is the Lord Jesus Christ and there is no other. How do I know this to be true? Read his story as told in the gospels.

Having been born from above, he said: "I am from above and you are from below. Where I am going you cannot now come." Why? Because, having fulfilled scripture he is returning to the source with the knowledge that he is the source. It isn't that you will not come, but that you cannot come until you have fulfilled what you agreed to fulfill before that the world was.

You and I agreed to dream in concert and we will not break our pledge to each other. We came down from heaven and descended right into our creation, where we are playing the parts we agreed to play, and as long as we think of God as another we are sound asleep. But when the time is fulfilled, one is sent to awaken his sleeping brothers, saying: "He who sees me, sees him who sent me, for I sent myself." And who am I? I am the one you call God. I call him Father, for, having found him I know that He and I are one.

We are told that the one who was sent was called Paul. It was Paul who spent his days from morning to evening testifying to the kingdom of heaven and trying to convince all to whom he spoke about Jesus, both from the law of Moses and the prophets. Some were convinced by what he said, while others disbelieved. But he welcomed everyone who came. That's all I can do.

Having had the same experiences as Paul, all I can tell you is what I have experienced. I know that Jesus Christ is the only reality. He is God the Father, housed in you as your awareness of being. You will know this to be true the day you are possessed by a peculiar vibration which scripture calls "wind", saying: "The wind blows where it will and you hear the sound of it, but you cannot tell whence it comes or whether it goes. So it

is with everyone who is born of the Spirit." When the wind possesses you, your entire body will vibrate and you will awaken in the tomb where you buried yourself, to realize that no man took your life; you laid it down yourself. That you have the power to lay it down and the power to lift it up again. You laid your creative power down within your own creation (which is Man), for "Eternity exists and all things in Eternity independent of Creation which was an act of Mercy." Man is part of the eternal structure of the universe and you laid yourself down within Man. That was your act of mercy.

Now, I would like to change the word "creation" to "re-creation", for it is a transcending of one's own creation. I, Divine Imagination, came down into my own creation, and by recreating it I transcend it to awaken myself from this body of death. One day you, too, will awaken within your skull to find yourself entombed. You will come out to find the symbolism of scripture concerning the birth of Jesus Christ surrounding you. But it's all about you, not another, for you are Jesus Christ, coming out of Golgotha - your own skull. The babe wrapped in swaddling clothes will be there and those who witness your birth are there; but they cannot see you, as you are now God's begotten and God is Spirit. Jesus Christ is a pattern, buried in you, which you will experience one day; then you will know that the Bible is your own personal, spiritual biography.

Let men have their so-called holy relics and all the other things, and forgive them as they do not know what they are doing. They are the blind leaders of the blind. The other day someone asked me if the Bible was all I ever talked about. They thought it was very limited and monotonous, but I find it a never-ending mystery.

I preach Christ crucified on humanity, not on some little piece of wood in the Near East 2,000 years ago. There never was any man who was crucified in that manner. Oh, we have insane men, like our Hitlers and Stalins, who will crucify a man because of his belief. In our own land men have hung other men on trees thinking they are doing God's business; but that's not the story of Christ, for he became humanity that humanity may become God.

Now, no one ascends into heaven but he who first descended from heaven, the son of man. Buried in you is that son, who is going to come out of you; and, coming out of you, he is the son of man, one with the one who descended from heaven, who is God. Listen carefully: "I am the root and the offspring of David, the bright morning star." Yes, I am the root, the father of David; yet I am David's offspring. So the father of David and the offspring of David are one and the same being. David, the symbol of humanity, always does the Father's will. Everyone and everything here is doing the Father's will. Say "I am." That's the Father. Condition your "I am" by saying "I am prosperous" and you are doing the Father's will.

In the 3rd chapter of the Book of Samuel (the word "Samuel" in Hebrew means, "his name is God" (Sam-u-el), the Lord spoke to the boy Samuel, saying: "Those who honor me I will honor and those who despise me, they shall be lightly esteemed." In other words, your concept of yourself is either your honor or your dishonor. If you feel little when you meet someone, you are dishonoring God. Have you ever met anyone you thought more important than you? He may be richer, bigger, stronger, or more handsome. He may be everything you think you are not; but if you felt small in his presence because he had more money, was wiser, stronger, or better dressed than you, you are dishonoring God, as God's name is I AM. And "He who honors me, I will honor, and he who despises me shall be lightly esteemed."

The boy Samuel, believing God to be another, heard a voice seemingly coming from without; so he went to

the prophet Elijah (which means "My God") and he was told to go back and dream again. This he did only to repeat the dream. Three times he heard the voice calling him, until he knew who the Lord was and grew into his oneness to become the great prophet.

The Samuel in you speaks, saying: "Those who honor me I will honor, and those who despise me will be lightly esteemed." If you feel inferior towards anyone you are despising the name of God, which is "I am." Don't let anyone make you feel little. They may try to do it, but only if you feel small already. If you don't feel little it does not matter what or who they are. You may not have a nickel in your pocket, but you won't feel little when you know that God is your imagination. You can't be more than God, so you are God. Do not walk the earth in an arrogant way, but never let anyone put you down.

I was born on a little island called Barbados. The island is just like a large farm, where everything is planted in order to produce a dollar. We planted sugar cane from which we received its produce of molasses, rum, etc. When I was a child we had no chemical fertilizers. The animal products called manure were used to put life back into the fields. When we would scatter this on the field to fertilize it, we would call it broadcasting. (This was long before telephones, radio, or television.) Now we have a broadcasting industry which tells us that we will lose our hair, teeth, and everything, if we don't buy a certain product. Isn't that BS? And then from BS they go to MS (that's more of the same thing as it's piled higher and higher). That's the world, so let no one here make you feel little. You are God! He is buried in you as your own wonderful human imagination.

In the 13th chapter of 2 Corinthians, Paul invites you to test God, saying: "Come, test yourself. Do you not realize that Jesus Christ is in you?" That's quite a challenge. If Jesus Christ is in you and you know he is your human imagination, which you believe creates reality, you can test him by imagining that you are what - at the moment - your reason denies and your senses deny. Now, can you believe in your imagination? Can you awaken your faith in the true God who is your human imagination? Try it. Walk as though you were the person you desire to be. Ask yourself how you would feel if it were true, for feeling creates life. This is brought out in scripture. We are told that Isaac was blind when he said: "Come close, my son, that I may feel you." He could not see what he was assuming, so he sought the feeling. Throughout scripture you find the blind father calling his son to be felt and touched. When Joseph placed his sons before Jacob (who admitted being blind), he crossed his hands as he blessed the boys, then justified his act.

Now I ask you: what would the feeling be like if your desire could be felt? How would you feel now if you were the man you want to be? Catch the feeling and believe in Jesus Christ, knowing he is your imagination. Everything is possible to imagine, but it takes faith to create its reality. Just as I said earlier: first you must hear then acceptance will come through faith.

How can men call upon him in whom they have not believed? The average person does not believe in himself. Before I wrote the first chapter in my book, Your Faith is Your Fortune, I wrote one little line saying: "Man's faith in God is measured by his confidence in himself." I can't tell you what criticism I have had because of that statement; but it's still there, for I know it is true. Your faith in God is measured by your confidence in yourself, because your true self is God. So, how could a man call upon himself when he does not believe in himself? And how can he believe when he has never been told? And how can he be told unless there is a preacher? And how can there be a preacher unless he is sent? So one who has experienced scripture is sent, as I have been sent.

So I say to you: you don't owe anything to anyone because God Himself became you. Even though you can't pay rent and you haven't eaten much today, within you is the being who owns the universe, who created and sustains it. His name is "I am." Rather than calling upon his name, call with his name, by saying: "I am free, I am wealthy; I am rich, and I am healthy." The "I am" that you are is the creative power of the universe.

I have personally experienced the story of Jesus Christ in detail, so I know what I am talking about. I am not theorizing. Christ in you is God's plan of salvation and God in you is your "I am." When you experience the story of Jesus Christ it will be in the first person, singular, present tense. You don't see another. You are the one who first resurrects and is born, as scripture unfolds itself within you. I stand before you as a witness and, like Paul, I spend my last days from morning to night testifying to the kingdom of God and trying to convince everyone that Jesus Christ is the fulfillment of the law and the prophets. You came here only to fulfill scripture. Christ is in you and must fulfill himself in you, so let no one make you feel little, and don't you feel arrogant.

I cannot meet anyone I do not respect. He may be the one who shines my shoes but he is God. I am shining my own shoes in the being who is doing it and I respect him. He has to pay rent, buy food and clothing. Just because he plays the part of shining shoes doesn't mean he is less than. Behind these masks we are all brothers. I knew you before that the world was. At that time we were one being who is God. We are made up of a brotherhood of infinite brothers. Yet, in spite of the number we will all know each other individually and distinctly, as we return to the one being. We came down and became fragmented into our own creation. We are going back to the one being we really are, who is God the Father. You are He and one day you are going to know it from experience.

Now let us go into the silence.

Neville 05-19-1969

THE ARTIST IS GOD

God is the great artist, and there is no artistry so lovely as that which perfects itself in the making of its image. God has but one consuming objective and that is to make you into his image, that you may reflect and radiate his glory. On this level however God exists as the human imagination, for the human imagination is the divine body called the Lord Jesus.

On the highest level God's great artistry is concentrated on the making of his image; on this level he - as you - can do the same. A friend may say he would like to be a doctor; another friend wants to be a successful businessman, or a dancer. Every desire is an image. As the artist, lowered to this level, you can form images of your friends. And if you persist in your assumption, in time your friends will radiate and reflect your artistry.

God is the great dreamer in man, bound in a deadly dream until he forms the image called Christ, in himself. Only when Christ is formed in man will he awaken from his dream of life. Now, on this level you can be bound in a dream, too. Perhaps you would like to be a great artist. That is your dream, your image. How would you feel right now if you were? Can you believe your assumption is true even though your reason and senses deny it? Can you persist in your imagination, as the highest level of your being persists in his image?

We are told: "When you pray, believe you have received it and you will." Prayer is not a lot of empty words, but imagination braced in feeling. Every Sunday people go to church, say the Lord's Prayer, and come out of the building just the same as they were when they went in. Their words were empty, as no prayer was answered. Now they are going to stop praying to their demoted mythological saints, for that is all saints are. The 115th Psalm describes these so-called saints, and tells us that those who believe in them are just as stupid as those who make and sell them.

While here in this world, I asked myself how I would go about being the artist who could make myself into the image of a successful minister of the word of God. I knew I would have to start on the highest level by assuming I had finished what I was starting to do, and I knew I would have to remain faithful to that end, that image. This I have done.

The most creative thing in us is to believe a thing into objective existence. Can you believe that something is already objective to you, even though your mortal eyes cannot see it? Can you walk, drenched in the feeling that it is an objective fact, until it becomes so? That's how everything is brought into being, for all things exist in the human imagination, who is God himself. Imagination is the divine body called Jesus, the Lord. If you are willing to step out, asking no one if it is right or wrong, and dare to walk in the assumption your image is true, it will come to pass.

Let me share with you a simple story. A very dear friend of mine who lives in New York City was born in Russia of a very poor Jewish family. He knew what it was like to be frightened when he heard the Cossacks were coming, for they burned homes and caused pain for the sheer joy of frightening people. Joseph was the eldest of a family of five, a boy not more than nine or ten when his mother died, leaving his father to maintain his family alone. Little Joseph found a job taking money from a store to the bank and having it changed into smaller denominations. He had never known what it was like to wear shoes, but wrapped his feet in newspapers or whatever he could find to keep them warm. His clothes had always come from charity, but he - like all men - brought his innate knowledge with him when he came into this world.

So, one day, as he watched the cashier changing the money he brought, he noticed that the big copper coins, when rolled in paper, resembled the silver coins, even though their value was widely separated. Then he said to himself: "Wouldn't it be wonderful if he made a mistake?" and in his imagination Joseph took the money rolled through the window to him in the assumption that the mistake was already made. He then walked back to the shop, filled with the sense of joy. Reason told him no mistake was made, but he thought of all the things he could buy if he had the money. He would buy a pair of slacks, a pair of shoes, and eat until it came out of his ears - a thing he had never experienced before. He had the satisfaction of walking those many blocks in the mood of having what he wanted.

The next day, when Joseph returned to the same teller, the man made the mistake. As Joseph left the bank he wrestled with himself, but his poverty and embarrassment were greater than his ethical code; so he went to another bank and changed the money into the correct denominations and kept the overage. That night he bought himself a pair of slacks, new shoes, and ate at a restaurant until he could eat no more. He told me that although he wrestled with his conscience all night, he could not justify his act; but he learned a lesson. He learned that Sir Anthony Eden was right when he said: "An assumption, though false, if persisted in will harden into fact."

Sir Anthony did not need position or money, but he knew a law which undoubtedly he used through his years. Today my friend Joseph is a multi-millionaire. I am quite sure he is far, far richer in Caesar's dollars and cents than Anthony Eden, for Joseph learned and lived by this knowledge. He never duns his customers. When they are long overdue in payment, Joseph sits alone and mentally writes a letter thanking the man for the receipt of his check - and within four days he receives it. If poverty would teach this lesson to everyone, all should be born equally poor. Joseph now lives in an apartment in New York City where he pays $12,000 a year in rent as well as $45,000 a year rent for his street business. He now has businesses in Paris, Puerto Rico, and Brazil, for he learned how to move. Leaving Russia at the age of sixteen, Joseph found a job driving a garbage truck in France, where - seemingly by accident - he met the great dancer, Anna Pavlova. She suggested he follow in his father's footsteps and make undergarments for women, which he did and is now famous for.

I am asking you to do as Joseph did, for I am teaching you a principle, and leave you to your choice and its risk. I have told this story in the past and there has always been someone in the audience who has criticized me for telling it, claiming I am leading people astray. I have always had a suspicion, however, that those who are most vocal in their criticism are justifying their own behavior. I am not urging you to forget all these so-called codes, but to tell you that we all ate of the tree of good and evil, and have suffered ever since. I am not suggesting you go out and steal from anyone, or that Joseph should - as some have suggested - pay the

money back. If he did, to whom would he send it, to Stalin? Well, Stalin stole the entire country, not just a few coins as Joseph did. No, Joseph has given tens of thousands of dollars to help friends and charities, not to justify his act as a child, but out of the goodness of his heart.

Tonight I give you a principle: God is the great artist, who - as your own wonderful human imagination - is perfecting his work through the ages in the making of his own image in you. Do you have an image? Name it. Now, are you willing to simply assume that you have it, and wait for its objectification? Every image has its own appointed hour to ripen and flower. If it be long, wait, for its appearance is sure and will not be late. Are you willing to wait for the happiness you now seek, or are you going to try to go on the outside and make it so? If you are willing to apply this principle and let it happen, you will become the successful businessman, doctor, minister, or whatever you desire to be. If you will assume your desire and live there as though it were true, no power on earth can stop it from becoming a fact, because you are God and your only opponent is yourself.

There is nothing but God, but man - not knowing this - creates opposition and calls it Satan or the devil, both of which are just as nonexistent as St. Christopher. Millions believe in them and give them power they do not possess. But I urge you to believe in nothing but God, who is your own wonderful human Imagination.

In time you will depart this world, certainly. This is a world of death, so why remain here forever? You will play your part here, while God forms his image in you. And when that image is complete, you will awaken to be born from above. Then the child will appear to signal your birth and fulfill the promise recorded in the Book of Isaiah: "Unto us a child is born." Five months later, God's son is given to you as a sign that the image is now perfect. When you look into the face of your son, David, you will see yourself as the eternal youth. You are now God the Father, and he is your Son who glorifies you. If you could see yourself matured, you would see the Ancient of Days, whose son is his image yet eternally young. That image is now being formed in you and in time will become objectified. So have faith, which is nothing more than the subjective appropriation of your objective hope. Set your hope fully upon the grace that is coming to you when the Christ Spirit stands before you and calls you Father.

In the 4th chapter of Galatians, Paul tells of Christ's formation, and questions himself, saying: "I see you are worshiping days and months, seasons and years; I'm afraid I have labored over you in vain." When I see a man I thought had outgrown these little concepts, turn back to images and days, months, seasons, and years, and call them holy - when there is no such thing in God's kingdom - I feel like Paul, that my labor has been in vain. Every moment of time is holy and wherever you stand is holy. It may be a bar, but it is a holy place, because you are there. Others may say it is wrong, but I ask you: who is standing there? God, and wherever God is, is holy ground. This is true of every person in the world, but they do not know it.

They think they must leave those they love and rush off to church on Sunday morning, and if they don't make it on time they have violated God's wish. But God wishes you would stay home and love your family, and if that one day you could ease the burden of your wife with the children, do it. If you can't do it as well as she does through the week, do it to the best of your ability. She will understand and be blessed for your trying to ease her burden for the moment. That is far better than rushing off to some church and praying to gods which do not exist. I am not telling you not to go to church; some people enjoy the comfort and the friendships found there. They enjoy the coffee hour after the meeting - perhaps more than the service. Many hope to meet a mate there, but that is not what I am talking about. I am telling you of the great artist. His name is I

AM, for he is your own wonderful awareness of being.

On this level of Caesar, follow the same pattern the highest level of our awareness of being is doing. As the collective unity, together we had an image. Our image was to make man like us. Then we became enslaved in this deadly dream and now suffer amnesia.

But the Heavenly Man that we truly are will not break his pledge. He remains bound by his deadly dreams of good and evil until he forms his image in himself. Every state you choose to enter will be recorded and added up, while He remains faithful to that divine image; and when the image appears, you will see David - the anointed, Christed one.

I have found my anointed, my chosen one, my first-born, and he has called me Father. He has called me God, the Rock of his salvation. This is true, for I brought him into being. Now I can depart in peace, for I have done exactly what I promised myself to do in the beginning of time.

It has been taught us from the primal state, that he which is, was wish until he were. I wished to make man in my own image. I did not deviate from my wish but kept that vision before me constantly, no matter what I did in the lower levels of my being. I made it all add up, for all things work for good to him who loves the Lord, who is the individual's highest being. Tonight, every wish of your heart is possible to attain. Let no one tell you what you ought to wish, for all things are yours to appropriate now.

A friend shared a series of her visions with me. She wants to be a composer and I will tell her right now: you can be as great as you wish to be. In one of her visions she found herself in the company of Chopin, who was showing her how to compose. They seemed to be walking above a body of water, and as she looked, the water was not only the subject but the inspiration of the composition. This young girl, now only in her teens, shared this fantastic vision with me. In another dream she was told to read the Book of Numbers. Well, it is in the 12th chapter of Numbers that we are told that God speaks to you in dreams and makes himself known in vision. When vision breaks out into speech, the presence of deity is affirmed. In her vision the spirit of Chopin was telling her (even though she did not see his face) how to compose.

You do not see the face right away. In fact, the real face you will not see until the son appears. Just prior to that you will see the Risen Lord and fuse with him. And when his son appears, you will see yourself, made young. David is the image of the being who fuses with you, only young. He - an eternal youth - is your son, who has always done your will.

In my friend's vision she is with Chopin. Being by nature a pianist, what better instructor could she have? She is being spiritually instructed, for she is the spirit of Chopin, as in the depth of her soul they are one. Whatever your inspiration may be, you will draw to yourself that which you have assumed you want to be. If in your mind's eye a certain person is great and you want to be as great as he is, you will draw him out of yourself to instruct you. You are only instructing yourself, however, for every vision takes place within the human imagination. "All that you behold, though it appears without, it is within your imagination of which this world of mortality is but a shadow."

Choose an image you would like to express. Feel you are that image. So appropriate it that it must come forth in your world of shadows. Do that and you are praying, for prayer is your own wonderful human

imagination, drenched with feeling. I could tell you story after story after story of those who have drenched themselves with the feeling of having their desire, and getting it. Feel the wedding ring, if that is your desire. Feel the thrill of applause, or the joy of a child in your arms. Anything is possible if you can feel it; but if you are going to use reason it will never happen, because failure becomes your image. You don't realize it but there are two of you, and it is your deeper self that tells you it can't happen. But no real belief can ever be suppressed for long, for your inward conviction must find some external objective habitation, and it will.

What is your deep conviction tonight? What is the true image you believe yourself to be? Is it that you are a failure or a success? If you believe the headlines of the paper you will be frightened, for they thrive on crisis. Do you know there are people who only write headlines? Good news is always put on the tenth page, but if the news is frightening it will find front page print. Our boys are on their way to the moon tonight. Their trip made the first page today, but if something violent happens tomorrow, the violent act will get the headlines and not our exciting trip to the moon. Ignore the headlines and remain faithful to your image. What do you really want? Don't try to tell me that it is going to be difficult, because your very words block its fulfillment. Can you believe all things are possible to God? No one would have bet one nickel on me when I left the little island of Barbados at the age of seventeen, having voiced a desire to be a minister of the word of God.

Unschooled as I was (and still am, in the formal sense of the word) who would believe the word of God would be revealed to me? But my one consuming desire was to have a true vision, because I knew that a man becomes what he beholds. I didn't want the vision to be false, even if it was given to me by some giant with many degrees, because I would be accepting the vision he follows. I wanted truth to be revealed to me, for if it is true that a man becomes what he beholds, then I wanted to behold truth, that I would become it - and I have.

When I tell you of David, I speak from revealed truth, and not from something I found in a book. Rabbis, ministers, and priests deny my words, because they are not what they were taught. They bring their own prefabricated misconceptions of scripture to scripture, and cannot understand the words of one who has witnessed the truth of God's word.

I found the truth, as Paul did. It did not come from a man nor was I taught it by a man, but it came through a revelation, which was the unveiling of God within me. That unveiling occurred when I was confronted by and fused with the Risen Lord.

While you are here do not neglect Caesar's world. You have to pay rent, buy food and clothing. Don't let anyone tell you this is sordid; you must do it while you are here. You must render unto Caesar that which is Caesar's. Forget the concept that Jesus got food from out of the air, for it is not true. The man in whom the pattern awoke labored as you and I do; and if you think I am being foolish about it, read the first two verses of the 8th chapter of Luke, where it states that he was supported by three women "from their own substance."

When Paul began to tell the visions as they unfolded in him, he said: "I earn my own bread." He didn't get any bread out of the atmosphere, but labored as a man, while he tried to persuade everyone that they would awaken to discover they were God, and all that is said of Him in the gospel they would personally experience.

I am telling you what I know from experience. I am not theorizing. I am not speculating. I hope you will so believe me, that when I depart this world, you will not forget my message. May I tell you: you may think you have wavered in the forming of that image you set out to do in the beginning, but you have not; for the depth of your being and my being are one, and that brotherhood has never once faltered. He agreed in the beginning to dream this dream of life, in concert. This we have done and will continue to do until the image is formed in each one of us.

Now let us go into the silence.

Neville Goddard 3-23-1959

THE ART OF DYING

If you are with us for the first time, this is what we believe and teach here. We firmly believe that you, the individual, can realize your every dream, and the reason is that God and man are one. We believe that the difference is not in the mentality with which we operate, but only in the degrees of intensity of the operant power itself, and that we call human Imagination.

Keats said: "You can take any one great and spiritual passage and it will serve as a starting point to lead you to the two-and-thirty palaces. Take this simple one in Paul's letters to the Corinthians: "I die daily," or Blake's statement in his letter to Crab Robinson: "Death is the best thing in life. There is nothing in life like death, but people take such a long time in dying. At least, their neighbors never see them rise from the grave." If you understood Blake you would not think of death as the world thinks of death, but you would see that no one can grow without outgrowing. But man is not willing to outgrow, [and] yet he wants other things than those he has. But if you remain in one state, you will forever have to suffer the consequences of not being in another state. (From the "Hermetica"). If I remain in the state of poverty, I must suffer the consequences of not being in the state of wealth. So I must learn the art of dying. Paul says: "I die daily." Blake says: "People take such a long time in dying." Man does not outgrow his state of ill health or his old job or his environment. We must learn the art of dying, and this week is the great death and we are told that God dies that man may live.

We say that the Imagination of God and man are one, no matter how far it goes. Universes are created and sustained by "the same power that sustains our environment." We say the power is the same, but we recognize a vast difference between the power that sustains the universe and that which sustains an environment. The difference is only in the degree of intensity of the center of imagining. So, if we increase the intensity in the center of imagining, we will create greater and greater things. So I see my dream, and I must learn to die to what I AM in order to live to what I want to be.

Now this is the mystical meaning of a death in the Bible – the death of Moses, a story familiar to all of us. We are told that Moses comes out of the land of Moab (Deuteronomy 34) and then scales the mountain of Nebo, goes to Pisgah, sees Gilead, and finally he looks into the promised land of Jericho. But the Lord tells him: "I will let you see the land, but you cannot go into it." Then Moses dies. (The present state cannot be carried into the new; it has to die as a consequence of the new made alive.) "But his eye was not dim and his natural force was not abated." And no one knows his burial place. First, remember that all the characters of the Bible take place in the mind of man. I am Moses, you are Moses. It means to "lift up" or to "draw out of." We are told in the very beginning of the story that he was pulled from the bulrushes. The word ["Moses" – in Hebrew, "Moshe"] spelled backwards in the ancient Hebrew means "the Name" [haShem] or "I AM." So I am drawing out of my own being, or the I AM. Moses comes from "Mo ab." This comes from two Hebrew words meaning "Mother-Father," or "womb." Then he scales the mount of Nebo, which means "to prophesy," or which represents the subjective state I long for. I will prophesy for you, or you for another. You single out a person's longing. If he longs for something it means that he does not have it, else there could be no longing. But

Moses climbs Nebo – that is, he participates in seeing the state longed for. I single out something that implies I am the man I want to be. I scale the mountain. Then comes Pisgah, which means, "to contemplate." I contemplate what I want to be. Then he sees Jericho, which means "a fragrant odor." I will contemplate the desired state until I get the feeling or reaction that satisfies. I have not only scaled Nebo, but I have reached Pisgah and looked into Jericho. I am filled with the emotion that implies the act is completed. Then there is Gilead, which means "hills of witnesses." Then I, as Moses, die. I cannot go into the promised land, and no one can find where I am buried.

What does it mean? If I am poverty-ridden and frightened and then you meet me and see me as free as a bird and happy, then I am not the man you knew who was frightened. Then where is that other man buried? For Moses is the power in man (generic man, male-female) to draw out of himself anything in this world he desires, and to so enact the drama that he dies to what he was, that he may live to what he is enacting. That is Moses – and no one can know where he is buried. But we are told: "His eye was not dime nor his natural force abated." That is [to say], when I die, that is when I enact the drama. I do not wait for signs to appear; it is when I am most aware of my restrictions and feel the pressures, then is when I must learn to die. I must learn to let go of what my senses dictate and "go mad" and yield to what is only a dream. But sustaining it and living in it, I die to what was physically real as I gradually lift up what was only the dream. You knew only the frightened man and not the other one. No one can tell where the other has gone.

So this is how the art of dying is dramatized in the Bible as the death of a man. But it has nothing to do with any certain man, for the story of the Bible takes place in the mind of every man. I will crucify myself, for God crucified himself in me that I might live. But now I must nail myself upon the thing I desire and, remaining faithful to it, lift it up as God nailed himself upon me. (the present body) is believing himself a man called Neville, giving Neville the same power that is his (but keyed low) in the hope that I will lift up the power to bigger things in my world to which I can nail myself, and so lift them up. There is no possibility of man making his dream alive unless He nails himself to this cross that is man. We are living because God nailed himself to us. Now man, keyed low, yielding to other states and not to what the senses dictate, becomes one with the state and nails himself to it (fixes himself in the state through emotion and feeling) and then he will be lifted up.

For crucifixion comes before resurrection. Crucifixion without resurrection would be unthinkable; it would be the utter triumph of tyranny. If I could yield myself to my dream and it would not become flesh, it would be complete tyranny over this wonderful concept of life. But you cannot fail if you yield. If you hold back within yourself, wonder "What will I play as my last card if this doesn't work?" then you have not yielded, you have not nailed yourself to it. It is a complete yielding. It is the great cry "My God! My God! Why has Thou forsaken me?" If you know that you're God doing it, you can yield. But there must be complete abandonment as though it were true and then you make it a reality. The cost is that form of mental abandonment that Blake calls "madness." But man is afraid; he dare not so abandon himself to a dream, and so never "dies." So Blake was right when he said: "There is nothing like death: the best thing in life is death."

Many people only age, but never change inwardly. They only mature physically, but they have not died in the mystical sense. There is no transforming power in the physical death, and they will still be anchored in a larger world with all the trends of this world. To our senses they seem to be dead but they will still, on another plane, have to learn the art of dying. I can anywhere so detach myself from what is taking place that I can "die" to that state. So every little death is the lifting of the divine image. This means dying as the mystic means it. It means dying mentally. Man dies to ill health, or poverty, or to disharmony, etc., but he does it by yielding to other states.

Blake looks on all states as permanent, as in his great poem regarding the Halls of Los: "I curse the earth for man and made it permanent." So states remain and man passes through states, as though cities. If I do not pass through some state, but remain in it, I think [it] is the only reality. You cannot conceive of a state that is not, for the whole is finished; but man is awakening only by dying to state after state.

You take a friend who is not well or cannot set himself free from some state. You represent that friend to yourself as he should be seen by the whole world, and to the degree that you are faithful to that representation, to that degree you will bring him out of the old state. It does not matter if he knows you did it or not; he does not have to know. But remain faithful and you will bring him out of the old state into the new state that you are seeing. All things are burned up when we cease to behold them. Moses could see the promised land but he could not go into it. If I am true to the likeness of what I behold, then I – the "old" man – cannot go into the new state. Something called the power goes into it, but [no one] recognizes it, for they cannot recognize the transformed being.

We all feel so secure in recurrence. If we know that a thing is fixed and that next week things will be as they are today, I feel secure in that recurrence. I can have done something that violates the moral codes, I can have come from the wrong side of the tracks, but I can accept that, for I am used to it. But to say that something awakes in me and can become what it will – that is frightening to man. So we are told to awake out of sleep, for recurrence brings security to the whole vast world. One does what he does as if he did it in a nightmare. For God had to "forget" he was God to become man, and that whittling down to this level is [the] very limit of contraction. But then comes the awakening from that deep dream into which he threw himself to make me alive. So this lifting-up power goes about setting men free, for God became every man, that every man may in time awaken as God. Eventually the whole [world] will awaken and the poem will be in full bloom and it will be noble beyond our wildest dreams. And then it will exist for us and we will be one with the creator of the great poem. That is [the] art of dying.

Next Sunday is the great drama. I am riding a beast and I am the crossroads. "Bring me a colt on which no man ever sat, that is tied by the road where two ways meet." Here is a state I have never ridden before. It is so unnatural to feel myself to be the man I want to be and to actually get into that state and ride it without being thrown by reason, which tells me I am made. But if you know the Lord is your Imagination, you can ride it into Jerusalem. We [are] told [we] will find the animal at a crossroads where two roads meet. We are always at a crossroads of what I am and what I want to be. So, can I ride the beast I find at the crossroads and ride it into Jerusalem? Then I am going toward "heaven," but it is not continuous on my line of motion. It is

contiguous. It is adjacent to where I am, for heaven is a state of consciousness. I try to catch the feeling that would be mind if [I were] the man I [want] to be, but that involves a death. I must abandon myself to my dreams as if it were true, and – living in it – I lift it up and make it real. Everyone must pass through this state, for this is the only true religion in the world. Religion, like charity, begins at home, with one's self. The mother seed of all religious beliefs lies in the mystical experiences of the individual. All ceremonies are but secondary growths superimposed upon it.

Religion means, "to be tied or devoted to." But if I am not in love with what I am tied to, I must yield to something more lovely and make it real. I must bear my cross. I go so far and then I want to cross to the other line where my heaven is. For everything is inter-related. We all interpenetrate each other. We are all one. So there is interpenetration of the whole world and then comes conflict, and from that comes the solution of the conflict. For we must conflict if we are all interpenetrated. But then we must bring about reconciliation. Whatever the solution is, that is the reconciliation. But we cannot stay in a state or any condition forever. Each new state bears within it the seeds of new conflict. Every heaven becomes in time hell. A thing is ours for a moment, but as we continue in it, it will bring about conflict. As long as there is interpenetration there is always conflict. So live in any desired state and then as conflict arises resolve it and die to it and then move into another state. Thus we grow and outgrow; thus man awakes.

No man can be born in one environment and ever realize another if he does not yield to the state desired. So Blake was right: "The best thing in life is death but it takes man so long to die that his friends never see him rise from the grave." Can you not see then how it is with your friend who always tells you the same things, even though you have not seen him for ten years? Everything is still recurring, nothing is new, but that makes him feel secure. Man does not want change; it frightens him.

I tell you that your Imagination is God. Believe it. Exercise it. It is keyed low, but as you lift it up you intensify it and then vision after vision will be yours as you begin to awake. Do not think you are greedy because you are demanding things or the changing of things. You are here to create as your Father creates. Want what you want and yield to it and create it. Then you will want higher and higher things. But nothing blesses a man unless it comes down from its heavenly state and takes on flesh. You are the only one who can clothe it in reality. But it remains a state unless you yield to it.

This drama in the Bible is all about you, for the Christ Jesus of the gospels is your own wonderful Imagination. There is only an infinite God and the creation he loved. And he so loved it, he wanted to make it alive and then share it and even change it, so God became man that man may become God. That is the great story of the gospels. Every mystic in the world tells this same story. Then every man is free. There is no judgment, for no matter what man has done, it is God's doing it in a nightmare. There is only complete forgiveness of sin – no judgment and no argument, but man can change facts. The past can be unmade. So a man has done this or that. Use your strange Imagination and "turn the great wheel backward until Troy un-burns." It means to revise.

I know a lady who burned her hand and then “unburned” it. She poured boiling water on her hand. She lay on the couch and tried to unto mentally what had been done. It was difficult because of the pain but she kept trying. She redid the scene and poured the boiling water on the tea and brewed it and then she drank the tea. She did it over and over and finally in the act of thus making the tea she fell asleep. When she awoke some hours later, there was no trace of the burn. She wrote: “You would have thought I should go right to the hospital, but now there is not even a sign of the burn.”

Comment: The past and present are one in a greater moment.

Now let us go into the silence.

Neville Goddard 10-6-1959

THAT WHICH ALREADY HAS BEEN

This platform is concerned only with the great secret of life. Here we are convinced that the Supreme Power that created and sustains the universe is Divine Imagining, and it does not differ from human imagination save in degree of intensity. So God-in-man is your wonderful Imagination; that is God. We tell you that Imagination creates Reality, but bear in mind that at this human level on earth it takes time and persistence. If we will persist in the image, live in it, sleep in it, breathe in it, it will crystallize into tangible form. Night after night we take different facets of this truly great secret, and as we turn to the greatest book on Imagination in the world, we treat it differently. So, as we turn to it, bear in mind that the Bible is addressed to the Imagination, not to the man of sense or the man of reason – the one that is "lost" or "dead" or "sound asleep."

We will take a simple little verse and show you why it is not addressed to the natural man, Ecclesiastes 3:15: "That which is, already has been; that which is to be, already has been; and God seeks what has been driven away." The "natural man" cannot grasp that, for to him reality is based only on the evidence of the senses. The man of reason could justify the verse's end, saying if it has any meaning then the writer must mean recurrence. The sun comes every day and the moon completes its cycle and the seasons come and go. If we took a picture of the universe today, the scientists can compute how long it will take to return to this point in the picture. So the intellectual man could justify the verse; but that is not what is meant, for it is addressed not to the man of reason or the man of sense, but to the man of Imagination. What is it all about? That which is, already has been; that which is to be, already has been, and God seeks what has been driven away."

We are told that he made generic man (male-female) in his own image and called them "Man." Then we are told that this man was driven out, and the priesthoods tell us he was driven out because of some "original sin." I send my child to school to prepare her for living in the world, not to punish her, but to do it I must send her out. In Barbados we have a good school system, though not beyond high school, and when I was a boy there I would see these children arriving from the other islands at the beginning of the school year with their new clothes and their new books. They thought it was exciting, not knowing what it was all about. But then the time came for the parents to kiss them goodbye and leave them in this strange place, and many a child cried himself to sleep not just for a night but for the whole term, such was their homesickness and loneliness. But the parents did it in love and left them there. Many sent their children to England for still higher education at great sacrifice, and they could not afford to bring them home for vacations, so they had to wait years to see them again. But they did it in love and only love.

An infinite being of love did the same thing to us. We were "dead." We were fully made and perfect but we were like the statue of Galatea. And then to quicken man and make him like God, he had to drive him out – not in space, out in mind. So God became man, the thing that was dead, and to do it he had to lower himself to this level – which in comparison to the higher states would be called "dead." This garment of skin you wear has been long in preparation for the Son of God. We are told: "And He clothed them in garments of skin." It is for schooling purposes.

Why are we here? To make images. The whole universe is an image of cosmic fancy. We are learning, so we begin with the simplest things – a job, a new home, a change in environment. We do it in the same way as out Father did it, but this is a classroom so we make mistakes – but the fault is not ours for we are not yet awake. There was the perfect system, existing for its creator, and then God set free certain portions of it, and so he "prepared the way for his banished one to return." God seeks what has been driven away, so that he may say: "This, my son, who was dead [and] is alive again." So we are the one he is seeking. There is something hidden in this coat of skin that he is seeking. We must get beyond the senses and begin to create. So I say to everyone that we must start the art of creating, no matter how simple or how big the thing is, no matter what it is that is creating. We create by faith, and faith is belief in the thing not yet seen. We create by assembling an image that implies we now have what we want in this world, and if we are faithful we bring it to pass, and as we do it we begin to move through this labyrinthine way for the return of his Son. "Whom God has afflicted He will comfort and call his friend." So if you are hurt do not believe that it was because of what you did in the past. No. We pass through the fixed labyrinthine ways that he has prepared for the return of his Son. So the Son finally awakens and he walks with me through the whole roadway of these states. You can create anything in this world if you know who you are, and if you do not know, that is why these platforms exist to teach you, for we are all interlaced. You may think you are insignificant; you may even be in jail – but even behind bars you are creating. And you need not remain in jail if you know who you are.

Have you ever flown over a lake or over the ocean? A friend recently flew in from San Diego. He had been in the navy and he had always owned boats, but he had never before observed what he saw now from the air. He was on the ocean side as the plane took off from San Diego, and looking down he saw this little thirty-footer coming in the opposite direction. He noticed the wake of this little ship and watched it widen, and nothing interrupted it. When his plane turned inland he was flying at three hundred miles per hour, but looking back he realized that this little boat – doing maybe thirty knots – was troubling the entire Pacific. As far as the eye could see this wake was moving and nothing could stop it and the occupant of that boat was totally unaware of what he was doing. We are all like that. You think you can imagine and not affect others? It is like the wake: in time it encompasses the whole world. It starts as a little "v" but it grows wider and wider. Everyone will be in some way influenced by my pattern. If one knows what he wants for himself or for others and remains faithful to it, he does not have to ask: "Who will help me?" For every person who must play a part will play it to make possible the fulfillment of that dream.

A lady said to me the other night: "Look at my hands! A week ago they were blistered as if with acid; now there is no scar, but it took me five days of revision to bring about what you are seeing." For unnumbered days prior to this nothing happened, but five days of revision brought this about. She produced in her own body this change. This seems stupidity to the rational man; to the Greek it is foolishness and to the Jew a stumbling block. It means that the man of reason cannot comprehend it; he cannot believe that one can create by imagination. The way is prepared for you, for there are unnumbered states, and we can create states to deliver others and pull them out of those into which they have fallen.

We are here on the earth as in a great schoolroom. We were not send here to be punished, but to learn to become creators like our Father. There is no "original sin" for God made the decision to send me to "school." In fact I was "dead." I existed only for God, the creator of the perfect system, and then came the decision to subject me to this schoolroom in the hope I would be set free in the glorious liberty of the sons of God. Given the choice, what child would go to school? But loving the child the parents subject it to that training. How many years are taken from children's lives and given to learning? It is the same with us, only it is a vaster school. So let no one tell you that you did anything wrong in being born. These coats of skin were prepared for us, for they help man – the invisible reality – to become conscious. And then some certain teachers sent by God tell them of the only value in the world and that is to awake. But if in the awakening you want a better home, a finer job, better health, then try to create it. Failure does not matter; you are learning. If you persist you will win. You create by faith. By faith the worlds were made and sustained. Things that are made are made from things that do not appear. So what would it be like if you were the man you want to be? See the world as you would like to see it.

Let me define Imagination for you. It is spiritual sensation, but the word "spiritual" is to most of us something that is not practical – the incorporeal as opposed to the corporeal. But Imagination is the power to perceive what is absent from the senses. Take a rose – there is not one here – but right now could I sense it in any way? Smell it? Touch it? I can, though it is absent from the senses. That is Imagination. If Imagination creates reality, such perception of what is absent from the senses makes it so. We have unnumbered cases histories to prove it. Imagination is the power to perceive what is absent from the senses, and if you persist, you go beyond the sense man and go beyond the rational man. "The natural man receives not the things of the spirit of God for they are foolishness unto him."

How can I discern my home spiritually? I cannot see it with my physical eye or touch it with my physical hands, but in Imagination I can do both. You may say: "I do not have a home." Well, you do the same thing with a home you do not yet own. Do it with funds you do not now possess. Nothing has quite the same smell as money, or the same sound. If it is money you want, use every sense to make it real. But do not say: "I perceive it because I know it is there." To exercise the Imagination you see something that is not yet there. Then we get beyond the natural man, like the lady who in five days brought about a complete transformation in her hands. Everyone is here for image making and to learn lessons, and the being who sent you here came with you and he has never left you. He became you and lit you with himself. As he lit man he awoke through the passage prepared for him into this schoolroom called earth. And then as he is lifted up he is embraced and given the ring and the fatted calf. "For this is my son who was dead and now lives again." For the first state was death and then comes the quickening of this state. He was lost and now he is found again. "That which is already has been; that which is to be already has been, and God seeks that which was driven away." So he drives him out by taking him out of mind. He is seeking Jacob in the Old Testament, and in the New Testament, Jesus. For when he finds him, he is Jesus. As he finds him, his is the reality of being, which is Jesus. He will find him in every being in the world. When this begins to awaken in you, the old form cannot contain it any more than new wine can be contained in old bottles. You cannot take this new wine of truth and confine it to the old dogma – it will blow it apart. So it has to take a new form as the Spirit begins to awaken within one.

So make your image and ask no one to help you, for like the wake of the ship it will change the whole world, if it is necessary to the fulfillment of your drama. “Everything in the Pacific had to encounter that wake; nothing could stop it.” You are the ark of God and what you are imagining is influencing all the others who are also imagining. So Imagination changes things. Do not base it on facts. Truth as we see it is not confined to facts but depends only upon the intensity of Imagination. Everyone can do it – but often reason will interfere. A friend told me tonight that he desired the answer to a certain problem and it was given to him. He said: “I prayed to the being within me.” It was a financial picture and he got the answer, but it seemed so stupid he did not apply it. Although he did share in it, it brought about everything that he desired. Reason interfered and he did not put his money into a certain venture. Reason stands between the man of sense and the man of Imagination. Have you read Prodigal Genius, the Life of Nikola Tesla? He said there was nothing that was not within the Imagination. He conceived of alternating current, and when Edison told him it could not be done he said: “But I see it, and I am stopping it and starting it.” And when they brought his model into the factory they did not change a bolt of it.

A friend of mine, a violinist, cut an accurate model of something he had seen in his mind. It was a collapsible box such as now used by department stores to hold dresses and such. He had it patented and sold his patent for $10,000. Not one person in this country but has used that kind of box. Harry Webb got it in a vision. The manufacturer made millions. Harry did not labor for it. Reason was suspended and this came through.

Apply this principle to the little things of life and let no one tell you it is too material; the same ones will ask you for whatever it is when you discard it. You are here in this schoolroom to create out of your imagination and to do it by faith. Imagine and create the noblest concepts for yourself or for others and live in [them], and in a way you do not know, you will influence the lives of everyone in the world, and everyone who will be needed to bring about your dream will be drawn into it and brought to you. Even those who seek to stack the cards against you and think they are doing so very cleverly will find that the very thing they did will instead stack the cards against themselves. You are influencing everyone in this world when you are imagining. Who knows what being now in solitary is not disturbing the whole vast world. He will never be accused, for he is not out. They can find approximate cause, but they cannot blame him for he was in a cell. Yet he could cause a wave of hate out of the depth of his own being. That is why it is so important to imagine wisely. There is only one being awakening and that is God, and we were put into this schoolroom in love even though many a night, like the children, we cry. Loving fathers here have sent their unwilling children to school; a loving heavenly father sent you here on earth. You apply it and use the greatest talent in the world, which is himself. That is Imagination.

I cannot begin to tell you the thrill that is in store for you as you begin to live by Imagination. And then you can pass through all these states which were prepared for the return of his banished ones. Not a state but has been fixed before he put his Son into the depth to rise. So as he is the life of man, it is really God who is rising. So we deliver ourselves from states and at the same time deliver others from the same state. No matter what a man has done, he is only in a state and can be lifted out. When we begin to awaken we will begin to comfort and heal, for whom God afflicts he did it for a sound end, and that was that he might awaken. “This is my son who was dead and now liveth.” The most monstrous beast that ever walked the earth cannot be lost, for

God is also present in him. If one could be lost then God could be lost, for he became his Son that he might awaken that Son as God.

So make your dream and live in it and it will come true. We are told that as the sower sowed, the seed fell on four kinds of soil. The first is not prepared; it is the highway, and no seed took root. These are those who will not listen. Then you will find one who will take this teaching, but it falls on stony ground. They get something new but there is no root. The first thing they say is: "Oh, it would have happened anyway!" The third fell among the "thorns and thistles." It grows deeper than the one on the rock, but they really believe that it is only with money they can get things and so the teaching was choked by the thorns of their unbelief. Then there is the well-prepared ground, and it roots deeply and produces fifty and a hundredfold. This ground has been prepared for your education and that it is all interwoven in the labyrinthine ways of your own mind. And then you learn to walk in the feeling of your wish fulfilled, and you can create states from this heavenly alphabet of God, and then we find how the entire Bible story is a true story as seen through the eyes of those who wrote it. It is the history of the soul of man and some day you will know it is taking place in you, and then it moves rapidly and you will understand the vision you did not understand before. Then you can say: "The whole Book spoke of me!'

So, speaking of the one that God is seeking, the one who was lost, who found him? God found him. You find it unfolding within you. And then you see that you cannot from now on use the old bottle or the old frame, for the vision differs and you cannot put new cloth on old garments, or new wine in old bottles, [and] your friends tell you that if you do this you will have no listeners. But you must go blindly on, because you have been given the new wine. You see no one who is important and you do not consider the wise or the foolish to be in supreme states, but you see them passing through these states into which we may all fall as we are being educated, as we move from the state of death to the divine liberty of the sons of God.

So if you get a vision, do not let reason interfere like my friend who lost $50,000 because he allowed reason to interfere and did not follow through on the answer that was given him. Reason divides the natural man of sense from the man of Imagination. Blake says: "Those who restrain desire do so because theirs is weak enough to be restrained, and the restrainer or reason usurps its place and governs the unwilling. And being restrained, it by degrees becomes passive, till it is only the shadow of desire." If you desire the recovery of a friend, do not restrain it, for then reason will restrain it. Let no one tell you he is suffering because of the past. You are called on only to forgive him. You are not the judge. Let no one tell you that your father punishes. He seems to do it for a purpose: "I kill, I heal, I wound, I make alive," etc. Choose life, but there must be the contrary to awaken you. But we may choose from the tree of life, which is truth and error.

So deliver anyone from the state into which he has fallen. [Now] you see what the prophet meant: "That which is already has been," etc., for the schoolroom is prepared for the awakening Son of God.

Now let us go into the silence.

Neville 09-25-1967

TEST YOURSELVES

Faith is not complete until through experiment it becomes experience. God's promise cannot be tested. It cannot be earned, for it is given by grace. But your faith will be increased when you experiment, when you test God's law. It is easier to accept the Christian faith than to live by it, but you must live by it for your faith to grow!

In his 2nd letter to the Corinthians, Paul is speaking to the whole world when he says: "Examine yourselves to see if you are holding to the faith. Test yourselves! Do you not realize that Jesus Christ is in you? - unless of course you fail to meet the test. I hope you will discover that we have not failed."

Now, in the earliest gospel, the Gospel of Mark, we find these words: "The time is fulfilled and the kingdom of heaven is at hand; repent and believe in the gospel." The word "repent" means "a radical change of attitude (of thinking) towards anything that you either dislike or want to change." A radical change on your part will produce a corresponding change in your outer world. So now you are urged to examine yourself to see whether you are holding to the faith. Are you accepting as facts the headlines you see in the paper? The telephone call you just received! The morning's mail or the news on TV which suggest unlovely, horrible things to you? A friend calls, and pouring out all the bilge in the world tells you how bad things are and how they are destined to get worse. As you listen, their woes enter and are assumed by you. Now, if you understand this law that imaging creates reality, you should, like a computer, choose what you are going to allow to enter. And when the conversation is finished and your friend's voice is still fresh and clear in your ear, hear her changed words, the changed tone of her voice, and feel the joy emitted there.

Let me now share three stories of a lady who is here tonight. She said: "I have found my telephone technique infallible. It never fails me. One day a friend called to tell me she wanted to take an examination to become a court reporter. Giving me nine reasons why she could never pass the test, I changed every one as I heard it, and when the conversation was finished I imagined an entirely different one. I heard her tell me she had passed the test with flying colors. My friend took the test, and although during the interval of six weeks she remained negative, I continued to believe she had passed. Then one day she called, saying: 'Do you remember when I took the test?' and I replied: 'Yes, and you passed.' Then she said: 'Yes, but aren't you surprised?' I have been trying to tell her that imagining creates reality, but she cannot understand how an imaginal act unseen by the human senses can be held onto and produce results, but I know it always does!"

Her letter continued in this manner: "My telephone technique never fails. I can give you dozen of stories of the results I have received through its use. Here is another. A friend, in her 50's desired to change her job for financial reasons. She wanted to return to the electronic plant where she formerly worked but felt that because of her age she would not be accepted. Ignoring all of the negative thoughts, I simply heard her

excited voice tell me she had the job! One week later she called, saying: "They not only gave me the job with a large salary increase, but I am receiving credit for the ten years I worked there before, which will be added to my retirement."

Now in the third story, she said: "My friend's maid weighed 25 pounds more than she wanted to, and her doctor had told her she must lose this additional weight. Desiring to weigh 140 pounds, she told me how she had tried and tried but could not lose a pound. I ignored her comments regarding her past attempts and heard her tell me she had reached her goal. That she now weighs 140 pounds. Soon after that I left the city for two months, and when I returned the maid called again, saying: "I have been trying to contact you to tell you that I have lost weight. I couldn't find you when I weighed 140 but now I weigh 139!"

How the weight was lost my friend does not know; she only knows that she examines herself to see whether she is holding to her faith in imagining creating reality. She firmly believes in God's promise and knows that eventually Christ will awaken in her as her very self. But in the meantime, while she waits in faith for the fulfillment of that promise, she is exercising God's law. She now knows that whatever she desires, if she will but believe she already has received it, she will. So instead of making a false statement on the outside, saying: "I am Christian" and doing nothing about it, she lives by this principle on the inside and makes it a part of her life.

You are told: "Why call me Lord, Lord and do not the things that I say?" Well, what did he say? That all things are possible to God, that no matter what you believe, it will come to pass. If you don't want unlovely things to happen in your world then you must watch what you are thinking in the course of a day. You need not wait until the day's end to change a thought to fulfill a desire. Why not do as my friend does and revise the conversation as you hear it? If the words are not what she wants to hear she does not listen, but puts on that same wire the thoughts she wants to hear come through. She hears what she desires to hear and believes it will come to pass.

Scripture tells of those who - calling themselves leaders - are blind guides, and when the blind lead the blind they all fall into a pit. Who are these blind leaders? Those who teach doctrine as the law of God. Those who teach the precepts of men, saying you can't eat this or wear that, are not the law of God, for in God's law everything is in order. Are we not told that food will not justify or get you to God, that you are no worse off if you do not eat and no better off if you do? I know and I am persuaded by the law of Christ Jesus that there is nothing unclean in itself, but to any man to whom it is unclean, to him it is unclean. The uncleanliness is in his thinking and not in the thought itself.

If someone wants to wallow in self pity, let him. You are not asked to test the man but to test yourself. You are not asked to prove it to another, just yourself. See the world as nothing more than yourself pushed out and everything in it as aiding the birth of your imagination, for the behavior of the world relative to you determined by the concept you hold of yourself! It doesn't really matter what your individual personal life is, the whole vast world is yourself pushed out and everyone in it is there to aid the birth of all of your imaginal acts. Regardless of whether it takes one or one hundred thousand, everyone will play his part, and you don't have to ask his permission for your world is animated by your own wonderful human imagination.

So the first thing you are asked to do is examine yourselves to see if you are holding to the faith. If you are satisfied that you are, then test yourselves. Then he asked the question: "Do you not realize that Jesus Christ

is in you?" The average person would answer negatively, but I ask you: Is Jesus Christ in you as another? Do you think of him as a second person to be addressed as Lord or Christ? Do you not realize that you are the temple of God and the Spirit of God dwells in you?" If you can answer this last question in the affirmative, are you still going to test him as another?

God first reveals himself as God Almighty (El Shaddai) telling us in the 6th chapter of Exodus: "I made myself known unto Abraham and Isaac, and Jacob as God Almighty, but by my name the Lord I did not make myself known." The word "Lord" means "I am." God's name has now been revealed to you as "I am." Now, ask yourself this question: "Do I realize that I am the temple of God and that the Spirit of God dwells in me? My awareness is the Spirit of God which dwells in me, God's temple." If you know your awareness, your I Amness, is Jesus Christ, you cannot think of him as a second person, as someone other than yourself, can you? I know it sounds arrogant but this is what Paul is trying to tell everyone.

Did this lady turn to anyone and ask him to take 25 pounds off her friend? No! She did it all within her wonderful human imagination. Scripture tells us: "All things are made by him and without him was not anything made that was made." Did 25 pounds come off? Yes! And if all things are made by him, who is he who removed the excess pounds? He is the Lord Christ Jesus, the human imagination!

At the end of his poem called "Reverie", Robert Browning said:

"From the first, Power was - I knew,
Life has made clear to me
That, strive but for closer view,
Love were as plain to see."

Life is God's power on display, but if you will look closer love will be plain to see! Many years ago I was taken in Spirit into the divine assembly where the gods hold judgment. There I encountered El Shaddai, God personified as Infinite Might! He was a man no larger than you are, but with the power to destroy the universe if he so desired. It was Power, who - after the recording angel checked my name - took me into the presence of Love. They are the same being, for you cannot separate God's power from Himself; but what a different face was infinite love! Wearing the human form divine, the Ancient of Days, all love, embraced me and made me one with his body and I still feel that presence today. My friends know me as Neville, my daughter as her father, my wife as her husband - but I no longer feel this body of flesh and blood. I feel only the body of love. But power came first, that I knew; but looking closer love can be plainly seen. These two beings cannot be separated. Love is Spirit and Christ is the power of God and the wisdom of God - but God is love! He is the Father of all, and one day everyone will receive his gift of love!

In the meantime exercise your power. Have faith in the promise by exercising his law and proving it in performance, for faith is not complete until through experiment it becomes your experience! This lady knows what she has experienced. She knows the law works. She would never be interested in hearing of any special diet to become more spiritual, or any meditation to become aware of her so-called cosmic consciousness. But through exercise, through testing herself, God's law is becoming her experience, and one day the real gift, the gift of God Himself will be hers.
No one can earn God's gift. It could happen to all who are here this night, or to one. It is my desire that everyone will have the experience before I depart, but I am not to know the time that God the Father has

fixed in his own accord. I do know that we reconstruct the temple one by one. All the things you and I do here will vanish like castles in the sand. But the Bible, which is the Word of God, is forever. It will never pass away. It is engraved on the Rock, the Rock that is Christ, the gospel contained in all.

Paul uses the word "rock" because of vision. I know, for back in the 30's while sitting in the silence not thinking of anything in particular, I closed my eyes in contemplation and saw a quartz, a solid rock (the symbol of death, the limit of contraction which God took upon himself.) As I watched, the rock fragmented itself. Then I saw all the tiny pieces gather together as if by some unseen hand and mold itself into a living statue sitting in a lotus position. Looking at this wonderful creature, I realized I was seeing myself. As I recognized Neville the whole thing began to glow, to become radiant, and when it reached the limit of intensity it exploded and I awoke sitting in my chair.

The symbolism is true. Engraved upon the Rock that is Christ is the eternal Word of God. Having put the eternal Word (the Rock) into the mind of Man, when he reaches the end of the race God's Word will be fulfilled as the being in which it is revealed, so the symbolism is true. I saw the Rock which is Christ fragmented. Every little piece was a part that I had played in the drama called life. The villain, the hero, the rich man, the poor man, the beggar, the thief - I have played them all, and having finished the race I have gathered my various selves together to form the being that comes to the end of the journey. And as I watched I saw it glow like the sun and when it reached the limit of intensity, it exploded. Scripture, from the beginning to the end, is all engraved on the Rock and placed within the mind of Man.

Tonight you can take this simple principle as recorded in the 13th chapter of 2 Corinthians and "Examine yourselves to see whether you are holding to the faith." When you are satisfied that you are, then test yourself. If the morning's mail brings bad news don't call the person and tell him he shouldn't have written the letter, but revise it. Change the letter completely. When you answer the telephone test yourself again and hear only what you want to hear. Do as my friend does, for her telephone technique never fails her.

As Fawcett said: "The secret of Imagining is the greatest of all problems to the solution of which the mystics aspire, for supreme Power, supreme Wisdom, supreme Delight, lie in the solution of this far-off mystery." I invite you all to share in the solution of this mystery. My friend has contributed her discovery. She calls it her telephone technique using revision. Now the Bible does not use the word revision. It uses the word "repent" which means "a radical change of attitude." I use the modern word revision because the word "repent" has grown barnacles. We think of a person repenting by getting down on his belly and moving forward like a worm towards someone to whom he repents. But when you revise (or repent) you don't confess to anyone. How can you confess any sin to anyone when you are told in the Book of Psalms: "Against thee and only thee have I sinned, O Lord." You cannot sin against another; you can only sin against yourself for your true self is God. I should go to someone just as foolish as I and say: "Father, I want to repent?" Never!

The priesthoods of the world give us man-made precepts and call them the doctrines of God. They are blind leaders of the blind. When the Pharisees and scribes came to Jesus, saying: "Your disciples are violating the precepts, the traditions of the elders by not washing their hand when they eat," Jesus replied: "Why do you transgress the commandment of God for the precepts of men? It is not what goes into the mouth that defiles a man (for that goes through his stomach and passes on), but what comes out of the mouth of man that defiles him." That which comes out of the heart defiles, not that which enters the belly. Call your man-made precepts as a something coming from God and you transgress his commandments. This is true everywhere. Man is

forever condemning another for what he believes the other ought to do to obtain salvation. But salvation is yours. It is coming to you whether you live wisely or foolishly. No matter what you have done you are going to receive God's gift and not one will be lost.

So while you are here, why not use God's law and live wisely. I find it much easier to pay my bills than to run from creditors, so why not pay them when the law allows me to. I simply imagine having enough money in the bank to pay them! I find it easier to live in the feeling of plenty than to feel a sense of lack. Living this way doesn't make me better in the eyes of myself called God than the one who does not know this law, or - knowing it, does not apply it. It makes no difference in the end, because both of us will be the one being who is God the Father. You and I are not only brothers, we are God the Father, for He is a compound unity of one made up of others.

Everyone is predestined to know he is the One, but in the interval all are invited to take this wonderful law and apply it wisely toward definite objectives. Like the fellow who came into the bar, and when they wouldn't serve him a drink said: "You think I'm a bum, but I want you to know I am a very important person. I know what it is to be rich and I know what it is to be poor, and of the two I'd rather be rich." Now, I'm not telling you what to desire, but I am telling you that I know what it is like to be dispossessed because of lack of means to pay the rent. During that time I owned the world and didn't know it. Everything was mine but no one told me about it. The world is yours for the taking but if you do not know it you can go hungry for want of a dollar. No one will hold your money in deposit for you or go out on the street and tell you of your investment. Instead he will use it, and until you make the demand, he will not release it to you. You must claim it by appreciation. No one is going to force your desire upon you. Everything is yours for the taking. Appropriate your every desire by applying God's law, just as this lady did in her wonderful telephone technique.

Start examining yourself. Do you believe that imagining creates reality? If you do, then test yourself. Do you not realize that Jesus Christ is in you? Do you have the courage to claim; "I am He and besides me there is no other?" In the 8th chapter of John, the statement is made: "You will die in your sins unless you believe that I am He." This is not a statement of another telling you that you must believe he is God. No! You are forever talking to yourself! Limited by the five senses, "I" - Christ in you - will miss my goals in life unless "I" believe that "I AM" that which "I" formerly desired to be.

Ask yourself: "If I now believe that I am He that the world worships as the Lord, and all things are possible to me, then I must test myself and according to my faith in myself will it be done unto me." It is up to the individual to perform the action, for the evidence always follows the action. Act as though things are as you would like them to be. Persuade yourself that it is true and let the results follow. This is how you are called upon to operate in this world. It is not written in detail, but only sketches that you fill in with your life.

Now let us go into the silence.

Neville Goddard 7/25/1969

TEST HIM AND SEE

Tonight's subject is: *Test Him and See*. In the second letter of Paul to the Corinthians, the very last chapter, the 13th, he calls upon all of us – for, he is addressing *us*. Although it was written two thousand years ago, he really addresses everyone in the world who will read the letter; and he said: "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?" (II Corinthians 13:5)

Well, if every Christian in the world were brutally honest with himself, he would answer, "No, I do not realize it. I think of Christ as something on the *outside*." That's what the Christian would say – "and you tell me He is in me." I am called upon to test myself: "Do you not realize that Jesus Christ is *in* you?"

Well, if Jesus Christ is in me, *where* is He? For I am told that "all things are possible to Him" (Mark 9:23). I am told that by Him "all things were made" (John 1:3), "and without Him was not anything made that was made."

Well, if the Being who created and sustains the universe is in me, I want to find it. I should devote all my life to the discovery of that Being who occupies me, who created and sustains the universe, to whom all things are possible. Well, I'll tell you who He is. He's your own wonderful, human Imagination! Your own wonderful Imagination is the Divine Body of the Lord Jesus.

Well, now, test Him and see, because He creates *everything*. There isn't a thing in this world that wasn't first imagined. Name it! Everything in the world that is now proven as something that is factual was once only imagined. You mean, *my* imagination is the Lord Jesus? Yes, *your* imagination is the Lord Jesus; but He's dreaming. He is dreaming this world. He is dreaming that He is *you*; and, *as* you, He is dreaming whatever you experience in this world. I don't care what it is – good, bad, or indifferent, He is suffering with you, for He is dreaming the dream of your life. He laid Himself down within you to dream; and as He dreams, He dreams that He is you. And whatever you think you are, that is what Jesus-in-you, who is the Lord forever, is dreaming! And when He wakes, He *is* you! And *you* are the Lord Jesus.

This is the great mystery of all!

I have many a time stretched out on a bed or reclined on a chair and begun to see what I should not see. I saw what *reason* would deny that I could possibly see; yet I couldn't deny that I am seeing it. I could no more deny the evidence of this experience than I could the evidence of my senses at any other moment in time – I couldn't. And then my imagination – call it *imagination*, call it *consciousness* – it follows the thinker. I am seeing what I should not see; and then I step into the world that I am seeing, and it is real – just like this, and I am real to myself, and the people are real, everything is real – just like this. Then I return to the place where I knew I was when I began to see it. I return, and yet I am still seeing it. I step into it again. I return – oh, maybe a dozen or more times, and then I decided to venture, regardless of consequences. No

matter what happens, I will go, not only *into* what I am seeing, but I am going to stay there and really explore. And my consciousness steps into what I am seeing, and it's a world just like this! Real, solid, and I am solid, and I walk out and I meet people, and they see me but I know exactly what I am doing. I know where that thing began! My body is on a bed. I know exactly where that bed is, it's in Beverly Hills, on El Camino. I know the number, I know everything – I know exactly where it is. And, yet, here I am in a world like this, and it isn't *this* world, and yet it *is* this world.

And, then, I say to these ladies, "Ladies, this is a dream. This whole thing is a dream." And they looked at me, as any one present here tonight would look at me if I told you right now – and I can, may I tell you – that this is a dream! If I told you right now, "Ladies and Gentlemen, this is a dream," you would think, "Why did I come here tonight? This man is insane; he's mad!" Well, that's what they felt: that I was mad, and they got as far away from me as they possibly could down the corridor. There they walked as far as they could, looking at me suspiciously; and I am looking at these two lovely – gracious ladies, as you are – no desire to hurt, only to tell them this whole thing is a dream! And when they got beyond and felt safe, they almost ran down the corridor – a beautiful, beautiful interior of a plush, plush hotel. And there I stood, shut out in a dream.

I knew exactly where I laid my body down in Beverly Hills on a street called El Camino. I knew it was a double bed, and my wife was right next to me, and here I am, standing erect in a place more lit than this, far more plush than this – luminous, and I am shut out; and I have unfinished business in this world that you and I now know. A child not yet educated – a child just entering high school, a wife, and I had not yet prepared to cushion the blow if I should depart now. What would they do for – well, money in the immediate future, for I haven't yet prepared to cushion their life beyond my departure. And here I am standing, and there is no way back to Beverly Hills, and that world is just like this.

Then I remembered what I did years before, when I had a similar experience and it was all based upon feeling; and I could touch something, and I held what I touched and made myself awake. So, as I held it, I said, "Come on! Wake up!" and I woke, holding the object that I imagined, which was in *this* world. And that's how I awoke. I remembered that, so, then, I said to myself, while standing perfectly erect, "I will now imagine that my head is on a pillow. It's in Beverly Hills, in my room on El Camino," and I could feel the pillow. And, then when I could feel that pillow, I felt myself back – not in a vertical state, but in a horizontal state, but I couldn't open my eyes. I was cataleptic. The body was *dead*. I was alive within a body that I could not move; the thing was completely cataleptic. Then in about – oh, maybe a half-minute, I could move the little finger, and then move the hand, then push it out and I could feel the warmth of my wife's body. Then I knew I was back. I still couldn't open my eyes. And, then, maybe in another half-minute, I made a tremendous effort, and the eyes came open, and here are all the familiar objects in the room: the bureau, pictures on the walls – the normal, natural things that I had left behind, and I knew that I had entered a world, *just like this*, and I entered it from a state that the world would call a dream.

When I came back, I could only conclude that this world where I am now, on the bed – touching the woman who is my wife, the mother of my daughter, and this, too, is a dream, but I can't

remember where I laid *that* body down when I began to dream this dream. I couldn't remember where *that* body was, for that was the original body that started *this* dream, and the other was only a dream within a dream.

Well, then, I began to experiment, as I did prior to that. *If* my imagination is Jesus Christ, as taught in Scripture; and if by Him all things were made, "and without him was not anything made that was made" (John 1:3), well, then, I can take the challenge that Paul gave us: "Examine yourselves, to see whether you are holding to the faith. Test *yourself*" – not the other – "Test yourselves. Do you not realize that Jesus Christ is *in* you?" (II Corinthians 13:5)

Well, if He is *in* me, then He is the one who stepped into that world and returned into this world, and in this world He's dreaming this, and can He modify this dream? I began to experiment, and I began to imagine that I am what *reason* denies, what my senses deny, and I became it in this world! I began to teach it to others, and I told others to do it in a simple way, like a dream. You start with a dream; and you conceive a scene, which, if true, would imply the fulfillment of your dream in this world; that the *potency* of that thing is all in what it is implying.

Just try it. Bring before your mind's eye a scene, friends, and have the friends congratulating you on your good fortune; and you accepted it *just* as though it were true, and then drop it. And, then, let it happen in this world. Let it happen.

Then I repeated it and repeated it and repeated it, and taught it; and those who believed me, who tried it, proved it. Then I found who He was. I found that really the God of the universe is in man, and man is his own wonderful, human imagination! That man's imagination is the Eternal Body of the Lord that is called Jesus. That is Jesus. He's crucified on this body, on *your* body, on Humanity.

The day will come that He will awake from this dream, but in this world He is dreaming. He is dreaming that He is you! And the day will come that He will awake from that dream, strangely enough not leaving *you* behind detached, but He will awake and *you* are *He*!

"Unless I die," said He, "Thou canst not live." (John 12:24) "But *if* I die, I shall arise again, and thou with me." He will not *leave* you behind. He actually *became* humanity, that humanity might become God! That's the story and it's not talk; but I am telling you what I know from my own wonderful human experience. I have done it time and again, gone right into a world just like this, and nothing dies.

Tonight when some one appears to die, they will only close a section of the Eternal Book that they are dreaming. They simply close it, and you call them *dead*. They are not dead! They are in a world just like this, and they are solid. They are terrestrial; the world is terrestrial. How? They are unaccountably new. I cannot explain to you *how* it happens, any more than I can explain to you how tonight when I go to bed and sleep and dream, that I am real to myself in my dream, and I am real to those who see me. I am clothed; yet, the body is on the bed. And I sleep, and have for the last forty-odd years, in the nude. I go to bed, and find myself clothed the way I am now. Where is the clothing? Where is the body? The body is on the bed, but that dream is real; and when I awake *within* the dream, it's just like this – just like this.

So, this is as much of a dream as the dream in which I have awakened, and not one friend of mine has ever died. I see them, and they are solidly real, and unaccountably new – not little children, but *new* – no need of false teeth, no need of glasses, no need of anything. They are new. But eventually they have these things because they grow old there, too. They age there and die when they come to the end of that section of the Book of Life. Then they awaken to find they are *reading* another chapter, and they continue the Book of Life, and we are dreaming the Dream of Life.

In the end, we will awaken from the Dream of Life, knowing that everyone eventually will do it; but while we are in this world, we can modify the dream. If I know I'm dreaming, I can change it. So, someone comes into my world, and he's unemployed, yet he needs money; he has a family to support. He needs money to buy all the things that a family needs; and I'm *dreaming* that. Well, I'll change that dream! I will see him as gainfully employed and happy in his family, and everything is, as it ought to be. So, I changed the script. I have the power to change it, and he conforms to my change, and he works.

Now, I can't see you now unless you penetrate my brain. Everything that I perceive, I perceive only because *it* as an object in space is penetrating my brain. So, at once, you exist, not only in me, by penetration, but you exist as an object occupying a place in space independent of my perception of you; but you do exist simultaneously in me, because you have penetrated my brain, you also exist as something occupying space in the surrounding world. Now, must I wait for you to change, to change in me? Or, can I change in me what I see there, and make the change take place there? Well, try it. This is the test.

If Christ is in us – well, then, do I wait for objects in space to change for it to change in me, or can I change it in me, for you are penetrating my brain or I couldn't perceive you? Well, I'll change that which penetrates my brain, and it is one with that which is in space, because if you should change it would change in me. Well, now, if I change you in me, I could change you in the other world. Then I try it, and it works. I try changing in me what others appear to be. It was not lovely, and they requested a change, they felt they couldn't bring it about, and turned to me.

All right, so if He is in me, and all things are created by Him, "and without Him is not a thing made that is made" (John 1:3), well, then, I will change it. So, in my mind's eye I represented him, or them, to myself as I would like to see them and as they would like to see themselves, and then I did nothing, beyond simply changing them in me, and persuading myself of the reality of the change; and then they conformed to it. Well, if they conformed to it, then I have found Him! "For all things are made by Him, and without Him is not anything made that is made." (John 1:3)

So, "examine yourselves, to see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you?" (II Corinthians 13:5) Read it in the 13th chapter of II Corinthians. And there's no more glorious end than in that chapter, the greatest benediction that you could ever read:

> "And may the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." (II Corinthians 13:14)

That's how he ends that letter. Have you ever heard a more glorious benediction? "…be with you all." What? "The *grace* of the Lord Jesus Christ." Well, *grace* means a gift unmerited, unearned, unwarranted, a complete, wonderful gift that no one could ever earn – the gift of the Lord Jesus Christ!

Then he comes to the *love* of God. I can't conceive of that, it's *infinite*. He is infinite in His love, and, then, the fellowship of the Holy Spirit, making us all one. That's the benediction.

But that challenge in the 4th verse [is], when he asks you if you do not realize that God – he calls Him "Jesus Christ [is in you]: "Do you not realize that Jesus Christ is in you?" (II Corinthians 13:5) Well, you ask that of the Christians of the world, and if they were brutally honest, they would tell you, "No, I don't realize it." But, now, *test* it; and when you test it, you find Him.

And after you find Him through testing, I'll make you a promise; *you* are going to have the experience of Jesus Christ. And everything said of Him in the Bible, you are going to have it in a first-person, singular, present-tense experience; and you will *know* that you *are* the Lord Jesus Christ! That God actually *became* us, that we may become God! That is the story.

So, when, sitting on a chair or lying on a bed – and it's happened to me so often – I see a world that is so real, and I shouldn't see that world – because if I am seeing what I ought to see, I should see the walls, the picture that I know, the things – the objects that I know that are in this room – and I am not seeing these things at all. I am seeing an entirely different world, and then something moves within me, and my consciousness follows my vision, and I step *into* the world that I am seeing. I enter it. And then I remain in it long enough to have it close upon me, and *this* world is completely shut out. Yet, *that* world is as real as *this* world, and I find myself moving in that world – I stroll. And it's just as real as this world!

Now, last night a friend of mine, who is here tonight, having heard this story of mine a little while back – he told me of an experience of his, and it really was a thrilling experience. I am going to ask him to take the platform and tell you what was told him when he sat at a bar on a hot summer's day. I am going to ask him to keep it down just to the essentials, not to embellish it and not to attempt to interpret it – just to tell you what was told him by one who had this experience.

Verne, will you take the platform?

Verne: I have been coming to Neville's lectures four or five years in San Francisco, and I live about 55 or 57 miles down the Peninsula. It was last summer just before Neville came to San Francisco that I had been taking some material to the Post Office about 5:00 o'clock in the evening, and was returning to my home through the business district, and I saw the door of a barroom open. It was a very hot day, and I thought, "Oh, on an afternoon like this, a nice thing I could have right now in my experience would be a cold bottle of beer." So, I parked my car and went into this bar. I noticed that it had been redecorated. I had been in this place before, but not for several months. There was new leather paneling all around the walls with metal studs. There were new stools, and the floor was all redone. It was very attractive and a very pleasant place to

be. And the bar had been modified a little bit to make it rather "L" shaped. I noticed that every seat was taken, except for the far end where the small leg of the "L" would be. So I went down there to find myself a seat, and there were two stools; but the one I could not occupy because there was an ashtray there that had a cigarette in it, and there was a glass. Someone was occupying that stool, so I took the only one that I could, which was next to the wall, wondering who might be in the seat next to mine.

In a few moments a man came back from the lavatory and sat down beside me. He was about five feet seven, clean cut, shaven, coal dark hair, and rather solidly built – a pleasant-looking person. But it's not my custom to seek for companionship in bars, and I had no desire to conduct a conversation with him, but he wanted to talk to me. I was not rude to him, but I answered everything that he said in monosyllables, to sort of indicate that I'd rather conduct my affairs by myself, but he insisted on speaking to me, and he wanted to know if I was an engineer because I live in that part of the Peninsula where there are a lot of electronics industry. I said, "No, I am not an engineer."

"Well, what do you do?" he asked.

I said, "I happen to be a writer"; and the fact that I was a writer triggered something in him. He had been down to that portion of California where old treasures are reputed to be, and some months ago he had found some old, Spanish coins, and he had written an article about these coins which had been published in a magazine. He brought that out because he thought it would be of interest to me, which it was, and then we got to talking a little bit more, and he said, "You know, that's the part of the United States where many of these people go that are interested in unidentified flying objects. Do you believe in those things?"

I had to say that I didn't have any feeling one way or the other about it because I had had no experience with them, but I said, "I can tell you something of interest if you are interested in that sort of thing. I was the Personnel Officer with the United States Air Force in 1952 at a large radar station in Wisconsin, near the twin cities of Minneapolis and St. Paul, and we had the radarscope working 24 hours a day, picking things out of the sky, as part of our surveillance over the Canadian border." I said, "Our men used to pass on weather reports to commercial airliners because they would pick up advance notice of these things." And I said, "One night they clocked some object in the earth's atmosphere that was going at an enormous rate of speed – nine thousand miles an hour, or something like that, and then it stopped with no curve or anything and just took off in another direction." I said, "That is the limit of my experience with unidentified flying objects. We made a photographic impression of what appeared on the radarscope and sent it to Washington and that's the last I heard of it."

Our conversation came to a halt at that moment, and then he said, "You know when I was in the war, I was a Marine and I was in the Pacific Theater, and I was wounded in the leg there and was taken to a hospital in Japan. And one night while I was on this hospital bed in Japan, I had a dream. And all of a sudden," he said, "I awoke in this dream, and I found myself in a large beautiful ballroom, and there were many couples who were dancing to some very stately music, and it must have been something like a French court or a European royal family of some kind, because," he said, "it was very ornate, and it was very stately." He said, "All the women were

wearing hoop skirts, long hoop skirts, powdered wigs that came down to their shoulders, and the men were wearing knee breaches with silver buckles on their shoes; and I am dancing with this woman, and I am trying to tell her that I am having a dream on a hospital bed in Japan and she was part of my dream, as all of the dancers were, and she wouldn't accept what I was saying. She said to me, 'Oh, you've had too much to drink out of the punch bowl; so I think maybe we should step out of this dance and go over there and have one more glass to get you straightened out."

So, they broke away from the other dancers and he, protestingly, went along with her, trying to tell her that he believed he was sincere in what he was telling her, and she wouldn't accept it, and he began to get a little bit loud about it, and finally it was noticed by other dancers and some of the men broke away and came over to see what all the trouble was about. She told them, "This man is out of his mind and is insisting that this is a dream, that we are all dream figures"' and he insisted on it. He said, "At that point they began to move in on me as though they were going to overpower me and shackle me, because I was creating such a ruckus." And then he said, "Pfff, it was like smoke, and it all disappeared, and I was back on my bed in Japan."

It was then that I told him Neville's story, and I thought his eyes were going to fall out of his head because he had not heard of this experience from any one else.

Neville: Thank you, Verne; thank you. Thank you very much. Now, here you've heard it from one who was told it at a bar. If I said you are all figures in my dream, you would think me completely insane, and yet I will not retract one word. You are dreaming me, and I am dreaming you; and we are dreaming this scene to be, and while we are in it, in the world of Caesar, we can modify the dream and change it and make it conform to a *better* dream than the script that we are *reading*. But the day will come, you will awaken from the dream of life, and when you awaken, you *are* the Lord Jesus Christ! This is the story that I am trying to get over to every one in the world.

So, you condemn no one, for what you are seeing is all part of your dream. Now, *test* it and see. But you are told in this 13th chapter: Test *yourself*. You don't test the other. You test yourself, and the *other* is a part of your dream; so you can't appeal to him. You appeal to yourself!

If he is in your dream and he's not doing what you'd like him to do – he's unemployed and he's a burden on society, well, then, employ him. See him gainfully employed, making far more than he ever dreamed that he could ever make, and let him go. He will conform to your modified dream.

See the other, and the other one wants to be – I don't care what he wants. If they want to be socially prominent, if they want to be this, that or the other, what does it matter in the dream? So, he wants to be something very important. Does it take anything from you? No, you are the dreamer. The dreamer in man is God.

Now, there are three ancient manuscripts concerning the beginning of the Bible. They are known only by letters. We speak of the "J" manuscript, the "E" manuscript and the "P" manuscript. Scholars do not know who they are. They are all attributed to a mythological figure called

Moses. But nevertheless, in the book of Genesis it is only "J", "E" and "P"; and they have named it *Jehovah*, *Elohim*, and the *Priestly*; but the "E" manuscript begins with the 15th chapter of the book of Genesis. It doesn't mention the first fourteen chapters; it has not a thing to say about the so-called creation and the flood. It begins with Abraham, before his name was Abraham, when his name was Abram. That's the 15th chapter, and in this chapter he asks for a son. He said, "I have no son. Why can't you give me a son? And the son born in my household of a slave will be my heir." And the LORD said to him, "He will not be your heir; your own son will be your heir." (Genesis 15:3) Then the LORD God caused a deep sleep to fall upon Abram, and Abram slept.

(Genesis 15:12) Now, not a thing is said that he ever awoke! Abram slept, and the LORD said to him, "You will be slaves for four hundred years; and when you come out, you will have an abundance beyond what you have prior to the deep sleep that falls upon you, and you will suffer. You will be a slave during this sleep." This is the 15th chapter of Genesis (Genesis 15:13, 14).

May I tell you; you *are* the Abram spoken of. The "four hundred" doesn't mean four hundred years, as we would measure time. Four hundred is the numerical value of the last letter of the Hebrew alphabet, which is *tav*; and the symbolical value of that is a cross. The "cross" is this [indicating physical body] body. This is the cross, the *tav* – the four hundred that you wear; and until you take it off finally, at the very last you are enslaved. You are enslaved *by* the cross that you wear. You perform all of its functions.

No matter how powerful you are – you cannot pay anyone or command anyone to perform for you the normal, natural functions of this cross. You must assimilate and eliminate, and do everything that this body demands; and you cannot turn it over to someone else to do it for you, no matter *who* you are. So, this is the slave body that Abraham wears; and when he comes out of this dream, he will be enhanced a hundredfold.

Whatever the creative power you possessed prior to your descent into this garment, it will be enhanced a hundredfold; whatever the wisdom that you possessed prior to the descent, a hundredfold. So, this is God, and God alone who is playing all the parts.

Here we have a play, and you and I will not avoid the play. We read it and we play it. Now, to play a part, a good actor must, to some extent, feel the part that he is playing, and to the best of his ability identify himself with the character that he is playing. He *must* do that. So, God is not pretending that He is you; He had to completely forget His infinite power and take on the limitations of you, in order to play "you" as you ought to be played.

So, God is not *pretending* that He is man. He *became* man! He became man, that *man* may become God! That's the only way that God could actually extend His own Being – His wonderful Being. So, you *are* the God of Scripture. You are the God of the universe. You were the God that created the heavens and sustains the heavens for a divine purpose; and when the play is over, and we all awake from the dream, we *knew* each other, for you and I have known each other as brothers before we descended.

I knew you and loved you beyond the wildest dreams that man could ever think of – a love so dear, so tender, that not a thing on earth could ever compare to it. That's how we loved each

other. And you and I agreed to dream in concert, and not to break the dream until it was over. And when the whole thing is over – and may I tell you, it is over, not collectively, but it is over one by one because you are so unique, you can't be replaced. Not one person in Eternity can take your place in the Risen Body of the Living God! Not one. It would be a catastrophe beyond redemption if *you* could be lost. You *can't* be lost. You must return as a living stone in the living body of the Risen Lord. And by *living stone*, I mean a Being way beyond the wildest dream of any one here on earth. And when we meet in that Living Body, we will remember the Being that we loved before we descended, as told us in the 82nd Psalm:

> "I say, 'you are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall as one man, O ye princes." (Psalm 82:6, 7 RSV[1])

So, we actually *fell* as one man, and became diversified in these garments of flesh and blood, wearing different pigments: some wearing white bodies, yellow bodies, black bodies: and behind the *mask* of these bodies is God – not *less* than the other one. Not one because of the pigment of the skin is less or greater. It's all God! There's *nothing* but God.

I wouldn't want to be greater than the one I loved before the *fall*, and I will not be. All will be one. We ventured into this world of death, and *we* will come out of it, and return to the world of life – the eternal world. This is the most marvelous venture in the world, but while you wear the mask, we can't quite see it.

Now, I am telling you this tonight, not from speculation. I am not theorizing; I am not speculating. I have experienced Scripture. Everything said in the Gospels concerning Jesus Christ, *I have experienced*, from the Crucifixion straight through to the descent of the Holy Spirit in bodily form as a dove! The ascension, the discovery of the Fatherhood of God – all these I have experienced in a first-person, singular, present-tense experience.

And, yet, while I wear the garment to *tell* the story, I must still continue the sufferings that the *garment* imposes upon me. It gets old, and it gets older and it gets older, it gets weaker, and I have to bear it. I must bear this cross to the very end.

Well, as Paul said in the 8th chapter of his letter to the Romans: "I consider that the sufferings of the present time aren't worth comparing with the glory that is to be revealed in us at the Revelation of Jesus Christ." (Romans 8:18) When Christ reveals Himself in us *as* us, what does it matter what we have suffered through the play. But I cannot stop the suffering as the body gets older and decays; but *this* time I am taking it off for the last time, not to be restored any more, but to completely leave it behind, and then to return to the One Body that is gathering one by one by one *all* into the Risen Lord. I'm already part of the Risen Body, but I was *sent* to tell this story; and tell it, I must; and tell it, I will. And if it offends someone, if it disturbs someone, it doesn't make any difference to me; I still must tell it.

If someone becomes completely self-publicized and is distorting the mystery of Christ, I *must* protest the distortion of this great mystery of God. They set themselves apart as though they were

[1] Revised Standard Version

elected to tell a story of a moral issue, and *that* one is no god, and *that* one. That isn't so at all! There isn't one in Eternity that will remain unredeemed; and the part he is playing was essential to the whole, for "all things work for *good* for those who love the LORD." (Romans 8:28)

We are told: "You didn't sell me into slavery," when the brothers confessed they had sold him into slavery. He said, "No, it was the LORD; it was the LORD's will. You were instruments used to sell me into slavery; but He knew my innate wisdom, my innate *know-how* to interpret the signs of the time and so I interpreted the signs of the times to save civilization." (Genesis 45:5, 6, 7) "So a famine was coming upon the world. Without my knowledge of the Pharaoh's dream, then we would not have lived. So, He allowed you to sell me into slavery, that I may be in contact with Pharaoh and read his dream for him and prove it true, and then become equal with Pharaoh in the running of civilization."

So the brothers thought that they had sold him. So, you *think* you have injured someone. Time will prove you didn't at all. It was part of the unfolding drama, part of the play. This whole thing is a play. I have seen it so clearly, and I can't tell you the thrill when you sit comfortably in a chair thinking of not a thing in particular – not dwelling on anything, and suddenly you aren't seeing the interior of your living room. I know the interior of my living room backwards. I have a lovely library, comfortable chairs; it's a homey life. It's not for show. My wife and I live in a place that I call *home*. So, if anyone comes to our place, we make them feel at home; it is restful. And my books are used; they are not for show. The chairs, the furniture – everything is usable. We have not a thing for display – lovely pieces – some beautiful pieces, but no one comes every year, as they do in L.A. – I suppose they do it here, too – to take the value of your furniture, and they estimate the value, and you pay so much of it. Well, they will come into my place, and here I have a beautiful library, but they are all used books. So that's discounted right away. We have some lovely old pieces that came from my wife's mother's estate. Well, that's several generations; and it's old to them, therefore it has no value, and I wouldn't dare tell them, but anyone who knows the value of these things, as I have had them come in and say, "Will you take three thousand for that?" "Will you take two thousand for that?" – but to the one who is sent over to value the things, they wouldn't give them room in their place, because they are old pieces. But, to us, they are not only old but they are lovely, and they are functional. Everything in our house is functional.

So, I will sit in a chair, and then suddenly I am not seeing what I ought to see, and sometimes I will take the venture and step into what I see. Consciousness follows vision, and I step into the vision and explore a world just as real as this. You find people who the world would call "dead"; they aren't dead at all! Solidly real in a world that is terrestrial, trees grow, and they wax and they wane and they die. People grow, they wax, they wane, they die; and yet they do not die. All things are restored. You're *reading a play,* and you are playing the part that you are reading; and the day will come you will awaken from it all. And when you awaken, you *are* the one who created it.

The Old Testament is the portrait; the New is the reality. The day is coming that you will realize within yourself the reality. You will compare it to the portrait, and you will see certain things in that portrait that you could change – and you could at any point – certain things you would add that the portrait did not catch, certain things you would delete, for you are the reality. I'll tell

you, the story is true. It is not *chronologically* accurate, but it is true. Every bit of it is true. I could tell it in a more chronological, accurate way than it is told in the Gospel, telling it from my own personal experience; but it is good enough to be left just as it is, for when *you*, the reality, unveil yourself, you will compare it to the portrait – and you will know it's your portrait; and you will say of it, "It's an excellent likeness, but it's not the reality."

Now, let us go into the Silence.

Good!

Now, first before we take the questions: Verne, thank you. I enjoyed every moment of it; and do me a favor, and write it for me. I like to hear these stories and then have a record of it, that I may share it with those when I go back south. So, if I have it in written form, I can share it. So, thank you.

Now are there any questions, please?

A man in the audience: Would you care to comment on the transparent race?

Neville: The transparent race? Well, I do not know of any transparent race. I know of the Body of Glory that you will wear. As far as a transparent race, these bodies are permanent; they are fixed forever as God moves through them. When you come out of these, these are the garments that decay [referring to the physical body] – you are wearing a Body of Glory, and it's the Body of the Risen Lord. And may I tell you, it isn't transparent; it's glorious! It's glorious beyond measure. It is not transparent.

A lady in the audience: Will you explain what is meant in the Bible about the *second death*?

Neville: The second death only appears, really, in the book of Revelation and the only *death* is this: If I do not now, in this world, have the experience of the Risen Lord, I will continue and be restored – it's not death, really. I am restored to life to continue until it happens. But people don't quite understand that when one departs this world, that the world does not terminate at the point where my senses cease to register it: that he continues, restored – unbelievably new; and that, to us – well, he dies. Well, if he dies to us, therefore he'll die again. That dying again is simply going from one stage to another stage to another stage; he doesn't really die, as told us in the 20th chapter of the book of Luke. In other words, it is called *death*, but if you understand it, it isn't really death. Because, if I drop now, at this very moment, you would say, "Neville died," and you would name it this day in 1969 and this month; but, not *this* one – prior to my "birth from above" I would have been restored to life, and I would find myself 20 years old, not necessarily in the year 1969; I could find myself in the year Four Thousand, or the year One Thousand, whatever is best for the work yet to be done in me.

And, so, to the others, I would be one who would die again. But I don't *die*; I simply pass through a door. It's so thin – the little garment – the little thing that separates this world from *that* world, which is not anything more than an extension of this world, is so thin. I often wonder why people don't see it. It is simply almost – well, the gentleman used the word "transparent." It

is just like that. It is so thin that separates this world from that world and they don't die at all! But the miracle is: how do they, dying here old and withered and minus senses – eyes are gone, teeth gone, hair gone, and suddenly they stand before you and they are restored, unaccountably new. And they are 20, and in a section of time – it could be 1969 – it could be; the chances are, it will not be. It will be in a section of time, which is already fixed, best suited for the work yet to be done in them, as told us in the letter to the Philippians: "He who began a good work in you will bring it to completion at the day of Jesus Christ." (Philippians 1:6, RSV) That is, when it's formed in you and you unveil yourself as God. But, I can't see a second death. You die to those who see you go, but you never really *die* to yourself. You don't die to yourself; you only die to those who can't follow you. But no thing in this world ever *dies* to itself! It is unaccountably restored and it's new. You *die* here when you lose almost all your faculties. If you lived long enough, you would lose all the faculties, and yet they are all restored.

A lady in the audience: Where is eternal damnation?

Neville: Oh, forget damnation! God is infinitely merciful. There is no such thing as damnation. Our priests are not only dissatisfied with this world, which is hell enough, but they make another one. Oh, Lord! Last Sunday morning with this excitement of our boys coming on the moon – I turned the TV on early when I got up – I got up about 5:30, and my wife arose at the same time. She said, "Darling, turn it on as early as we can and softly so it will not disturb the neighbors;" so I turned on the TV, and things were coming on. And here's this man – I don't know who he is, and I don't want to know; and he's talking of two kinds of hell: an upper hell and a lower hell. Well, Lord! There's no one better equipped to enter them than he is! And here he is spieling off this nonsense to the world about an *upper* hell and a *lower* hell; and people think because someone is on TV that they are suddenly endowed with intelligence; that when someone spends twenty million dollars to publicize himself, suddenly he is a wise person. What nonsense! My father had a saying: "Money doesn't care who owns it." If you have twenty million dollars, and you want yourself publicized, spend your twenty million dollars, and think yourself wise because you spent it.

No, my dear; God is *infinitely* merciful. God is love – I *know*; I am not speculating. I stood in the presence of Infinite Love – and it's *man*, and it's God. And He communed with me as man to man, and embraced me when I answered the question that he asked, and I became *one* with the Risen Lord. So, now I am one, though I seem not to be to mortal eyes – I am one with the Spirit of the Risen Lord, wearing His glorified body of Love; but no mortal eye can see it. You can't see it with these eyes. It would blind the eyes to see it! Yet, I know I wear the body of the Risen Lord.

"I have one body, one spirit, one lord, one God and Father of all." (Ephesians 4:4- 6) Well, any one who is united with the Lord becomes one spirit with Him. Any other questions, please?

A lady in the audience: (Question inaudible on the tape.)

Neville: My dear, it's instantaneous. You do not wait. If you drop now this very moment, we all rush to hold the body that we love and call for help, and do what *Caesar* demands that we do.

But *you*, instantly – you'll be saying to us, if we could hear you, "Leave it. It *was* mine; it is not I."

The same lady: I was thinking of someone very seriously ill.

Neville: My Dear, I don't care how seriously ill they *were*, in what pain they were; it's an *instantaneous* dropping of all that that body represented. There is no pain; there is no absence of anything; they are restored and they are young and they are beautiful – altogether wonderful. That's God! God is Love! He isn't putting Himself through to hurt Himself. It is essential. If I were to extract gold from ore, I *must* put it through the furnace. These are the *furnaces*. I am bringing myself *out* by the *furnaces*, and I think sometimes that the world despairs it will ever see its Father again. And no one knows how long – how frightful the furnace is 'ere he finds his Father'; but he will find his Father. When he finds his Father, he *is* the Father! It's the Father putting Himself through – not to hurt any one. So, when people tell me all this nonsense about, "Look, what *she* is doing and what *he* is doing," they should go and read the Scripture more thoroughly.

Let me read you one little passage from the book of Romans: "God has consigned all men to disobedience, that He may have mercy upon all." (Romans 11:32) Read it in the book of Romans: "God has consigned *all* men to *disobedience*, that He may have *mercy* upon all." You would never know mercy unless you were unmerciful; and then it can be *showered* upon you when you are unworthy of it; then you know what mercy is. And so he actually consigned – if I told you right now, I am going to give you the whole vast universe, provided in the next 24 hours you do not think of a monkey, I could keep my gift; you're not going to get it! So the whole command must be in the negative: "Thou shalt not." You *have* to break it; you have to break everything that is placed in the negative. "Thou shalt not . . ." So, man, because he's afraid of the consequence of his act, he doesn't actually commit adultery; and there isn't a man who was ever a man who did not commit it in the true sense of the word. As we are told in the Sermon on the Mount:

"You have heard of old, Thou shalt not commit adultery. But I say to you that any man who longs after a woman has already committed the act in his heart." (Matthew 5:27, 28)

So, it's a psychological act, not a physical act. I may restrain the impulse because I'm afraid of the consequences. I don't want to destroy my social position or my financial position or my family life; yet I may entertain the thought. Well, I am told, my cowardice did not save me from the act. Others went out without contemplating the consequences, and they were caught in the act.

Really, when you come right down to it, as someone brought up the other day, at Rutgers University, these six professors made a survey of, I think, twenty or thirty ex-convicts who went out into business for themselves, and they are doing very well in their own little way. They are making from ten thousand to thirty thousand a year each in these small businesses, which is a very good living today, with all these big mergers to compete with the big conglomerates; but they are ex-cons. And what do you think the six professors' conclusion is? They have the kind of mind that big business executives need to succeed in business; therefore they are telling you,

without saying it, that the big businessmen are the same *convicts* – only they weren't caught. That is what they are telling you! The same mentality, but they were not caught. They have exactly what it takes for a big business executive: the president of the organization or the chairman of the board; but they were powerful enough to hush that and keep on going. But the same kind of mind – a sense of independence, a sense of venture, a sense of taking a chance when other fellows wouldn't take a chance but are playing it safe. It's not always the man who plays it safe; he takes a chance. Well, in *their* case, they were caught. With the big fellows, they were not. And that came out this past week in the New York Times; and these were professors from Rutgers University back east who spent one year with Government money making this survey. And these men are quite happy now to make their ten thousand, fifteen thousand or thirty thousand a year; and when they can do that today, with the competition – you open a small grocery store, and you're in competition with a big conglomerate that can buy trainloads of eggs, not just a few dozen eggs that you can sell in a course of a day. They can buy in such quantities, they own farms that supply the eggs; they own the farms that supply the meat. How can you compete? And, yet, they are running these small businesses; so they compete in a small business today against these enormous conglomerates. It takes quite a mind, and these are twenty-five or thirty ex-convicts.

So, "He has consigned *all* men to disobedience, that He may have *mercy* upon all." (Romans 11:32, RSV)

Oh, by the way, I've been forgetting it night after night. I use your name and address only to let you know when I'm in the City. I don't offer you anything for sale, I don't try to sell you anything; I do not appeal for any money. When I come to the City, I let you know if you are on my mailing list. There's only one friend of mine in this area to whom I have given my list, and I recommend him one thousand per cent; and if you are on *my* list, you will be on *his* list, because he teaches what I teach. And his name is Freedom Barry. So, you will hear from him, but he's not going to sell you anything. He's not going to sell you anything, appeal for any money; he will simply tell you where he is and how many days he'll be here. But I do not use your name and address for any other purpose; so you can feel free to give it to me if you would like to have me send you a notice the next time I come to the City.

A question from a lady in the audience: Where can your books be bought?

Neville: My dear, my books ought to be bought in every bookstore, because it's a nice publishing house. If you don't find it at the time you ask for it, ask them to order it from my publisher, and his name is DeVorss. He is in Los Angeles. It should be in all the bookstores because he has a good sales force. So if they don't have it in stock – and they can't carry every book in stock, but if you go into any bookstore, like Books, Incorporated or the Metaphysical Library, or any of these bookstores, if they don't have it, you can tell them that it is available, and they can call the publisher, and the publisher's name is DeVorss, and he is down in the Los Angeles area.

Until the next time, thank you.

Now let us go into silence.

Neville 01-29-1963

SUMMARY

We have been talking about God's law and God's promise. God's law is conditional. You cannot be in one state and not suffer the consequences of not being in another state, and you and I are free to imagine any state in the world, and imagining that state we can occupy it. Occupying the state, we fertilize it; having fertilized it, it has its own appointed hour for fulfillment. Every vision has its own appointed hour it will flower; if it seems long, wait for it – it is sure and it will not be late. Some things will grow overnight, and some things will grow in a week, then in three weeks, and then in a month, and some things will take years. It could be a problem over which we seem to have no control. We have told you the story here, where on one occasion it took five years, but oh! the joy of reaping the fruit then. It was the relationship of a mother and son-in-law. I have told you unnumbered stories where it took intervals of time, but it doesn't matter, if we apply the principle.

Now today if you read in the headlines: "England denies union with Europe," and you may be inclined to resent De Gaulle – restrain your resentment. I was born and raised a Britisher, born under the Union Jack. All my family are still living under the Union Jack. I am very proud I was born with that background, a rugged, rugged background of Scotch, English, and Irish. My forefathers were from Cornwall, that rugged English setup. I wouldn't change it for anything in the world. They were adventurers when they ventured and re-adventured across all the seas of the world. Nothing could be more clear than my background.

Last Sunday in the English paper, there came a little note, held in the secret archives of the British foreign office for forty-three years. It was dated, May 1, 1920, not yet made public to anyone, but conceived by the British minds in the Foreign Office. They conceived it and wrote it. De Gaulle didn't write it, no Frenchman wrote it – they wrote it, but they didn't think it wise to make it public on the first day of May, 1920, which was only a matter of a year after that frightful First World War, when England's flower of manhood was slaughtered in the trenches. The universities were empty and all the brains of England went down. Then came the Second World War and after four weeks, France collapsed, collapsed like a little paper doll. And England – and England alone – held until America came in, but she held it alone, or today there would be no France. There would only be a unified Germany under Hitler, we know that. And so today you are inclined to judge too harshly, for his attitude, the one who made it possible for today to have a France.

Let me quote now from this memorandum, dated May 1, 1920: "We must not insist now or in the future on the friendship of France. Nothing can alter the fundamental fact that they do not like us in France and never will..." I am quoting accurately: "…and they never will, except for the advantages of the French people as they can extract them from the English." Now a Frenchman didn't write that. Englishmen wrote that from the Foreign Office, which is like our State Department, for they determine foreign policy. That was considered judgment of the brains of England of 1920, and it took forty-three years to hatch out. So having read it in the English press printed last Sunday, and requoted here in Monday morning paper, I can only give praise to the Lord God that he is completely impersonal.

It doesn't matter whether he is an Englishman, Frenchman, American, or Russian – it is only law. If that is what they believe, that is what they are reaping: the law of identical harvest. They believed it and checked it in the secret archives of the Foreign Office, and then forty-three years later out comes the opposition – when you would think (judged by human levels) that anything in this world that France would have done, would be to welcome with open arms England, who made it possible for there still to be a France today. But England planted the seed and planted it firmly and it was watered over the years. And then comes one –God never forgets, he can't forget, he watches all, he sees all; nothing is hidden from God, he sees exactly what you are doing. "Son of man, have you seen what the elders of the house of Israel are doing in the dark, every man in his room of pictures?" (Ezekiel 8:12) We think that no one sees us. I say: nothing is hidden from God. If it had not been printed in the English papers on Sunday, you and I would not know that some English group had planted it.

I am an American by adoption, but I cannot rub out my love of England. All the physical blood that flows through me comes from Scotland, England, and Ireland. A little bit of Holland Dutch got in from my mother's side, for they were rugged individualists too, living on dykes (living on water, really). But though physically I would like to resent it, I am happy I saw it. I knew that somewhere the seed had been planted, for you can't have something grow in this world and not have a root from which it springs. So I ask you: knowing this law (for those who did it, know nothing of this law which you know, which is the law of falsification of the record) – had they known the scriptures as you know them: the story of the unjust steward (Luke 16), keeper of the pigs, and the pig is the symbol of Christ.

I have told you my vision of the pig. I found him and then came the growing of the pig, but I hadn't fed it as well as I should have fed him in the interval of discovery, and when I saw the same pig years later I found it . . .What did I find? I found that imagination creates reality, and in the interval of that discovery that imagination creates reality, I forgot it, so he was not well fed. But I always remembered that imagining creates reality. No matter what you tell me in fact, I would actually change the fact, for truth depends not upon fact, but upon the intensity of imagining. The real record is my memory.

Functioning on this level, it takes a little while to persuade ourselves when reason denies it and our senses deny it. Were we functioning on higher levels, everything would be immediately subject to our imaginative power. On this level it takes a little while, and so it takes persistence, it takes patience, it takes diligence. These are the things we pay, the price we pay for the fruits we are seeking to reap in this world. Here we always bear in mind the distinction between states and the occupant of the state. You are an immortal being occupying a state. That state may be poverty, wealth, health, sickness; it may be to be known in this world or to be unknown –but they are only states. You are neither known or unknown – you are immortal; you are neither rich or poor –these do not really define you at all. You can assume that you are, and to the degree that you are persuaded you are, you bear the fruit of that state – but you are neither rich or poor. You are immortal, destined eventually to inherit the whole vast universe, for it is God's purpose to give you himself as though there were no other in the world, just God and you – and not even God and you – just God, and you are he. That is the purpose.

Listen to these words: "Holy Father, Keep them in thy name which thou hast given me, that they may be one, even as we are one." (John 17:11) The name he gave me is his name, and he is addressed as, "Holy Father." How could he give me the name of "father" – "Holy Father" – unless at the same time he gives me the Son who makes me [a] father? I can't be a father and [have] no son. There must be a son to bear witness of my fatherhood. So he gives me his Son, his only begotten Son, and in doing this he gives me fatherhood. The

“Holy Father keep them” (those who shall be brought to that level) “in thy name,” is the name that he gives me – the same name, your name, you give to me. What is the name? The name is “father.” And he does it in the most marvelous way: he presents his only begotten son and no one tells you who he is. You know who he is, and you know he is your son, and you know that he is not only your son, but he knows you are his father. At that very moment you inherit the glory that is the Father; but the glory of this heavenly inheritance – which is the whole vast universe –cannot become actual, or at least not fully realized in the individual, as long as he is in this physical garment. But when he takes it off for the last time after that experience, automatically he is one with God the Father: “That they may be one, even as we are one.” And that is every child’s destiny in the world.

But you pass through all kinds of trials and tribulations, and he gives us a law – a law by which we may live wisely and happily. As we are told: “Blessed is the man who delights in the law of the Lord, for in all that he does he prospers.” Not in a few little things, but in everything that he does he prospers – if he knows. Were you sitting in that cabinet forty-three years ago when this decision was brought in and typed and filed, if you knew what you know today and you sat there, you would say to the gentlemen: “I know gentlemen, these are the facts based upon reason.” It is like they hate, as you hate the man who feeds you, because you are embarrassed to be fed, so after a while you are waiting to get even. You don’t want to be fed, and so when he keeps on feeding you, you feel yourself a slave. As a slave feels his power, he wants to cut the throat of the one who fed him. That’s automatic.

So if you were there you, would have said: “Gentlemen these are the facts, but let us now modify the facts, let us falsify the record and rewrite that memorandum, and let us persuade ourselves that they love us, that we can one day become a unified body – all of us – regardless of the differences of tongues, and let us file that report.

Maybe they would not have done it, but one individual in that group would have done it in his mind’s eye. But they didn’t know what you know. As we are told: “The wise men of old, the prophets and the kings would have given anything to have heard the things that you have heard and to see the things you have seen, and they did not.” And so in our State Department – or the Foreign Office of England, or in the foreign office of any power in the world – they are not hearing what you are hearing. This doesn’t make sense to them; they must be rational beings and play the game as they played it for unnumbered centuries, with all the mistakes and replaying all the silly things all over again. I tell you: don’t forget it, because God doesn’t forget it, and we create by our imaginal acts.

What are you tonight imagining? I don’t care what it is; one day you are going to be shocked beyond your wildest dreams when you see the other side. Like the story of “Lazarus laughs.” He returns from the dead and all the values were changed, and the rich were poor, and the poor were not poor. All the values on this side were completely reversed on that side and everything was changed when Lazarus returned, and he laughed at some things we are doing here. So I tell you: don’t forget God’s law, for “Blessed is the man who delights in the law of the Lord, for in all that he does he prospers.”

Now tonight you take it, though everything in the world denies it. Reason denies it, your friends will deny it, and you dare to assume you are the man – already the man, already the woman – you would like to be, and that things are already what you would like them to be. And as you dare to assume that you are, and you walk in that assumption just as though it were true, in a way that no one knows you will be led across a series

of events toward the fulfillment of that assumption, and no power in the world can stop it if you are persistent in that assumption. Believe that imagining creates reality. "Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will." (Mark 11:24) Just as simple as that – but how to believe that I receive it? If at this very moment I believe that I have received what today I deny, I would look at the world differently. I wouldn't see it prior to that fulfillment. I would now mentally look at the world, and I should see it as I would see it, were it true that I have become the man I want to be. I would commune with my wife, my daughter, my friends, from that assumption, and though no physical thing in the world could force me, I still should persist in the belief it is done, and carry on that assumption, and sleep in the belief that it has taken place just as though it were true. And if I do, may I tell you: I know from experience it will come true on this level. It is already true the very moment I believe it; at that moment is the creative act. But man's memory is very short and he doesn't remember the act, so when he reaps the harvest he denies that it is his. He didn't plant it, and yet we have a law established in the very beginning called the law of "identical harvest." "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." (Genesis 8:22) Everything will bear according to its nature; it cannot bring forth other than its nature.

That which ye sow ye reap. See yonder fields!
The seasum was seasum, the corn
Was corn. The Silence and the Darkness knew!
So is man's fate born.

So when I reap these things in the world, I may deny it and try to argue my way out of it, but it confronts me and there it is. It would not have been brought into the world were it not planted as it was planted, because there it is, there's the fruit. And so if today I am unwanted by the world, sometime in the past I must have felt very sorry for myself and felt unwanted. I feel they should really want me, because I had been so kind to them in the past. After all my kindness, this is what they do. Then I feel a reaction, then I feel unwanted. That's what nations do, individuals do, families do – don't you do it! Do God's law. God's law is no respecter of persons. He doesn't care whether you are an American or Russian or Chinese or African. He made all and he is sunk in all and the same law operates in all.

We are all one and eventually we will all awake, and our name will be one and our name will be "father" – "Holy Father" – looking at our own beloved son, and his name is David, the only begotten son and there he is and you are his father. And if I am his father and you are his father, then we are one. If the whole vast world becomes the father of the only begotten son, then we are one – though we are individualized.

May I tell you from my own visions: you haven't the slightest concept of what is in store for you – the beauty, the joy that is yours. You are not this. If you want any comfort or any slight vision, read the 1st and 8th [chapters] of Ezekiel. You get a glimpse of what is in store for you, for the being spoken of there implies it is God – the only God – is you. And for all the identity of your person, your face will be glorified beyond your wildest dreams. We will be glorified; nothing will be left impermanent. I will recognize you and you will recognize me. But – for all this identity of person, there will be a radical discontinuity of form.

The vision of Ezekiel saw a glimpse of it. As he describes it: "Then I beheld, and, lo, a form that had the appearance of a man; below what appeared to be his loins it was fire." (Ezekiel 8:2) I've seen it –it is a fire – a glorious burning, liquid, golden light. "And above his loins it was like the appearance of brightness, like gleaming bronze." He's right – no stomach, no need for any of this; you now know, for you are life in

yourself. You don't need any cure from outside yourself. You are a life-giving being – a seraphim [sic] –that is your destiny. Everyone is destined to be that being, though human in face, human in hands, human in feet, but nothing else. You are a fiery being. You differ as much from what you appear to be now as the butterfly from the caterpillar, and yet out of the caterpillar comes the butterfly. Out of this will come the being you are destined to be, but not until you are made perfect and all these things we are going through. It takes all of it to hatch us out, as it were. But you apply the law.

I was reading today that in the day of Coolidge (which goes back into the twenties) there were eight men who met in Chicago. They had a greater wealth among the eight of them than the national income from taxation of this country. Within eight years, seven of them either died in poverty, or were in prison, or committed suicide. Seven of the eight. Their names were not mentioned, but together they controlled greater wealth than our national tax produced, and yet within eight years seven had made dishonorable exits from the world – suicide, prison, and right into the dregs of poverty. Don't you do that! Know this law and use God's law wisely, hurting no one in the world, just assuming you are the man you want to be, just as though it were true. Your friends will argue with you, but you don't argue back. Let them argue if they want, but you persist in the assumption that things are as they ought to be and go about your business, telling to others what you want to. In fact if you are inwardly convinced of it, you can't restrain the impulse to share it with others. As Lord Lindsley said to a group of ministers once: "You ministers are making a mistake. In your pulpits you are arguing for Christianity and no one wants to hear your arguments. You ought to be witnesses. Does this thing work? Then share it with the rest of us." That's what I have been trying to tell you: how it works.

When it comes to the promise, I share it with my visions. You can't misuse it, for that is unconditional. The law…yes, you can produce the results, because that is conditional. You get into a state, remain in a state, and it produces a result. When it comes to God's promise you cannot produce it; God gives it to you, it's grace, it's unconditional. And may I tell you: all that is said in the scriptures of Jesus Christ, one day will be said of you. It's the model of every child born of woman – everyone will play that part. Don't be concerned – the crucifixion is over. Don't think you are moving towards that disastrous end – it's over. Listen to the words: "For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." (Romans 6:5) So the death is over; the resurrection takes place individually, one by one. Don't be concerned about the cruel end – that is over. Let your hope be fully placed upon that gift, then you are resurrected from the grave – for you are going to be, every one will be. In the meanwhile play fully and grant to everyone the good he asks of you, without putting your hand in your pocket. Grant it by an imaginal act on your part. Try to be as faithful as you can to that imaginal act; believe in the creativity of that imaginal act, and as you do it, they will all become the embodiment of what they asked of you.

Bear in mind what we told you earlier. These great nations led by wise men did not hear what you are hearing, and if they heard it they didn't have ears to hear it, because they didn't act upon it. They were convinced they were unwanted, and then, in time – all visions having their own appointed hour –that vision flowered, and today they are reaping the fruit of a seed they themselves planted forty-three years ago. But don't be carried away tonight when you read the headlines or listen to the radio, that the ungrateful Frenchman did so and so; they had no choice in the matter whatsoever, if you know this law. He was pushed up to play the part he is playing because England planted the seed they planted. They could tonight plant another seed, and be so welcome tomorrow that they would simply embarrass the French to offer. It could be, if they only knew how to plant the seed. They could plant a seed of being welcome and wanted in that wonderful body of men, because they are wonderful. They have all given so much to the world. The French

have, the Germans have, the Danes – all of them. There isn't one in that huge combine that haven't given so much to the world. And so they could with open arms bring them all in, and they could make a bigger world. But someone has to plant the seed, and I am glad that someone printed that in the "Los Angeles Times." It came out only the day before in the English "Times" and I quoted it accurately. It not only said that this would not be changed – it was fundamental, a fundamental fact they were unwanted, unwelcome – but they would always be. That's a stupid concept. There is nothing "always." The only thing that is eternal and always, is that you will get God's gift – which is himself.

Outside of that there is nothing fatalistic in God's world. The only fatalistic thing is given to us so clearly stated in the Book of Romans (8:29, 30) when he calls us one by one: "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified." So we are foreknown and predestined, predestined and called, called and glorified, glorified and then justified. That is the only predestination that I can find. Yes, there are other passages, but that hasn't a thing to do with you being rich. You aren't predestined to be rich and you aren't predestined to be poor, to be known or to be unknown – that is your choice. But when it comes to the other, that is God's predestined gift. He's going to give you himself. God is determined to give us – all of us – himself, as though there were no other in the world. Just God in you and God in me, and then just God – individualized. And not in eternity will we be absorbed into a God, losing our individuality – never. I am individualized, you are individualized, and we tend forever toward greater and greater individualization – and yet, God.

Now let us go in to the silence.

Neville Goddard 5-10-1971

STEP INTO THE PICTURE
(WHO GOD REALLY IS)

We are told: "With God, all things are possible." I think anyone who believes in God would say "yes" to that. But then we are told that: "God is Spirit, and the Spirit of God dwells in us." I think any man who believes that should make every effort to find out who God really is who "dwells in us." He is Spirit, and "the Spirit of God dwells in us." This God creates all things. "By Him all things were made, and without Him was not anything made that was made."

So everything in the world, regardless of what it is, -- for we are told: "I form the light, and I create darkness; I make the weal, and I create the woe. I am the Lord who do all these things." Well surely, we should make every effort to find out who He is.

I firmly believe, from my own experiences, that this God of whom the Bible speaks is our own wonderful human imagination; that God and the human imagination are one; that all natural effects in the world, though they are created by the Spirit of God, are caused by Spirit. So, "every natural effect has a spiritual cause, and not a natural. A natural cause only seems; it is a delusion of our" -- fading, I would say, "memory." (Blake, from "Milton") For here in this world I can't quite remember when I imagined that which is now taking place in my world. I do not recall it. I can't quite remember when I set it in notion.

But if this is Law, -- and a Law that no man can break, -- at some time, somewhere, I imagined what I am now encountering; that my present moment is not really receding into the past; it is advancing into the future to confront me, but I forgot it. And I now think it has a natural or physical cause, and it does not have a natural cause.

"Every natural effect has a spiritual cause," or the Bible is completely wrong. For we are told: "By Him all things were made," -- without exception; "and without Him was not anything made that was made." And: "He is Spirit," and "the Spirit of God dwells in me." Well, if He dwells in me, I have identified Him with my imagination. Only on this level, I do not remember having imagined it; but along the way, I must have if this is Principle.

Now let me share with you some of my experiences. We are in this room tonight, and the room -- at this moment -- is more real to us than anything in the world. It has a cubic reality, because we are in it. Think of your home; you know your home far better than you know this room, but your home -- at this moment -- is not as real as this room. This room now occupies reality to you, and everything else is shadowy as you think of it. Why is this real? Because you have entered it. You are in it. You occupy it.

This I know from experience. Sitting in a chair, suddenly I am seeing what reason tells me I should not see. I am seeing what seems to be the interior of a home. Or lying on my bed, I see the interior, -- or it seems to be, -- of a great hotel, an unoccupied suite ready for occupancy but not occupied. It was just as vivid as any painting of a great artist. An artist would give us the impression of a three-dimensional picture. We know, for reason tells us, that it is on a flat surface; it is simply depicting three dimensions, but it is all on a flat surface.

Well, while seated in the chair or lying on my bed, my consciousness follows vision, and I entered that room. I actually occupied it. I came back to where I was seated, on one occasion, --to where I was lying on my bed on another; and then I went back, and again it took on a cubic reality. I came back knowing exactly what I am doing, and knowing this whole thing makes no sense whatsoever to the rational mind, but I cannot deny what I am experiencing. Here I have the evidence, -- no one to share it with, but I have the evidence. I came back, and then went back into the picture. At the moment I entered the picture, it took on cubic reality; and after doing it maybe a dozen times or more, I said to myself, "I am going to explore. This time I am going to go right into it and remain there and explore," which I did.

So I stepped into the picture; and as it closed around me, from my bed it seemed to be thirty by twenty; but when I stepped into it, determined this time to keep going regardless of consequences, it closed around me, a third of what it seemed to be as I looked at it from the bed. So thirty by twenty became ten by seven. I found it to be a dressing room -- a dressing room of a huge, wonderful suite ready for occupancy. No one was in it; I am the only occupant now. I came out by opening up a door. I didn't go through it by some vapor; I actually opened the door, and to myself I was solidly real, just like the man who is talking to you now.

My hand could open a door, and the door was solid and it was real, and I went through the door. I entered the corridor. It was a nice, wide corridor dimly lit. At the end of the corridor, intersecting it was a brilliantly lit corridor. I walked down to the very end; and when I got to the end, here is this luminous, luminous, wonderful corridor.

I saw two ladies coming down the corridor. I knew exactly what I was doing. I knew how it began; it began by seeing what seemed to me just a vision, like a painting. I knew that I left my bed, my consciousness following vision, and entered the painting; and the painting took on cubic reality. I knew it: so I call that a "dream." Knowing it began as a dream, I said to myself, "It has still to be a dream. But I am dreaming now awake. I am not dreaming sleeping; I am fully awake, and it is a dream."

And I said to the ladies as they came by, "Ladies, this is all a dream." They did exactly what any nice ladies would do -- a stranger standing in a corridor and saying to them, "This whole thing is a dream." They thought they were looking at a mad man. So they got as far removed from me as they could, and got right next to the wall. But the wall was as solidly real as that wall (indicating) They couldn't go through it any more than I could.

While looking at them, -- and they are frightened to death, -- they walked quickly by; and then I saw something hanging, like a chandelier. It reminded me of an object that I had seen about six months before in a friend's home, and he said to me, "You can hardly tell that this thing is suspended. If you look closely, there is an almost invisible thread that connects it to the ceiling." So I looked, and I did see that very little, thin thread connecting this to the ceiling. Then I was convinced, -- "Well, it is a dream. This is a memory image of what I saw in my friend's home."

So again, I said to the ladies, "Look, this must be all gossamer." But as I held it, it was solidly real. It was just as solid as this (indicating). That surprised me. They kept on moving, and they moved rapidly towards the end; and here I am, holding this thing in my hand. I took my hand off and I said to myself, "Now you know it began as a dream, Neville, and this still has to be a dream. All ends run true to origins, and the origin of this experience of yours was a dream. So this must be a dream." But it is not a dream. I am just as awake as I am now, talking to you, as I was talking to those ladies.

When they got to the end, they looked back at this mad person. In their eyes, I was mad, and they simply disappeared by stepping down a few steps into what undoubtedly was the great reception room, the foyer of a huge, big hotel.

Then I said to myself, "You know, -- how are you going to get back? How are you going to get back? There is no road leading beck to that bed on which you left a body. You have unfinished business. You have a wife and an uneducated daughter who has the ambition to go to college, and she's now only in high school; and you have left inadequate funds to take care of your obligations to your wife and daughter. You've got to get back."

How to get back? I couldn't go through that door that led from the suite of rooms into the corridor and find any exit from there back to where I lived in Beverly Hills. What on earth am I going to do? I knew -- reason told me that if I don't get back within a very short time, they will find that body on the bed and they will have to examine it, and they will declare it a heart attack or something; but they have got to find a physical cause for it. And here, I am looking at something entirely different. It will "die" all right if I don't get back. I must get back. Then I remembered a similar experience that happened years before when feeling brought me back.

Feeling awoke me in a dream. I found myself on a beach. It wasn't Barbados. It was more like the Pacific Islands. I have not been there, but I had been born in the tropics; so I knew exactly what they must look like. But it was not the West Indies; it was the East Indies. And here, I know I am dreaming. I thought to myself, "1 wonder if I held a physical object and forced myself to wake, if I would wake?" So, I tried it. I held onto a pile driven into the beach there -- a solid mass of cement. As I held it, I said, "I am not going to let go; I am going to awake right here." So I held it; and as I held it, I said, "Come on, awake: You know you are dreaming." And I felt myself come to, as a person comes to when they are waking in the morning. I awoke and there I am, completely awake, wading in the water, holding onto this object. Then I went towards the beach, and a strange, peculiar animal approached me, and it scared me. I got back through fright, and I awoke in that water through feeling.

Now, I am not afraid of what I am doing. My only concern is to get back and take care of my obligations in life, which is my wife and my daughter. Now, how to get back? I am not afraid. I said, "I can't frighten myself, because I am not afraid." But I thought feeling would do it. So I closed my eyes, and I imagined that my head was on a pillow, and that I could feel the pillow; and then after a little while when I opened my eyes, I am still standing in the corridor. I tried it again; and then by the third time, as I tried it, I could feel something under my head. I allowed that to remain; then suddenly I could feel it.

I tried to open my eyes, and I couldn't this time. Instead of standing as I am now, perpendicular, I feel I am lying horizontally. So I felt, "Well, I must be back now," but I couldn't move my body. The body was cataleptic and I am frozen like this. Then in about, -- oh, maybe, twenty seconds or so, I could move this little finger. I couldn't open my eyes. In a little while I could move from the elbow down; and then, with tremendous effort, I could move the arm, and I pushed it out to feel the warm body of my wife. Then I knew I was back, but I hadn't yet been able to open the eyes.

Then, with a tremendous effort, 1 could open the lid, and see the familiar objects in the room that I had left behind me. Then I knew what makes everything real in this world: "The Spirit of God dwells in me," and He is my own wonderful human imagination. I walked into a thing that I could only see lying upon my bed. Entering that state, it took on a cubic reality. God made this world real by entering it. As

we are told, He is not only translucent -- I would say, in a translucent manner; we are told, He is above all. He is also through all, and He is in all. If He is through all, He is Omnipresent. If He is in all, He is immanent. Then I am told, He dwells in me. He is in me, He is in you, He is in everyone.

Am I now confined to this little place here at the podium? I am not. I proved that that night. I have proved it unnumbered times since. I am not actually confined to where this body is. I dwell in it; and He who dwells in it is the Spirit of God, and the Spirit of God is my imagination.

I have proven to my own satisfaction that my imagination can travel. I don't have to stand here and think of my home. I can stand here and penetrate my home, leaving the body here as I did on the bed; and penetrating the home, the home becomes a cubic reality, as it will tonight when I take this body home and enter my door. The house is a cubic reality. But must I wait until I get home tonight in this body to give it that? Can I not now, knowing Who God is, -- God is Spirit, and He is now encased in this little garment of flesh; but He is Spirit, and I have discovered He is my own wonderful human imagination.

So when man "dies," he cannot die; only the garment that he "wears" can die. But that Being that he really is, is all imagination. And as He enters, wherever He enters, it takes on cubic reality. That I have proven. The Immortal You cannot die. It did not begin. So when you leave this world, because you are all imagination, -- the very moment that you depart, you are in some state; but, you being there, you give it cubic reality. That world is just as real as this world. It's terrestrial, just as this world is; and no one in this world can "die." Everything dwells in your own wonderful human imagination.

The purpose, now, is to awaken that Being in you, so He is fully conscious at all times. That is the purpose of life. He who came down and took upon Himself the weaknesses and the limitations of this garment and confined Himself to it, is destined to awaken while He walks this earth. And by "this earth," I mean this earth to the senses; but it does not end where my senses cease to register it. It doesn't terminate at the point called "death," because the Being in it goes on, and He is still in the world. But His entrance into that state gives it a cubic reality just like this room now because we are in it.

Now we come down to a practical use of this Law. Because this is so, your dream now is shadowy. You would like to be other than what you are. I think everyone does in this world. It's a form of growing and growing; and we grow, and we outgrow. So you would like to be it. But to those who are not in their dream, it's shadowy -- a mere possibility. But to those who enter into the dream, it seems the only substance.

A man who is now poor and embarrassed because of his poverty -- he can still dream, and dream of wealth, dream of security; but it's a shadowy state. It is something that seems to him almost impossible if he is going to use reason. He will say, "How is this thing possible? Because I have no background either intellectually or financially or socially to even hope to achieve that sort of thing." But if he knows who He really is -- the Spirit of God who creates all things dwells in him, and that he can detach that Indwelling Being from the body that he "wears," and actually enter his dream, -- the dream will take on reality. And, if he persists in it, it will objectify itself in this world.

I know that from many problems that I have had. When I was told that I could not do this or I could not do that; having remembered experiences that were all mystical, I applied them to practical things, and they work just as well in the practical state. I entered into my dream. It was a dream.

When I was in the Army, I couldn't get out; but I wanted to get out, and I wanted to get out honorably. I did not wish to be dishonorably discharged. I wanted to go through this world as a very honest -- I would say, clean, wholesome American citizen, and not when asked the question, "Were you ever in the Army?" and then they say, "Were you honorably discharged?" and have to say, "No, I was dishonorably discharged." I didn't want that on my record. So, I would not run away from the Army. I wanted out of it, and to get out of it before the end of the war, and to get out of it honorably; so I took the same lesson that I had learned, and I applied it to that.

So while in the Army, I assumed that I am in my home in New York City two thousand miles away. I was in Camp Pope, Louisiana; and I had an apartment in New York City in Washington Square. So going to bed physically at Camp Pope, I went to bed in imagination in my home in New York City, -- not there on furlough, not there on some little escape, but there honorably discharged. Then I got off my imaginary bed, walked all through my apartment and saw everything that I would see if I were there. It took on cubic reality.

When I awoke the next morning, I was still in Camp Pope, Louisiana; but that night a strange thing happened to me. It was 4:15 in the morning, and here a sheet came before my eyes, and on this sheet a hand appeared from here down holding a pen, and the pen wrote: "That which I have done, I have done. Do nothing." First of all, the voice said that, but the pen scratched out my disapproval, for I applied for a discharge, and my Colonel disapproved it. He said, "Disallowed,' and signed it "Colonel Theodore Bilboe, Jr." That was his name, which is on a record. You can look it up, for he was the one who disallowed my application for discharge. And the hand simply scratched it out, and over that it wrote in: "Approved," -- this hand holding a pen. Then the voice said to me: "That which I have done, I have done. Do nothing." What did he do? He scratched out the Colonel's disapproval, and he wrote in, "Approved." And then I awoke.

Ten days later I was honorably discharged by that same Colonel, and he shook my hand; and as I left that base, he said, "I will see you after the war is over."

I said, "All right, Colonel. Thank you very much." And that very night I was on a train back to my place in New York City.

That's how it works. I know from my own personal experience. I am sharing with you what I have experienced, both in the world of Caesar and in the world that is transcendent, something entirely different; so when I speak of being "born from above," I am not theorizing. I am telling you exactly what happened to me.

When I speak of meeting the Son of God who calls me, "Father," I am telling you exactly what happened to me. When I tell you I ascended into Heaven like a fiery serpent, as told in Scripture, that's exactly what happened to me, When the dove descended upon my hand, and then smothered me with love, kissing me all over my face, my neck, my head, I know exactly what happened, because it happened to me. So I am only sharing with you, not theory, not speculation, but only what I know from my own experiences.

So tonight, the most impossible thing in the world -- and who is not confronted with it? I am, -- an almost impossible thing that I have to actually deny the evidence of my senses and apply my Principle towards that event. I know it could not have happened -- nothing happens by natural causes. Nothing in this world happens by a natural cause; it's all spiritual. And you may say --and the world will say -- it happened because you did so-and-so over a period of time and that is the cause of your present physical

ailment. It isn't so at all

You admire someone intensely, and try to duplicate their every act in this world, and you wish you were just like them; and they depart this world by a similar experience, and never once did the physical things that you are accused of having done that are the cause of what is happening to you. Never for one moment did it ever occur to her, the one she admired, to actually do for one moment what this one, suffering from the identical thing, is now suffering. And the world will say you are suffering from it because of a physical cause. Had you not done for 40 years what you have done, it could not happen; but yet her own loving mother that she worshiped beyond anyone in this world, and tried so much to emulate, never once in her life smoked a cigarette. She would take an occasional little drink -- an occasional a little drink, but very sweet, very weak; and died of the very thing that she now is suffering from. There was no one in this world that she worshiped more than her mother.

That imaginal act in the beginning of time -- and the whole thing came forward, and now she is fulfilling completely her ideal to be just like her mother. And the world will tell me that the thing that is happening to her is caused by a physical state. It isn't so at all. I could duplicate that and multiply it by the unnumbered number, if man only had a memory that could retain the imaglnal acts of the past.

"Every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion of the perishing vegetable memory." (Blake, from "Milton")

If man could only bear in mind that every simple little imaginal act sends a quiver through Omniscience, right through Omnipotence, and right through Immanence so the whole thing is like a huge, big computer, -- your imaginal act instantly is added to the sum total of it all; and instantly the whole. thing is changed, and the world is reflecting every imaginal act in this world of man, and keeping it all perfectly recorded, so that there is no such thing as a natural cause. It is all a spiritual cause.

"All things were made by Him, and without Him was not anything made that was made."

And where does He dwell? He dwells in us, for He is Spirit, and "the Spirit of God dwells in us." He dwells in us, and I have, by experiment, discovered what that Spirit is; and I tell you from my own experience, the Spirit of God and the human imagination are one. They are not two.

So when you depart this world, your reality -- which is the Spirit of God - is your own wonderful human imagination; and that gives cubic reality to everything in this world if you enter it. Now, the secret is to enter it. Can I enter the state of my wish fulfilled? Those other states were simply experiments. Can I enter the state of the wish fulfilled? I have done it. On several occasions I have. When it seemed essential, I did it. If someone asked of me, I tried my best to do it. And how do I do it? By feeling.

As we are told in the 17th chapter of Acts: "Happy is the man that feels after Him and finds Him," -- he is speaking now of God, -- "for in Him we live, and move, and have our being."

He has just got through speaking to the Athenians. He said, "Oh, men of Athens, I see that you are very religious; but I notice over your temple an inscription to the Unknown God. Now, the one you worship as unknown, I will reveal to you, for He is not a God afar off. He is near, that you may feel after Him and find Him; for in Him we live, and move, and have our being." So the God of Whom I speak is never so far off as even to be near, for nearness implies separation. No matter how near he is, that's not

the God. He can't be near because I AM He. "Be still and know that I AM God." That is what you are told in the 46th Psalm, the 10th verse.

"Be still," -- why? That you may know "I AM He." I am God. So the fundamental sin of Scripture is the lack of faith in "I AM He." As you are told, "You will die in your sins," -- that is, you will die missing the mark, -- "unless you believe I AM He."

"And before that the world was, I AM."

"Before Abraham was, I AM."

So "I AM" can't he near; that's the core of my being. I can say, "I am a man," and that's something near. "I have a hand"; that is near. "1 am rich"; that is near. "I am poor"; that is near. But before I can say anything, I must first establish the sense of being, and that is I AM. So I must first be, before I can be anything in this world. And so, the lack of faith in that reality is the fundamental sin.

So here I share with you what I have discovered. I have discovered that your own wonderful human imagination is the Spirit of God, and that you can enter any state in this world, and on entrance, it ceases to be a flat surface, depicting reality. It is reality. Why? Because you are the reality who dwells in it. Wherever you are, things are real. If you are not in it, then they are not real. They go to their flat surfaces.

And all things exist in the human imagination. We are called upon to select that state in which we will dwell -- the state that we will enter and make real in our world. And I do it by simply feeling. What would the feeling be like, were it true?

How would I feel, were it true? And how would I see the world, were it true? Then I feel myself into that state, and try to give it all the tones of reality, all the sensory vividness that I can. If I can give it sensory vividness and the tones of reality, even though I do not see it, it will work; but sometimes it becomes so vivid and so intense, you do see it. The whole thing opens. Your eye opens, and the whole thing is real; and then you are in an entirely different world -- the world of your dreams, for because you entered it, it is real.

But whether the eye opens or not, it will still work, may I tell you? This is the Law spoken of in Scripture; and because no Creator in the world exists but God, -- He is the only one, -- He has to create good and evil. If there is good and evil, God does it. If there is darkness and light, God did it.

He said, "I kill, and I make alive; I wound, and I heal, and none can deliver out of my hands." We think a "devil" kills and God makes alive; that the devil wounds and God heals. It's God who kills and God who wounds, and God who makes alive and God who heals. There is only God. Read it in the 32nd chapter of Deuteronomy.

"I, even I, am He, and there is no God beside me. I kill, and I make alive; I wound, and I heal; and none can deliver out of my hands." And the God spoken of in that chapter is seated here in everyone who is seated, for that one in you is the Spirit of God, and the Spirit of God is your own wonderful human imagination. So blame no one in this world for anything that befalls you.

It's too late to share with you an experience of mine last Sunday morning, but I will on Friday. I asked for it. I woke at 1:30 and thinking of many things concerning my dear wife, I asked for some wonderful

experience now, and then fell asleep. And it came in the most glorious manner while I was waking at 6:15. I ran straight to my yellow pad and wrote the whole thing down. It was the most vivid experience in answer. Because I wove myself into an experience, it had to take place. What experience it would be, I left it in the depths of my own Being to decide that. But give me some wonderful experience this night in answer to something; and then came the most glorious experience. And then I wrote the whole thing down. It's too long to tell tonight. I will tell you on Friday if you are here. Or whether you are here or not, I will tell it on Friday.

Let us go into the Silence.

Now, are there any questions, please?
A Lady: What is the difference in the reality factor between the body on the bed and what they call astral projection? Is there a difference?

Neville: Well I have had out-of-body experiences of what the world would call astral projection, but they are not anything like this. I am convinced that the Thing-That-You-Really-Are is dreaming what you believe yourself to be. One day you will awake; and you and the dreamer of you will be one. I have seen myself out of this body many times, but it is not that of which I speak today.

Any other questions, please?

Another Lady: If you have time, I would like to hear again the story that you told about an experience you had in the past where you tried to get through a wall, and you couldn't get through it.

Neville: That was really an astral projection. I was living in my hotel room in New York City; and I felt this peculiar force in my head, and I moved out in a circular motion -- or rather, a spiral motion, and I found myself on the beach. I didn't know anyone, but I knew I had just left a body on the bed in New York City. I was more curious about how that thing happened than about the people on the beach. They meant nothing to me. So I inwardly wished to return and duplicate it, but this time not to go to the beach, but to actually come down in the room and observe the body out of which I had just spun. So I had no sooner wished it then I came back into the body; and I am in the body, and I am not in the body.

But now the same motion is taking place, the same intensity; but this time, as I whirled out in a spiral motion, I willed myself to come back into that room and not go elsewhere. I wanted to see exactly how this thing works. So I came into the hotel room, and there was the body on the bed. The face is covered with a cloud. There are breaks in the cloud; and through the breaks in the cloud I can see my face, but only through breaks in the cloud. And here I am looking at this "thing," -- I call it a "thing" because the Reality is looking at it. That which I always believed to be my reality, my self that I shave in the morning, that I bathe in the morning and I feed all through the day, -- that's only an envelope. I am the Being looking at it.

Well I figured: Now, if I am now out, I am Spirit; therefore I could easily go through the wall. And so, I ran towards the wall and ran at it and bumped my head. I came back and was thinking to myself, that's crazy. Spirit, -- there is the thing that should bump its head, not me. I ran again, and I bumped my head again. I came back and this time I said, "Now, there must be some way that it can be done because I am Spirit."

I imagined myself out of that room, and instantly I was where I imagined myself. The mere fact that I saw the wall as a barrier, it was a harrier to me; and so, trying to go through it, I was going against my

own rational mind, and so I bumped it. But when I stood in the room, not going through any wall or any door, I simply imagined myself elsewhere, and I was elsewhere.

So that's how I learned that lesson, -- with a good bump. Now that was an involuntary projection. I have had many voluntary ones. But I am not talking of that. That is behind me now. That is like child's play. I am speaking of God in us, who is called in Scripture "Jesus Christ," for the divine body of God is your own wonderful human imagination, which is one with God, who is Jesus Christ. That's the Lord.

And may I tell you, in the end, although all these bumps and these horrors of the world, in the end, He is Infinite Love. He appears at first as power -- destructive violence; but in the end, it was Love behind it all -- just sheer Love -- nothing but Love in the end. And that is God.

(audio lecture "THE SPIRIT OF GOD") 44:50

Neville Goddard 5-16-1969

SPIRITUAL SENSATION

The Reverend Dr. Trusler saw the Bible as secular history, and criticized Blake, saying he needed someone to elucidate his ideas. Blake responded by saying: "You ought to know that what is Grand is necessarily obscure to Weak men. That which can be made Explicit to the Idiot is not worth my care. The wisest of the ancients considered what was not too Explicit as fittest for Instruction because it rouses the faculties to act. Why is the Bible more Entertaining and Instructive than any other book? Is it not because it is addressed to the Imagination, which is Spiritual Sensation, and only immediately to the Understanding or Reason."

Tonight I will use scripture, but my premise will not be along any orthodox concept of Christ, for scripture is a mystery. It is God's secret, which cannot be read with complete understanding, but must be experienced.

When you read in the Book of Revelation, "Jesus Christ, the faithful witness, the first born from the dead," you may think -as the world does -of a unique being who came into the world two thousand years ago. But the word "Christ" means "the Lord's anointed." This is not one man called 'the Lord" and another man called "the anointed," but one who knows himself to be the Lord's anointed. Who is the anointed? Your own wonderful human imagination! That's the only Jesus and the only God. When a friend asked Blake what he thought of Jesus, Blake replied: "He is the Only God, but so am I and so are you." This statement is true, but man will not accept the fact that his human imagination is God. He cannot grasp the idea that the God who created and sustains the universe is one with his human imagination, but Blake meant his statement to be taken literally. Your own wonderful human imagination is Jesus, the Only God – and so am I.

Matthew made this statement: "Thank you Father that you have hidden these things from the wise and the understanding and revealed them to babes." God chooses the unlearned (the babes in faith) to confound the wise, for such is His gracious will. Then Matthew adds this thought: "And no one knows who the Son is except the Father, and no one knows who the Father is except the Son. Take my yoke upon you and learn from me." I ask you to take my yoke (my understanding of scripture gained from personal experience) upon you and learn from me. My yoke is easy and the burden is light, but you must be willing to take that which is in conflict with the teachings of the world, and follow me. We recently saw ninety man-made saints defrocked by the church.

After making hundreds of millions of dollars out of the poor people by selling little medallions and statues of these saints, the church now proclaims they never existed. They were all one grand myth, started by the church for monetary purposes. Millions of these little medallions were sold as intermediaries between man and God, when the human imagination is God, whose name is I AM!

Christ is the faithful witness, the first-born from the dead. The word "Christ" means "the anointed." Proclaiming to come into the world only to fulfill scripture as recorded in the Old Testament, we must turn to the first book of Samuel to find who the anointed is. In the 16th

chapter we read: "Rise and anoint him; this is he." Then Samuel takes the holy oil and anoints David. And in the 89th Psalm the Lord speaks, saying: "I have found David. With my holy oil I have anointed him. He has cried unto me, 'Thou art my Father, my God and the Rock of my salvation.' I shall make him the first-born and scripture cannot be broken." David, the anointed of the Old, is the Christ, the faithful witness, the firstborn from the dead, of the New. The Jesus of scripture is the I Am of every child born of woman, who is God Himself. It is God who wears these garments of flesh you and I believe ourselves to be, for our awareness is He. Having made a garment for man out of the dust of the earth, and taking upon himself all of its weakness and limitations, God proclaims: "When I am lifted up from the earth I will draw all men unto me." The word "men" has been added. The original script reads, "When I am lifted up from the earth I will draw all unto me."

Now, God only acts and is in existing beings or men. Acting as your imagination, God will play every part He created in the beginning. And when every part has been played, the sum total of all the parts will appear as eternal youth, personified and called David, the anointed, the Christ-head, the messiah. No one can complete his journey in this world of death until he has played all the parts, because only then can David be resurrected.

In the Book of Psalms, David cries out to the Lord for help, saying: "Thou hast put me in the desolate pit." Then these words are proclaimed: "Thou hast redeemed me, O Lord, faithful God." The human imagination is the God who redeems David. It is that God who wears your garment of flesh and answers to your name. Imagination's mighty power is buried in you. He is your son, who will erupt within you when you have played all parts, to reveal you as his Father and the Rock of his salvation. The Bible is sacred history, not secular history, and the events recorded there go on forever and ever.

The being that you really are is God. There never was another and never will be another God, for He is one, not two. You say "I am" and I say "I am," yet you cannot divide I am. We are the Elohim who fell into division and will resurrect into the unity of the grand I AM. The crucifixion is over, for you have been crucified with Christ. Your death and burial is past. You have entered hell (this world) and you will rise from it after you have played all the parts you promised in the beginning.

You and I as brothers form the one who is called the Lord, the I AM, the Father of David. The word "Jesse" is any form of the verb "to be", or "I AM." One day you will find David, the son of Jesse, and know him to be a man after your own heart – who will do, has done, and will continue to do, all of your will. I cannot condemn anyone for what he has done, is doing, or what he may do, for I have found David. My memory has returned, and I know there is not a part, personified in this world, that I have not played. David, he who was promised before the foundation of the world, is made manifest at the end of time. Then you will realize that he is not secular, but sacred.

The Bible records sacred history and the David spoken of there is sacred. When he stands before you and calls you Father, there is no uncertainty as to your relationship. You know your son and he knows his father. The story is not how the Son reveals the Father (which he does) but how the Father reveals the Son. In the Book of Malachi, the last book of the Old Testament, the question

is asked: "A son honors his father. If I am a father, where is my honor?" It takes unnumbered years before the Son is found in the New Testament, which is only the fulfillment of the Old. There could be no New without the Old, for the New is its fulfillment. And the Old, being a sacred promise, finds its fulfillment in the New. The drama of the Old makes sense as it begins to unfold in the New, in you.

I am a man, born in the year 1905. If I could trace scripture as I can my ancestral background, what relationship would I have with Solomon, when I don't know what Solomon, what David, or what Abraham? I tell you, these are eternal states of the mind, personified, and not physical flesh and blood beings. They are states through which God passes as you and I, because God became us that we may become God.

Our journey of self-imposed limitation began when we said: "No one takes away my life, I lay it down myself," yet we have condemned a race of people for taking the life of one, who – like St. Christopher – never lived. The Jesus of scripture is the human imagination in which the Christ of scripture unfolds, and the Christ of the New is the David of the Old. He is the anointed.

When your imagination has finished the work he came to do, the sum total of all the parts he has played becomes personified and stands before you – his Father – to look into your face and see the one he knew before that the world was. And when you see David, you see your reflection, the end result of your imagined journey through death.

This is the great mystery of the seed. Unless it falls into the earth and dies, it remains alone, but if it dies it bears much fruit. God died by restricting himself to the limit of contraction and opacity of man in order to go through this world of generation and decay. He is now buried in Zion (your skull), which is the stronghold David takes by going up the spiral water-shaft. One night I felt an explosion in my skull, and when everything settled, I, God, observed my son David, my beloved in whom I am well pleased. I found my anointed and fulfilled scripture. I tell you: you are not predestined to be rich or poor, known or unknown. You are here only to fulfill sacred history.

Right now you can use your powerful imagination to assume you are what at the moment your senses and reason deny. Walk in this assumption, knowing you are all imagination, and all things are possible to you. Dare to believe in the reality of your assumption and watch the world play its part relative to its fulfillment. Your assumption may appear to be false when first imagined; but if you will persist, it will harden into fact, because God is he who is doing the assuming. All of the objective facts you see here on earth are only shadows, which fade because imagination is their reality.

But the real predestination spoken of in scripture is not secular, but sacred. It was proclaimed before that the world was. Then God died in order to assume these garments of flesh, and play all the parts. I know, for I speak from experience. I ask you to take my yoke upon you and learn from me. Believe my experiences, for "If I be lifted up I draw all men unto me." I have been lifted up out of this world and out of this earthly body. I ascended in a spiral motion to find myself clothed in a body of fire and air. I needed no sun, moon, or stars, at the time, for I knew myself to be the light of the world. As Spirit, I glided above the earth, where I came upon a scene

of human imperfection. The blind, the lame, the halt, and the withered, were waiting for me there; and as I glided by, each was made perfect because I was perfect. Then these words came to my mind: "Be ye perfect, as your Father in heaven is perfect." That night, in that experience, who played that part? The Father. And who is the Father? I am! And when each was made perfect, the heavenly chorus sang out the last cry on the only cross God ever wore, saying: "It is finished."

Man has nailed God to a wooden cross by his concept of scripture, but God was never nailed to any wooden cross. He is nailed to your garment of flesh. As that heavenly chorus sang out: "It is finished," I felt myself once more congeal to this little garment (my cross) in order to tell my story to all who will listen. Some will believe me and some will not, but I will tell it anyway to encourage those who may be persuaded to modify their inherited, fixed ideas. Being born into a certain environment, they inherited their religion and find it difficult to modify it; but I tell you: the Bible is within you and must unfold within you at the journey's end. Then you will discover that the Father is yourself. This will be revealed to you by your Son, David, who comes to you in the Spirit; and you, too, will say: "Thou art my Son, today I have begotten thee."

Now, the names Matthew, Mark, Luke, and John, are titles to books whose authors are unknown, but we do know that the Book of Luke is written by the same man who wrote the Book of Acts. In it we read: "Thou, Lord, who by the mouth of thy servant David has said, ‘Why do the nations rage and the people imagine vain things against the Lord and his anointed?’ “The word translated "servant" here, is translated "son” or "child” every other place in scripture. If it is found before the word, "Jesus," it is translated "son;" but if found before the word, "David," it is translated "servant" – which is error.

In the 2nd Psalm, David declares: "I will tell of the decree of the Lord; he has said unto me, ‘Thou art my son, today I have begotten thee,' and the Word of God cannot be broken." We are told not to add to or take from His Word, but to fulfill it. Your worldly accomplishments will all vanish like smoke, and the earth will wear out like a garment and all within it likewise; but your salvation will be forever, and your redemption will have no end. Today, men are making fortunes to leave behind some monument to themselves. Our new president is doing this very thing. He hasn't made a dent so far, upon the world, but wants to leave his little footprint on the sands of time by building a library in his name -not realizing that one day the tide will come in and wipe his footprints away, as though they never existed. Bless him. May he have his desire fulfilled, even though it is such nonsense, when the only purpose for life is to fulfill scripture.

I have come only to fulfill scripture. I have taken the Bible, and beginning with Moses and the law, the prophets, and the psalms, I have explained all the things concerning myself, for it is all about me in the volume of the book. Here I am a simple man, telling all who are born as I was born, that the Bible is written -not about the garment I am wearing, called Neville, but the Being within me. It is that Being who has experienced scripture.

I invite you to take my yoke upon you and learn from me. Don't take the traditional concepts which have been handed down year after year, for they are false. What Christian, this night, hearing the words “Jesus Christ”, would not think of a unique, single being, who was born in some unusual manner two thousand years ago; yet it isn't so at all.

Yes, there is an unusual experience within the individual, but it is going to happen in everyone. It is a birth, but not from the womb of a woman called Mary, or any other name, but from the womb of one's skull. Coming out of your own skull, all of the imagery as described in Matthew and Luke surrounds you. You will then realize that the Bible was written of you. Beginning with your awakening within your skull, you discover you are entombed in it, and you come out of that skull just as a child comes out of the womb of a woman. At that moment God (your human imagination) is born to a higher expansion of yourself, for there is only God, who is forever expanding.

There is a limit to opacity, but no limit to translucency. Taking upon himself the limit of opacity (which is this world), imagination plays every part known to man, breaks its bonds; and God, individualized, has expanded beyond what He was prior to his descent into this hell. No, God is not absolute. If that were true, there would be no joy, no fun – for Imagination could not expand. If you were beyond expansion you could never know anything greater than yourself, and that sameness would be hell beyond measure; but truth is an ever increasing illumination.

You cannot pigeonhole truth, for its expansion goes on forever. Having united all of the experiences of being man within myself, I am greater by reason of the experience. Now I can conceive another play -a far more difficult one, and take upon myself the limitations of it to burst its bonds and resurrect once more; for resurrection is God's mightiest act.

When I say I am God, I don't mean this little tiny thing called Neville, but the being who is speaking to you, for he is the one who had the experiences. This thing called Neville is subject to all the pains of mortality. It can drink too much, go to sleep with a big head, and wake tomorrow with an even bigger one. If you are going to judge me by what I do physically, you will never know the being that I am, or the being that you are; for the being who is so identified with you, who answers to your name and feels your pain and joy, is God. God only acts and is in existing beings or men. He is acting in me as my human imagination, as he is acting in you as yours. There never was another God and there never will be another.

Take my yoke (my experiences) upon you and learn from me, for you are here for only one purpose, and that is to fulfill scripture. The part you are now playing is adding to your whole; and when you have played every part you agreed to play in the beginning, your immortal Son, David, will bear witness to your Fatherhood. He is the result of your experiences in this world of death, and will only be found when death has been conquered.

Now, on this practical level, you can put your human imagination to the test; for I tell you: all things are possible to him. Test yourself by determining what you want. I am telling you a principle and leave you to your choice and its risk. You may want to hurt someone. I hope you do not, for there is no other, and you are only hurting yourself.

There is only one God who is playing all the parts, so when you pray for another, you are -in truth -praying for yourself. Job prayed for his friends by forgetting himself. In his love for and sincere desire to have them succeed, Job entered into a state of empathy for his friends. In that state his own captivity was lifted, and he became twice as rich, twice as great, as he was prior to the horrors that he experienced.

Name your goal. Imagine you have reached it, and persuade yourself it is true. Believe in the reality of your imaginal act, for it is God in action. An imaginal act is God's Word, which cannot return unto him void, but must accomplish that for which he sent it. If your imagination is God, then your imaginal act is God in action. Everything in the world was first imagined. The clothes you wear, the chair upon which you are seated, your car, your home, the pictures on the wall -all were first imagined. When I told my tailor what I wanted in the way of a suit, he took a piece of cloth which had no shape and used his imagination, before he even started cutting the cloth. Then he produced what was once only imagined.

Let no one tell you that one man can, in any way, enslave the world, because no one can stop men from imagining. A tyrant like Hitler or Stalin frightened men into accepting their leadership; but the minute men stopped being afraid of them, they were afraid. The minute you are not afraid, you are not enslaved. So, be not afraid. That's the story of the world. Our economy is based upon fear. The war scare, the peace scare, the market scare. If you can lose all fear, and imagine what you would like to have in spite of what seems to be, and persist in that awareness, your persistence will bring your desire to pass.

If it takes unnumbered tens of thousands to play their part to aid the birth of your imaginal act, they will, not even knowing they are playing the part you assigned them. You don't need to know who they are. All you are required to do is persist in your imaginal act, because that is God in action; but if you quit, then you do not know who God is. You are told: "The word that goes forth from my mouth shall not return unto me void, but must prosper in the thing for which I sent it." That word is an imaginal act. It must return to you and bring you the fruit of that which you intended when you sent it out.

Believe me, the Jehovah of the Old Testament and the Jesus of the New is your own wonderful human imagination. That is God. The Christ of the New is the messiah of the Old. The word "messiah" means "the anointed," who is David. When David stood before me and I looked into his eyes, my memory returned. It was as though I had suffered from amnesia, for when David stood before me I knew I was his Father.

Now, like Paul, I can say: "I have fought the good fight. I have finished the race, for I have kept the faith. Now there is laid up for me the crown of righteousness." What is that crown? My Son, my honor. I cannot enter a more exalted state than that which I left, unless I bring the result of my journey with me. That result is David.

The world may not believe me, but it does not matter, I know that each and every one must experience all the parts, so I forgive all. I cannot condemn a part when I know I am its author. Having written all the parts, I could find no one to play them; so I came down, diversified myself, and played them all. Having resurrected into unity once more, I returned with David -the result of my having played all the parts.

Now let us go into the silence.

Neville Goddard 1953

SOUND INVESTMENTS

Today's subject is "Sound Investments".

I want to share with you today what I consider one of the truly great revelations of all time.

On Sunday morning, April 12th, my wife woke from what was really a deep, profound sleep and as she was waking a voice distinctly spoke to her; and the voice spoke to her; and the voice spoke with great authority and it said to her: "You must stop spending your thoughts, your time and your money; everything in life must be an investment." So she quickly wrote it down and went straight to the dictionary to look up the two important words in the sentence, 'spending' and 'investing': the dictionary defines 'spending' as "to waste, to squander, to layout without return." To 'invest' is to "layout for a purpose, for which a profit is expected" .

Then I began to analyze the sentence - "You must stop spending your thoughts, your time and your money, for everything in life must be an investment". As I dwelt upon it, I saw where everything is NOW; that through the portals of the present all time must pass, and this psychological NOW, the state in which I find myself now, does not recede into the past. It advances into my future.

So, what I do NOW is the all important thing, and thought is the coin of heaven; it is the money of heaven; and so the thought I entertain now, the thought to which I consent, as told us in Ephesians "All things when they are admitted are made manifest by the light, and all things when they are manifested are light:" and the word 'light' is defined as consciousness. So the state to which I now consent must be made manifest, and when it is manifest, it is only that state of consciousness made visible, coming to bear witness of the state in which I abided.

So, every moment of time, I am either spending or I am investing. Unfortunately most of us spend the coin of heaven, and morning, noon and night we live in negative states for which there is no return, when we could easily have spent, not spent, but invested that moment, so at the end of that day we really would have a wonderful portfolio. The religious minded person invests possibly on Sunday morning. Through the service he is lifted for a moment; if he is not overly critical he might be carried away with the hymn; he might be carried away with the solo, the organ music, the address from the pulpit, and for a moment he is investing; but the rest of the week he spends.

Now you know from experience if you put all your money into one great concern, it may be wonderful, it may be sound, but at the end of a year the directors may decide to reorganize and therefore decide to pass the dividend, and if you depended on a dividend check for your daily needs, though it is a good, firm, wonderful concern, when they passed the dividend, then you must either sell some stock or raise or borrow on it. While every moment of time you could have a most marvelous portfolio and if one passes a dividend check it does not matter. If you devoted every moment of time to positive thinking, constructive thinking, by not accepting any rumour that does not contribute to the fulfillment of your desire, no matter what it is - it could be the most obvious fact in the world - if it does not contribute to the fulfillment of your dreams, do not accept it. If you do you are spending; if, not by denying, but by complete indifference, complete non-acceptance, you turn to what you wish you could have heard instead of what you heard, you are

investing. It's not the hearing that matters, its the admitting the truth of it that matters.

All things when they are admitted, not all things when they are heard, but if you give consent to it, if you accept it as true; then you either spend by acceptance or you invest depending on the nature of the state accepted. So, this revelation which came through my wife to me is one of the greatest that I have heard; had it been told in our Bible, it would have been told in its strange meter "And the Lord God spoke unto her this day and said to her, his servant" and they would have told what revelation would have come in that manner but it came to a normal natural wife, came in a normal natural manner to instruct not only her, but to instruct her husband, for I was the first one to whom she told it and I can't tell you what it has done to me since I heard it on the morning of the l2th April, for it made me more aware of the moment, made me far more conscious of every moment of the day so that I am not spending; I must invest - time is too precious and because these moments do not recede. they do not pass away; they are always advancing into my future to either confront me with a waste or to show me some wonderful return; if I invest it's for a purpose and, therefore, I hope, not only hope, I expect a reward: I expect a profit on my investment. So a moment spent now, this very day, could tomorrow pay you great dividends.

Now I told a story here two weeks ago of Jimmie Fuller. Well, I didn't have all the details of the story, but after the meeting; dozens of you said to me, not only after the meeting that day, but after my meetings at the Ebell Theatre, that Jimmie Fuller to have made the fortune that he made, must have had great capital. Well, I could neither affirm nor deny your bold assertion, for you spoke as though you knew and many of you almost convinced me that he had great capital and that's why he turned it into great returns. So on Friday night I asked him to tell me more of the details. He said "When you came here four years ago, Neville, I came to hear you. My wife asked me 'Why do you come to hear Neville? Who told you of Neville? He said, I turned the radio on one night and I heard Dr. Bailes. I had never heard of the man before. At the end of his lecture, which I thoroughly enjoyed, he said Neville is coming to speak for us and it's a MUST. Well the next night, I so liked Dr. Bailes that I turned him on the next night, and for the next two weeks he kept on promoting you, and he was so generous in his praise, I thought I've got to hear this man. So when I came, I enjoyed what I heard on Sunday morning, and then you announced you were speaking the following night at this place, but it was two dollars. Well, he said, between myself and the next I actually had Fifty four dollars. I had a wife and a little boy; we couldn't leave the little child alone; he was a babe: it meant a sitter-in, but my wife and I came to everything you gave and one night we could not pay the sitter-in; we just didn't have it, but we took our last which was fifty four dollars and came to your every meeting - the two of us - and one night we didn't have it to pay that sitter-in. Three years later, Neville, I had not proven your theory. You know my problem, as I told you before."

Perchance there is someone here who did not hear it - the man is a negro, and his problem was that because he was a negro, all the marks and stripes of the world were against him. I tried to convince him it was only in his own mind that these stripes were placed; his acceptance of that as restriction made it restriction, but if he could only drop it by non-acceptance, by complete indifference, to the pigment of skin he could accomplish his every dream by acceptance of it now.

Well, in the last year, Jimmie Fuller by complete acceptance, investing his moment, his now, has turned the year into a net profit of two hundred and fifty thousand dollars. He did not have one penny when he started; he did not raise large capital; he didn't have it. He only invested God's coin. God gave it to him. He gave him the moment, which is time. So instead of spending his thought, which everyone has, and spending his time.

which everyone has, he had no money, but he knew that thought was money; so he invested his thought in the now, knowing that it was not going to recede and vanish from sight; that was an investment: it would advance into his future.

Well it did. It so advanced that he tells me now everything he touches turns to gold. Now he has three children; they come here every Sunday to Sunday school: he doesn't want his children to start with his stripes, so he wants them to feel what this Church gives. So every Sunday, Jimmie tells me many a Sunday he feels like taking off for the beach or up to the mountains with his wife, but he will not go because he wants his children to have an opportunity he didn't have. He says "My people were very religious, but they must have worshipped a very poor God, for they were steeped in poverty. So I just wouldn't go near the churches of my mother and my brothers and these people, because I couldn't conceive of such a God doing that to us; yet they never missed service. For when I found in this what I found here in this Science of Mind Church, I brought my children to Sunday School. Now this is what happened to them. Here God is love, and love surrounds them and they know nothing but love, that God is love. For one day my little girl which is the youngest of the three, was quite sick, a beastly cold. and that night when the little boys said their prayers. these are the words they used 'Thank you God, that sister is perfect tomorrow.' They could not look at the little girl, sick as she was, and say 'Thank you God that sister is well now', but they said 'Thank you, God, that sister is perfect tomorrow'. Neville, it was a miracle. The next day that child was perfect; there wasn't the sign of a cold - a complete absence of all that we saw the night before, and these two little brothers simply gave thanks."

"Now, he wanted a watch. I wouldn't give him the watch. I could have bought a thousand watches for him. I want my little son to learn a law which I didn't know until recently. So he filled his mind with the possession of a watch, and he spoke of the watch as a 'live' watch - one that ticks, one that is alive, not a toy watch. So then he fills his mind with the possession of the watch. On his way to school he found a 'live' watch. Now he knows the working of law - that the complete acceptance of the state in consciousness must result in an externalization of the state accepted. So if he accepts the watch he need not turn to his earthly father, as the medium through which the watch will come. I don't want to think for one second he has to point to his mother or his father as the only channels through which his good will come. I want him to recognize an Infinite Father - the Father of US all - who gave to him as he gave to me everything that I will accept. I want my children to learn it as I have learned. Yes, I could shower him with gifts, but then he would look to me as the only channel through which it will come. That I must not accept. So you should see the little boys and little girls actually live by this law. God to them is love and the only reality and love surrounds them. So they never miss the Sunday School here."

Then he goes on to tell me all other wonderful things that have happened by the mere acceptance of this law. He said. "The getting of my car, this convertible Cadillac - I treated it loosely, I sat quietly in my living room and drove my Cadillac, and I simply treated for this loosely," he said, "I didn't put real effort into it, I accepted it and then when I decided to get it I simply put in three telephone calls and that day I was driving this car, Neville. Now everything happens just like that. Today, instead of going to my office and working in the office I work behind the scenes. I sit all day and I hear the report that is good from my employees; my entire office staff must tell me good news, the only thing I will allow myself to hear. I ride my car; I'm in the office; I am at home; I'm in the office but I am only hearing good news, and seldom do I go to the office physically to do office work, so I am behind the scenes only hearing good news. So I have completely forgotten the so-called pigment of skin and, Neville, honestly I can tell you today I feel that I am blessed

beyond all men because I was born a negro. I am so proud to be born a negro; I am so proud I'm one."

And here is a story that will interest all of you; he said "I had some property to dispose of, I had certain things in investments for those who had money, and so I advertised it and a man called me on the wire. He saw the ad, and asked me if I was the gentlemen, so I told him I was the one who had the property. The first thing he said to me, "I don't want any nigger property." Jimmie said, "I didn't answer, as if I hadn't even heard the word. If he wants to be prejudiced, he may be prejudiced, that's his right. He wants to be silly about it, that's his right. He can spend; he need not invest. So I said, "It is perfectly all right, sir, I have all kinds of property, I have all kinds of things for your investment." A week later he called me up and said, "Would you come and see me." He said, "I went to see him. When I got out of my car his knees almost buckled, for he didn't know a negro was coming to see him, and a negro walked up his stairs into his living room." He said within a matter of minutes he purchased $37,000 worth of mine that I had to offer. He said the first $25,000 that he bought he simply bought that to buy back his face, and then the remaining $12,000 he bought that because it was a very good investment. Well, since that time this gentleman has spent tens of thousands of dollars with me and constantly calls me to thank me because they are such wonderful investments.

Now here is a man who is proud of his skin; he has no prejudices because that's spending his time, he can't afford to spend. So in harmony with the revelation given to my wife, let us all now stop spending our thoughts, our time and our money. For everything in our life must be an investment. We know the truth. This platform radiates the truth. You are told that everything proceeds out of your own consciousness, but what you and you alone accept as true, that will externalize itself and mold itself in your environment. All the conditions that you will encounter will simply bear witness of the state you have accepted. Well, if you don't like what you are encountering, then stop spending and learn the art of investment for every moment of time is an opportunity to invest, not to spend; yet on the other hand, you and I are free, we are free to waste every coin in the world. For that we have a right, we are free beings, we can spend, we need not invest, but if you know you can invest, why not choose the wiser way.

Now we are told in the thirtieth chapter of the Book of Deuteronomy, "The commandment I command you this day is not hidden, and it isn't far off. It's near unto thee; it is in thy mouth and in thy heart. Now, I set before you this day, life and good, death and evil, blessings and cursings. Choose life, choose blessing." But the choice is ours for we are free. He sets before us this day, this very moment, a commandment. He sets everything before us; it's not far away, it's in our tongue right now. And before me now is a blessing or a curse; I can accept the fact you don't like me; it doesn't matter, you may love me; but if I accept the fact that you don't like me, don't like the teaching, I'm spending my time. Tomorrow you'll prove to me that I have spent my time by your behavior relative to me. On the other hand, if I accept the fact that you do like it, because you are proving it, then I would have no doubt in my mind that you could not do anything other than contribute to this teaching. So it is up to me to either bless myself or curse myself.

I can choose life or I can choose death. I can choose the good, but I am free, I can choose the evil. It's entirely up to me. But if you and I loved this, accept it and believe it, then we are wise indeed if, knowing the whole is before us, we go out determined to become investors, not spenders, not wasting and squandering our substance, but laying it out for a purpose. Every moment become conscious of the moment, what are you doing. I am accepting now the fact that I am a noble, dignified, wonderful being, that my father is proud of the son who is like him. So I will not hear or accept as true anything other than that which contributes to that noble concept I will hold of myself. For I will see that I am secure, and maybe a headline would startle the

world but I will not accept it, for if I don't admit to it, it can't proceed out of me. For all things when they are admitted are made manifest, not unless they are admitted.

So if I now will admit that using this moment as my moment to invest, if I am what reason denies, what my senses deny, and I proceed in that assumption, knowing that even though it doesn't confirm itself tonight or tomorrow, I will still live in the assumption that I am what I want to be and all day tune in and listen only for the good report. I know these are investments and tomorrow these dividend checks must come. They must come. That's the law of our being. So everyone here, take it to heart, and though you don't need money, and so I say to the hundreds of you who say to me in private, "He must have had money", I tell you I know the story now; I didn't know it when you boldly claimed that he had money but now I have it from the source. He only had $54.00 and the $54.00 he spent coming to my meetings, even when he couldn't spend a dollar on a sitter-in; so I tell you he didn't have it; he has it today. But you don't need even $54.00.

All you need is time and you have it, it's now. All you need is the thought, that's money. So instead of spending that now, and spending the thought in the now, invest it now, for your now, this very moment as I stand here and I will get off the platform in a little while - and you will think, well now this is gone, he'll come back next year - this is not gone. What I am doing now is not going to slip away; it's going to move forward and embody itself as a condition, embody itself as the circumstance of my life. So that my now's, my reactions to what I am hearing and saying and seeing, all of my reactions are in the now, and my reactions are spelling out my tomorrow. So I will repeat it - through the doorway of now - because he said, "I am the door", I am is always first person present. Not I was the door, or I will be the door; "I am the door," "I am the resurrection," so what I do in the present, now, is not going to recede, it is going to advance into my future for through the door of the present, of the now, all time must pass. Now don't spend it as it passes; as it passes through the door of the now, invest it. Every moment of your life see that it is a positive, constructive, noble moment. I promise you a wonderful, healthy, radiant future if you will invest the now.

Now this being my last talk for a little while, I would like while I have this opportunity because the theatre, the Ebell, can't take all of you, I hope that many of you will come this coming week and make it a really fruitful, wonderful week, but I know you can't all get into the Ebell; so here, one lady as I came through the door said, "Neville, you made it so clear on Friday night; something I'd not seen before, for you told us this year you brought a wonderful revelation and that is the wide difference between thinking from an end and thinking of an end. For you emphasized that time and time again since you've been here this time, but I didn't get it until Friday." I said, "Well, how did you get it?" She said, "Your picture of the balcony and the stage." Well, now we have the same situation here. We have a balcony, so we have a stage. Well, if she having heard it so often didn't get it, the chances are many of you didn't get it. Well, now she got it by my illustration, so I will repeat the illustration that all may get it. I said that when a man learns the art of thinking from the end, that man is master of his fate, for he defines his end, he formulates an aim in life, and then feels himself right into the situation of that end. So he thinks from it instead of thinking of it. The average man defines his dreams but he remains back here looking at them before he's thinking of them. The wise man occupies the state of his dreams, so he radiates from it, he thinks from it. And then to use this little illustration. I'm standing here looking out at the auditorium, and I would describe this theatre based from this angle, for I am seeing it from the stage. You, sitting in the auditorium, or sitting in the balcony, you are looking at it from that state, so you would see the screen and the speaker.

So the difference between us we see the same theatre from different angles. I would define it from here; you

would define it from there. If I desired to get your point of view, while standing here I would assume that I am seated where you are and therefore within my imagination look from that position. I would then have to see the stage, not the auditorium; I would see the thing behind me, this cyclorama, and I would describe the theatre from that position which I am assuming that I am. Now, if that position represents, say one of security and this one of insecurity I would then assume by physically standing here assume that I am now secure. And to prove that I am, I would then look from the state of security, so I would describe the world relative to my assumption. If I am still seeing what I saw when I was insecure, I have not succeeded in occupying that desirable end; I am still only thinking of it. So the wide difference between thinking from and thinking of must be clearly seen and then see the wisdom in learning the art of thinking from a desired end.

So here, look out at your world, formulate your lovely aims in life and just ask yourself, "What would it be like were it true that I now embody that state? How would I feel?" And in response to that question would come a feeling, a feeling that corresponds to that end. Learn then to think from that end, though reason denies it, though everything denies it, you occupy that end. It's now, you're investing it and these will become real within your world.

Now another thought that I tried to make clear and it's this which again Jimmie Fuller told me was one of the cues in his success. When the action of the inner man corresponds to the action the outer man must take in order to appease his desire, he will definitely realize his desire. There are two of us; there is an inner man and an outer man. The outer man is always made to say, "I of myself can do nothing; the Father within me, this inner one, He doeth the work. What I see him do, that, I, the outer do also." So there is an inner you. If I now sat here and immobilized my body by relaxing it and then imagine what the outer would have to do in order to appease his desire, and with the outer relaxed, just let me imagine that I am actually it now, so I keep the body immobilized but I imagine that I am actually experiencing it now. I would experience in my imagination that which I would have to experience in the flesh to appease desire, and then imagine that state over and over and over, so that the actions of the inner man correspond to the actions the outer must take in order to realize desire. When that is done - I promise you it's going to be done in the flesh; no power in the world could stop it when these two actions coincide, but let it always be from the inner you.

And now at the end of the silence, this is what we do. Knowing that any time that we exercise our imagination lovingly on behalf of another, we are actually and literally mediating God to man. So we can sit quietly in the darkness and simply listen as though we heard the good report that we want to hear. We look into the darkness and imagine we are seeing what we want to see. This is then investing this two minutes; we have taken the moments that go to make up two minutes and really are investing it now. So when I take the chair and the lights are lowered let us listen and let us look as though we are hearing and seeing what we want to hear and see. And we are actually fulfilling the command of that wonderful voice that spoke to my wife when it said to her, "You must stop spending your time, your thought, and your money. For everything in life must be an investment." Let these two minutes be your greatest investment.

Neville 04-15-1968

SONS OF THE MOST HIGH

President Hoover, a man who began his life here on earth in the state of poverty, yet rose to the highest office in our land made this statement at a convention in San Francisco: "Human history, with its forms of governments, its revolutions, its wars, and in fact the rise and fall of nations, could be written in terms of the rise and fall of ideas implanted in the mind of men."

We are told in the 8th chapter of Nehemiah that Ezra read from the Book, from the law of God with interpretation, so that the people understood the reading. It is my hope that I can interpret the words of President Hoover and the meaning behind the words from the Epistle of John so that you may understand their meaning. The words are these: "I am from above; you are from below. You are of this world; I am not of this world. Now I say to you, unless you believe that I am he you will die in your sins."

To sin means to miss the mark, so what he is saying is that unless you believe you already are what you want to be, you will never be it. Would you like to be secure? Then say to yourself and yourself alone: "Unless I believe I am secure I will die in my sins. I will continue to believe I am insecure; thereby missing my goal in life." Unless you can believe "I am secure," even though there is not one thing to support it, you will die in your sin and never feel secure, for the name of God is I AM and besides I AM there is no other. Imagination (I Am) is from above. Imagination is not of this world and nothing is impossible to imagine! That is the story of scripture.

In the beginning, Imagination (God) said to us: "You are my creative power and we are one. You are sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes. This, you will do because you cannot believe you are all imagination." Then he set up a pattern that we could believe in, and the pattern is this: God the Father has one Son, whose name is David. Find David and you will know God to be yourself!

Now, I did not know that I am the Father of David, and you did not know that you were the Father of David, or that we were one; so we descended and became the son of Man to fulfill scripture, for "No one can ascend into heaven but he who descended from heaven, the son of Man who is in heaven."

Descending to prove a prophecy, you are truly sons of God and you and I are one. Having no feeling that we were one or that we were the Father of David, we had to descend in consciousness into this world in order to discover and believe: I am he who is God the Father of David. So I descend and then I ascend in the same manner that Moses lifted up the serpent in the wilderness. As the Son of God I descended to become the Son of Man, to ascend as God himself. And so it is in this wonderful world of ours; as ideas implant themselves in the mind of men do our nations rise and fall.

We descended in consciousness and we have gone through all of the fires of hell. But one by one we will rise to discover we really are God, the Father of his only begotten Son. How can I ever convince you of this while speaking on this level where there is such division, yet I tell you we truly are one. We fell into division for one purpose and that is to rise into unity, into the oneness that is God.

Everyone will know that consciousness; but while we are here we can prove President Hoover's statement, that the rise and fall of ideas will determine the environment in which the individual lives. So I say to you: name what you want to be and become so conscious of being it, you believe "I am he," for if you are not consciously saying: "I am he," you are missing your mark. Unless you feel you are the man (or woman) that you want to be and persist in that assumption, you are not going to reach your goal. Your assumption may be for earthly things, but I urge you to persist in the assumption that you are God until your very breath proclaims: "I am he!" The world may tell you that you are crazy, but I am telling you from experience that you've got to feel you are God in order to know who God is!

God's story begins in the Old Testament and comes to its fruition in the New. The story is told of Jacob, who comes into a place at night, and using a stone for a pillow he falls asleep and dreams of a stairway leading up to heaven, with the gods [sic] ascending and descending as God stands above. Then he awakens and says: "Behold, this is the place of God and I did not know it."

Tonight when you go to bed, you lay your head upon a pillow and God (Imagination) rests upon your skull, for that is the stone, the place of God where he dreams of the staircase leading up to heaven - the same God who said: "I am the Lord, the God of your father Abraham, Isaac and Jacob." The story continues as Jacob, now awake, takes the stone (awareness now individualized) and anointing it, he builds the temple of the Lord. That temple you are.

God, the Father of all life is in you! Being all imagination, your true name is I AM, and besides you there is no other God. So I tell you: unless you believe "I am he," you will die in your sins in the sense that you will continue missing the mark. You must assume that you are now the man (the woman) you want to be and persist in that assumption, for there is no other way for you to be it, as there is only God in this world.

The story recorded in the Old Testament lays the foundation of which the New Testament is its fulfillment, but "Even to this day when Moses is read a veil is over their minds and they cannot understand it." When the mind is veiled, one cannot understand that the God spoken of by the prophets is imagination; but I tell you: at night when you go to bed God is dreaming, and when you awake in the morning he is still dreaming your world into being. But one day you will awaken in your skull (the stone that God anointed). You will fall upon it and say: "Behold, this is the place of God and I did not know it."

Tonight when you put your head on that rock may you dream that you are now contributing to the good of the world and awakening everyone you touch. That you are fulfilling the eternal story as told us in the Old Testament.

The New Testament records the fulfillment of the Old, but those who call themselves Christians do not understand it. The other day I turned on TV to the Billy Graham show. They had all these lovely boys and girls who sang beautifully and I enjoyed the music very much - then I heard all this nonsense concerning the

resurrection. I tell you: in the volume of the book it is written of you. Everything said in scripture is all about you, for you are the being called God, but unless you claim it you cannot attain it. How can you when you are the only power? You must walk conscious of being imagination, or die in your sins and never attain that awareness. No physical man made the statement: "Unless you believe that I am he you will die in your sins." The one speaking is he who said these words: "I am from above. You are from below. You are of this world, I am not of this world."

When Jesus Christ was publicly portrayed as crucified (remember, this play did not take place on earth save as a parable), he came before Pilate, who said: "Do you not know that I have the power to set you free or the power to crucify you?" And Jesus answered: "You have no power unless it has been given you from above."

Your I AMness is from above. Having come to do the Father's will, I who am now aware of being you, will drink the cup of experience to the very end. But no one has any power over me save I, by my assumption, give it away. I do it by assuming I am less than another, thereby forcing him to play the part of one superior to me. Everyone reflects my assumptions and plays their part relative to that which I have assumed, for there is nothing but Imagination, and I am he. Assuming I am afraid, I live in a world of fear, for there is no other. Being protean, I am playing every part in my dream of life, be it for my good or for my ill.

When you dream tonight of numberless people and awaken in the morning to find them gone, where did they go? Are they not all in you, created by and acted by you? Then are you not protean? You, all Imagination, are God the dreamer, imagining the many parts you are playing. This very moment is a part of your dream, and those around you are there, playing their parts because you are imagining them. You are playing the part of your husband, your wife, your children, your friends, and your enemies. They are all you, for there is nothing but God.

So I tell you: human history (no matter what it is), its revolutions, its wars, and the rise and fall of nations, can be written in terms of the rise and fall of ideas implanted in the mind of men. President Hoover was born in poverty, but as his ideas rose, so did he. Working his way through Stanford, he rose to the level of the highest office in our land. And President Roosevelt, who followed him, used many of his ideas to restore order and prosperity to a depressed land. As a nation we were incapable of standing on our own feet, so we found a president who couldn't stand on his. Roosevelt had inherited wealth. Hoover earned his and what a difference that is! Everyone wants to have a lot of money to come out of the nowhere, but when you earn it you feel pride in the accomplishment. Perhaps you write a book or a play, use your artistic skills, or your income comes from manual labor. When you earn wealth by your own efforts there is pride. But there is no sense of accomplishment when you receive your wealth through inheritance, hitting the jackpot, or holding the winning lottery ticket. President Hoover earned his position. He realized and shared with us what he had learned from experience: that the ideas you implant in your mind determine the world in which you live.

I ask you to believe me, for "Unless you believe that I am he you will die in your sins." You will miss the mark and never reach your goal unless you believe that you are right now the man you want to be. Is happiness your goal? Then assume it, for unless you assume "I am happy," you will remain unhappy. You want to be secure? Then assume "I am secure." That is the only way you will attain it. I am Imagination, the only power in the world, for Imagination is God. Unless I imagine I am the man I want to be, I will continue to imagine I am the man I do not want to be. No power on the outside can make me other than what I think I am. I must

assume my own divinity, and as I do it will unfold within me.

Have you ever thought that when Jacob placed his head upon the rock he made contact with eternity? Or that the ladder he saw was Christ? Just think of it: when you put your head on a pillow tonight and close your eyes to this world, you are really on your skull, making contact with God's power and wisdom, the mediator between human nature and divinity! That is the true ladder of Jacob. Dwell on it, for I tell you it is true. God's power, as ideas, descends from and ascends into heaven via that spiral ladder.

It is said that he who descended is the son of Man. Well, if God's Son becomes the son of Man through his descent, is he not destined to become the Son of God in his ascent? And if God and his Son are one, is there anyone else? Can you see it? You and I are truly one in the most intimate manner and I mean that seriously. But if you do not believe me you will continue to descend that spiral staircase into diversity, delaying your ascent into the oneness of the Father.

Descending as God's sons, you will ascend as the Father of God's only Son, David. Then you will know from experience what you formerly could not believe. And only after you have descended into these bodies of decay can you discover that there is only one Imagination, only one God, only one Father.

While in this world of Caesar, go to bed this night and putting your head on the true pillow (called the skull), dare to assume you are the man (the woman) that you would like to be. Just assume it. Tomorrow, if the world denies it, turn your back on its denial and persist in your assumption and you will become that which you have assumed you are. But when your world reflects your persistent assumption, don't forget how you brought it into being. You brought it to pass by assuming: "I am he," and there is no other God.

You may not be listed in the social register or as one of the millionaires of the world, but no one is more important than you. I have yet to meet one person that I have felt was greater than I. Having awakened from the dream of life, I know there is no other to be greater or lesser than. Weak and limited as I am, there is only one being in the world and that being is God.

In the beginning we could not believe that we were God. We had to be detached to bring us to that consciousness. Being sons of the Most High we were told that we would die like men and fall as one man. The one who said this is waiting for us all to return to the consciousness of being that one man. He has set up a pattern by which we will return and there is only one way. That is by way of the pattern man called Jesus Christ, and by this way we return as God.

Now let us go into the silence.

Neville 06-24-1968

SIGNS FROM ABOVE

The evangelists of scripture, Matthew, Mark, Luke, and John, are anonymous names of men who wrote salvation history. They introduced characters who never walked this earth, but whose names are significant.

In the Book of John, we find the story of Nicodemus. Now, Nicodemus is not mentioned in any other part of the Bible, or in any historical records of the time; so we see Nicodemus was not introduced for some historical purpose. The word means “conqueror of the people; all victorious”.

Nicodemus was a Pharisee, a very learned member of the Sanhedrin - which was the supreme council of Jews in New Testament times, having religious, civil, and criminal jurisdiction. In this case, Nicodemus desires to interpret scripture and pass judgment on his findings. Tradition has it that Nicodemus was the third richest man of his day; so we see he was not only learned, but very, very rich. Observing all the rules of the rabbinical order, Nicodemus sought Jesus at night, as he did not want to be seen in the company of one who - according to scripture - had no education by standards known to man. Coming to Jesus by night, and recognizing him as a teacher, Nicodemus said: "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs unless God is with him."

Jesus then answered in the form of a dialogue, saying: "Truly, truly I say to you, unless you are born from above you cannot enter the kingdom of God." Nicodemus then said, "How can a man who is old, enter his mother’s womb for a second time and be born? To this Jesus replied, "You, a teacher of Israel, and you do not understand? I tell you, unless you are born from above, you cannot enter the kingdom of God. That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit; and flesh and blood cannot inherit the kingdom." So we see that an entirely different birth must take place. That birth comes from above. The word is "anothen" and means "from the beginning; the top." This same word, anothen, is used for the seamless robe John speaks of as having been woven from the top.

And when Pilate said: "Do you not know that I have the power to crucify you and the power to set you free?" Jesus replied: "You have no power over me were it not given to you from above." Here the word anothen is translated "above." Through the Gospel of John the word anothen is brought into play, as he distinguishes that which is spirit from that which is flesh.

When reading the 3rd chapter of John, start with the 1st verse, and go through to the 21st. Jump to the 31st, and continue to the 36th. Then go back to the 22nd, and on to the 30th. Do this and you will find a flow in the dialogue that is completely broken as it is now recorded. It is as though the pages were dislocated before publication. The words belonging to Jesus flow from verse 10 through 21, then continue at verse 31 through

36. As it is now written, words have been put into the mouth of John the Baptist that do not belong there.

Nicodemus was introduced when the evangelist was seeking a greater understanding of the meaning of Jesus, God's image which must be implanted in the individual. There is an interval between the implanting of God's Word and its eruption. And when that eruption takes place, everything recorded of Jesus unfolds in a first-person, present tense experience, making that individual the son of God by nature, to be used as an agent to implant the idea that men may become sons of God by grace. That which is implanted, contains within itself the entire plan of redemption, which takes a period of thirty years to erupt into the individual's birth from above.

Let us now turn to the Book of Luke, where it is recorded that: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to be born will be called holy, the Son of God." And Paul tells us that the power of the Most High is Christ Jesus. Anyone who is twice born can be used as an agent for the creative power of the Most High. There may be no awareness of it on the surface level, but a supernatural impregnation must take place; and it takes 30 years for the child - the symbol of spiritual birth - to occur.

You entered this world of sin and death for the impregnation and ultimate departure from it. While you are here, you may own all of the treasures, have its people worship and adore you - if that is your desire. But when you leave it, you will simply assume a new body in a terrestrial world like this one, to continue your same journey of slavery. This you will do over and over again, until your supernatural impregnation and your spiritual birth. Then you will depart this world and enter an entirely different one; for after the implantation, a metamorphosis takes place within you. Just like a caterpillar who clings to a leaf and cannot move beyond it, that which comes out of you when you are born from above, is greater than the painted butterfly. In that new body, you move into an entirely different world.

Now, in the 3rd chapter of John, the words put into the mouth of John the Baptist in the 22nd verse, are really a dialogue between Jehovah and Nicodemus, the victorious one. Experiencing that which he could not find in a book, Nicodemus was seeking a fuller understanding of the meaning of the word “Jehovah” or “Jesus,” which can only come through revelation.

Now, if Nicodemus was a part of secular history, he would be mentioned elsewhere; but the Bible is not written about physical history, but about the supernatural history of salvation. There was no little boy called Jesus who was born of a woman called Mary. As you walk the earth and answer to your physical name, you conceive of the spirit and are supernaturally born.

Nicodemus personifies the Catholics, Protestants, and Jews, of today - those who keep alive any belief in an outside God. Believing that because of his social, educational, or financial background he should not be seen with certain people, Nicodemus sought one who could remove his blindness, because he was so eager to understand. His statement: "Rabbi, we perceive that you have been sent from God, for no one can do these signs unless God is with him," is followed by these words which are seemingly not related to any sign: "Unless you are born from above, you cannot enter the kingdom of God.” Then Jesus uses this phrase: "As the wind blows where it will and you hear the sound of it but cannot tell whence it comes or whither it goes, so it is with everyone who is born of the spirit." This is true, for the vision comes so suddenly, just like the wind, as it is a spiritual experience. And if you conceived the word 30 years ago, your birth from above could come

tonight.

Now let us turn to the other side of this principle, which is the law of identical harvest. We are told that whatever we desire, when we believe we already have received it, we will. This promise is based upon the premise that imagining creates reality. There is nothing you cannot become or have as an objective fact, if you believe you already have it. No restriction or condition has been placed upon the power of belief. If you will deny the evidence of your senses, suspend your reason, and persuade yourself that you are now the person you want to be, you will become it! Ask yourself how your friends would see you if you now embodied the idea you desire. Your true friends would rejoice, would they not? Then, if this statement in the Book of Mark is true, all you have to do is persist in believing your assumption is true, and it will harden into fact.

I do not care what the world will tell you, imagination creates its reality. All of these precepts must be accepted literally, for they are literally true. What person truly believes that he was born to be what he is today? He may have been born into a family of great wealth, and - being surrounded by it - he takes wealth for granted; but that is an assumption. He may even believe he is entitled to it; but if you checked into his family tree, you would discover that his father or grandfather had a vision which became his reality. And if he who was born into wealth does not know the principle that supports it, he can lose the money and never regain it again. But you who know that everything is based upon an assumption realize that no one can take anything from you that you really want!

Take everything I have, but leave me with the knowledge of how I received it in the first place and I will reproduce it again by the seed of contemplative thought. This is stated so clearly in the 11th chapter of the Book of Mark: "Whatever you desire, believe you have received it and you will." These words are put into the mouth of one called Christ Jesus, who said, "I am the truth." If Jesus Christ only speaks the truth, will you believe him? Live by his words! Accept on faith that which you do not understand, and apply that which you do. How would you feel if your desire were true? Catch the feeling and sustain it. Persist in your assumption and in a way that no one knows, it will become true for you! If you were given enough money to take care of all of your expenses this month, but did not know this principle, you would remain in need and have to be given to again. No individual or country is rich enough to give forever. Those who receive must be told how to become a giver.

I urge you to assume that you are important. That you are wanted. That you are contributing to the world; for as you do, you move to a higher level of yourself. The politician urges you to vote for him, claiming that if you do he will take care of you. He knows he is lying, but the average person, conditioned as he is, accepts these words and perpetuates the state. There is no prison strong enough to keep you behind bars when you know this principle.

In San Francisco, about ten years ago, I was teaching an audience of approximately one thousand, when a lady stood up and said: "My brother is in the army. I do not know what he did, but I do know that he has been court-marshaled and sentenced to six months of hard labor. Neville, if I believe you, can I not set my brother free?" I said: "Yes, but only to the degree that you are self-persuaded that he is free." One week later this same lady stood up and told this story. "Believing you last week, when I returned home to my second floor apartment, I sat in my living room and imagined I heard the doorbell. Then I ran down the stairs, opened the front door and threw my arms around my brother. I rehearsed that scene over and over again until I could hear the doorbell ring, feel the banister in my right hand and my feet moving down the stairs. The doorknob

became solidly real in my hand and I could see, touch, and feel my brother's presence before I stopped imagining. "Last Wednesday evening, as I was dwelling upon my brother's return, the doorbell rang and I instantly knew it was he. I ran down the stairs, opened the door and there was my brother. He told me that the army had reviewed his case and changed their judgment, setting him free with an honorable discharge." This was a sign of the power of Christ operating in her. She believed the word and loved her brother deeply. Desiring her love to be free as the wind, she released it and in a way she could not rationally analyze, he whom she loved was set free.

You may think that was not right, but who is to say what is right and what is wrong? There are only two things that displease God. One is eating of the tree of knowledge of good and evil by judging what is right and what is wrong, and the other is the lack of faith in yourself! If you do not believe that you are spirit, all imagination, you remain where you are and miss your goal in life. You must believe that you became the physical you, with all of your weaknesses and limitations. That you emptied yourself and took on the form of a slave, thereby becoming a slave to your passions and ambitions. But before you did this, you were one with God. Then you emptied yourself of your god-like qualities, and assumed the weakness of the flesh by becoming human.

Say to yourself and yourself alone, "If I do not believe that I am God I will die in my sins by missing my goals in life, so I must start believing now! And, because all things are possible to God, they are possible to me. I will begin by believing I am the person I want to be. I will believe my friends are what I would like them to be, and no longer eat of the tree of knowledge of good and evil."

Try to think of every person as one who is destined to be a son of God by grace, one who is destined to have union with a son of God by nature. When one is born from above he is a son of God by nature. Night after night he then enters the spirit world where he plays the part of the stallion, planting the seed of God in all that are called by his Father. Thirty years later, that seed which carries in itself the pattern of redemption, erupts within the individual, and he is redeemed. First, by waking in the tomb of his own being, finding the symbol of his individual birth, and then discovering the Fatherhood of God. This is followed by his spiritual body being split from top to bottom and the dove descending and sealing the Word with the words, "You are my beloved son in whom I am well pleased."

Now let us go into the silence.

Neville 06-10-1968

SHARING IN CREATIVITY

There is no greater thrill than sharing in divine creative activity! This activity, however, cannot be earned, for it is given by grace. When someone proclaimed: "I am of Paul and I am of Apollo," Paul asked, "Who is Paul and who is Apollo? I have planted and Apollo has watered, but God gives the growth." An idea is a seed which can be planted in the mind; but having no life in itself, the thought will remain dormant unless God gives it birth.

Speaking of a remnant, Paul said: "When Elijah petitioned God against Israel because they had killed his prophets and destroyed his altars, and I alone am left, what did God say? He said: 'I have seven thousand men who have not bent their knee to Baal.'" Then Paul added this thought: "So, too, at this time there is a chosen remnant, chosen by grace; and if it is by grace, then it is not based on works - otherwise, grace would no longer be grace." (Romans 11) The remnant is chosen by grace, yet no one knows the secret of God's selective love, and therefore cannot boast if he is elected. I, like Paul, say that at this time also a remnant has been chosen.

Now, although Paul speaks of seven thousand men, these are not people, but the number seven - which means spiritual perfection, a perfection which cannot be earned. Fitness for the kingdom is the consequence, not the condition, of God's grace. The moment an individual is called, embraced, and has union with the Holy Spirit, he is spiritually perfect. Prior to that moment in time he is not fit, therefore he is chosen by grace.

The entire epistle to the Romans rests upon Paul's argument for the paramount importance of faith in God's plan of salvation. To Paul, Christian teaching was teaching Christ as a great mystery. He defines Christ as God's power and wisdom wrapped in a pattern which unfolds within an individual. And the faith of which Paul speaks is faith in the pattern he calls Christ. The churches have distorted Paul's faith in Christ, making it a person; yet Paul asked: "What came you out to see, a man that can be tossed by the wind? How can men call upon him in whom they do not believe? And how can they believe in him of whom they have never heard? And how can they hear unless there is a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news.'" Using Isaiah as his marvelous argument, Paul asks: "Lord, who has believed what he has heard from us?" Then he concludes: "Therefore, faith comes from hearing, and hearing comes by teaching Christ."

Paul is speaking of his faith in the vision of the end, when he told Timothy: "I have fought the good fight. I have finished the race. I have kept the faith." No matter what happened to Paul, whether he was in prison or shipwrecked, he held aloft the mighty works of God, which must come to the individual at the end of this age of death. Your departure from the age of death and entrance into the age of life occurs when the power of God and the wisdom of God is born in you individually. This act fits you to function consciously in an entirely

different age - a world which is unknown to anyone here, as nothing here relates to what is seen there. Although perceived, that age is unknown until your garment of death is removed for the last time.

Now, those who are sent are conscious of being sent. They are aware of that moment of union with God, as well as every event which takes place thereafter. Paul tells us that only the sent can be the preacher. But as we are told in the gospels: although some bring forth a hundred-fold, others sixty-fold and still others thirty-fold, all are qualified to enter the kingdom of heaven, and exercise their creative power of different levels.

Although many here have not brought through the full consciousness of birth, one lady has had all of the experiences but the dove. I will now tell her story. In her vision she was on a ship moving down the coastline of California, when she asked someone to let her know when she would pass Point Conception. A man at her side said: "We passed that thirty miles back, don't you remember?" Feeling a little foolish, she admitted she had forgotten - but I say to her: this was thirty years, not miles. Your conception happened thirty years ago, and therefore your birth from above is imminent. A short time later she awoke, hearing a voice say: "Father, father." Feeling fatherly love, she answered: "Yes, my son." This vision was not an adumbration, but her very Being, telling her in symbolic form what has already happened, for this vision was followed by another.

The next day a beautiful infant appeared before her. This was followed by a handsome youth. As the vision continued, she found herself in a house with a man who was both a thief and a murderer. Running toward the kitchen, a terrified female companion blocked her entrance. Turning, she found an alcove with an unusually small window. Sticking her head through it, she had to squeeze her body through, when suddenly everything gave way as though made of paper. At that moment the man appeared with a jackknife in his right hand and a butcher knife in his left. Approaching him from the rear, she grabbed both of his hands and, slamming the jackknife shut, she cut his right hand and somehow wounded the left.

Then her female companion entered with an enormous saw which she held above her head with both hands and asked: "Shall I saw him in half?" Screaming, "No," my friend moved between the two and - with her back to the lad - she said: "I love him." With that, she took the man in her arms and embraced him. As she looked into his face she saw, not a criminal, but a friend who had died many years ago, yet one she had always respected because of his integrity, his courage, and most of all for his individualism.

In his poem, "The Hound of Heaven", Blake tells of being chased all through the nights and days, down through the arches of the years, all through the labyrinthine ways of his mind; and in the midst of tears, he hid from him. But at the very end he discovered he was the one he had been seeking. That seeming other - his tormentor - was in truth his lover, who is God the Father.

In her glorious vision, the companion severed her when she faced her tormentor. At that moment she experienced the splitting of the curtain of the temple from top to bottom. She did not see the act, for she turned her back on the lifted sword. She doesn't remember the blow any more than she remembers the conception or the birth, but the whole thing is over for her. It was brought back to her in beautiful imagery. Her Father knows why he kept the experiences away from the surface mind, but it is my hope that she will remember the descent of the dove.

Another lady wrote telling of her vision, in which she was holding an elongated box, much like a shoe box. Knowing she is in the box she is observing, she hears her own voice speak from the box, saying: "I am Joseph and cannot get out until I am Jesus." This is perfect imagery. In the Book of Genesis we read: "In the beginning God," and the book ends with these words: "In a coffin in Egypt." The word translated coffin means an elongated, movable place of worship covered with skin. Joseph is in this elongated box, dreaming this dream called life. Now, the Bible ends with the words, Come Lord Jesus. And we are told: I am the beginning and the end. God began to make this world alive by burying himself in man. Your body is the coffin in which Joseph is buried, dreaming your life into being, and he cannot get out until he becomes Jesus. Only then can he break the shell and resurrect himself to reveal you, individually, as the Lord God Jehovah. My friend has already had the conscious union with the Holy Spirit. She is destined to experience all of the events consciously.

Another lady wrote saying she found herself in a huge domed room, which she knew to be her skull. Awake and aware as she had never been before, she was aware of the immensity of space as she awoke. Finding herself awake in God's tomb, she has resurrected. This event is followed by the birth from above. Although she did not bring forward her exit from her skull, she has been born from above. In her letter, she said: "After this experience the world seemed to change. The people began to take on the appearance of mechanized dolls and the world a huge doll house." She saw correctly, for the world outside is truly filled with mechanized dolls. Every event in the world contains the capacity for symbolic significance. Everything there is dead, simply bearing witness to the imaginal acts of men.

Let me put it this way: This past week the nation mourned the passing of what - on the surface - was a fine, cultured, well-educated young man, with seemingly everything to live for. As far as we know, he was a member of a devoted family, a senator with multiple millions at his beck and call. He was first publicly recognized as a lawyer when his brother appointed him to be the United States Attorney General, therefore, he personified law. Desiring to become the president, he personified government.

Although the people had only a day or two to arrange his funeral to be shown on television, millions of people set themselves to the task. If you watched their production, you saw two hundred priests, cardinals, and archbishops on the inside of the church. The choral groups sang and the music played, as everything was performed on cue. Now, when a Broadway show goes into rehearsal, it may take weeks or even months to open; yet this event was done live, without any retakes. What average person could depart this world and find such a gathering of archbishops and cardinals, the president, and government representatives? Therefore, he is the personification of that greatest of all institutions of an orthodox nature.

Let us turn to the last chapter of the Book of Revelation, where we find these words: "Those who will not believe in the Lord Jesus Christ, let there be a curse upon him." This is followed by the word “anathema” and translated, “Come Lord Jesus”. The word, however, means a curse, solemnly pronounced by ecclesiastical authority and accompanied by excommunication.

When you turn your back on all organizations, laws, customs, and institutions which would interfere with the direct access to your Father, you will look dispassionately upon a scene such as that which recently took place, and see it as proclaiming your freedom. Having witnessed the passing of that which personified and embodied the institutions of law, government, and orthodox religions from your mind, you will realize that every belief which would interfere with your direct access to the Father has passed away, and you are free to

be born from above. You cannot hold any false beliefs and expect birth from above, for your belief will be your intermediary between yourself and the source. You must give up all and stand alone, just you and God the Father. Only then are you born from above. This is followed by God's son revealing himself to you by calling you Father. And like the lady who felt an intense fatherly feeling for her son, you will answer automatically: "Yes, my son."

As I said, I cannot conceive of any greater satisfaction than sharing in the divine creative activity in the depth of one's soul. I was called and sent in 1929. Thirty years later I experienced the birth from above. It has been 39 years since my conscious incorporation into God's body, thereby becoming one body and one spirit with the Risen Lord. The night of my birth I knew the mission that was mine. I am telling you now, not to boast, for I did not commission myself. I did not volunteer, but was drafted. I was called, incorporated into the body of love and sent, fulfilling scripture; for how can men hear unless there is a preacher, and how can men preach unless they are sent?

The pulpits of the world do not preach Christ, but the issues of the day, discussing what can be done to change this moral illness. That's not Christ! Tell the true story over and over again until those who hear it respond deeper and deeper. Tell it continuously, for there is no other story to tell. What does it matter what happens in a doll house filled with mechanical dolls? Are you going to be confused about this doll's departure and that one’s arrival? The world is an externalized play, bearing witness to an inner activity of the soul. If you see experiences as horrors and become emotionally involved in them, they tie you to them. But if you can see that which is external to yourself, but reflecting your thoughts, you will change their flow, thereby departing from thoughts which would bind and curse you.

You are told: "They will put you out of the synagogue. They will murder you and think they are serving God. They will do this because they know neither the Father nor me." If they knew the real Father, they would know me, for we are inseparable. One day you will know who you really are. You will know you are God the Father, because you will look into the face of God's only begotten son, David; and knowing he is your son, you will experience a love greater than you have ever known before. And when he calls you father, you will know for a certainty that you are God!

This vision is God's gift of grace, which is God's unearned and unmerited gift of himself. In spite of the fact that you may feel you are unworthy of receiving so marvelous a gift, God so loves you he gives you his only begotten son to reveal your true identity and fulfill God's purpose to himself. Your response to what you hear concerning the true Christ is the measure of your real faith, which deepens as the story is heard over and over again. Then you have but one consuming goal: to set your hope fully upon the grace that is coming to you at the unveiling of Christ from within you.

Asking the simple question: "What think ye of the Christ?" he continues by asking: "Whose son is he?" When they answered: "The son of David," he asks this most important question: "Why then did David in the spirit call him Lord? If David, in the spirit calls him 'Lord,' how can he be David's son" Only when David calls you Father, will you know you are the Lord Jesus Christ.

We are told that in the beginning God placed himself in a coffin in Egypt. This world is Egypt. It is dead, but God's hope is fulfilled at the journey's end when all the promises in the Old Testament are fulfilled in the New, in you! The Old Testament ends upon this note: "A son is his father's honor. If then I am a father, where is my

honor?" The New Testament opens with the genealogy of the coming of that son!

I came down from heaven not to do my own will, but the will of him who sent me. Of all that He has given me I shall not lose one. I do not consciously draw those to me. I have to let them come. The Father in me who sent me draws them. Having been sent, everyone who is drawn, must come as part of the great remnant. That's how God builds his living temple. It is made up of the redeemed - all woven into the one living body, the one Spirit, the one Lord, the one God and Father of all.

God's temple is not made with human hands, like a cathedral here. It is not dead, but a living body. How one being who is now magnified to fill the earth can contain every being within himself and still remain one man, is a great mystery and a true one. You will fuse into it, without loss of identity. And those who are sent will do so with the consciousness of what has happened, and grow more and more aware of what has happened from then on.

Everyone who comes into God's temple brings his measure of divine creative power and wisdom, which he received through being reborn from above. Therefore, as we all share in creativity, we add to the wisdom of God, to the power of God, and to God's luminosity; for everyone brings light, brings power, and brings wisdom, causing the body to grow in wisdom, grow in creative power, and grow in light.

Now let us go into the silence.

Neville Goddard 5/14/1971

SELF IN SELF AND RISEN

The earliest Christian creeds were drama, and not metaphysics or abstract doctrines. It was the descent of God into a world of death – eternal death, and then the rising of God into the world of Eternal Life. That was the earliest Christian creed, but man turned around and made rituals and ceremonies and self-purifications, and all these, and they call it Christianity. But they are all in vain – *all* of them. There is a way back, and only one way back. It is all described for us in Scripture.

Your life is the life of Job. Every child born of woman – his story is the story of Job, innocent – forgiveness of all offense. As we are told, in the end of the story of Job, after he had lost all his family – he lost his seven sons and his three daughters – they were killed. Then he lost his health; he was filled with boils. Then he lost his friends; all his friends left him. He lost his wealth; he was a very, very wealthy man. And then he lost his honor. And in the very end, God restored twice as much to Job. Whatever he had, God doubled it.

And then his brothers and his sisters and those who had known him before came to comfort him, and they ate bread in his house with him, for all the evil that the Lord had brought upon him. Everything that happened to Job was done by the Lord, and the word translated the *LORD*, *Jehovah* – "Jod He Vau He" – translated in its true sense is "I AM." That is the LORD God Jehovah that brought it all upon Job.

Now, the word *Job* means: "Where is my father?" That is the question that every child born of woman is asking. Where is the Cause of the phenomena of my life? Why do things happen as they happen? There must be a cause; and the cause is the *Father*. So, "Where is my Father?"

In the very end, Job could say, "I have heard of thee by the hearing of the ear, but now my eye sees thee." In the very end, he found the Father.

I'll tell you, from my own experience, when you find the Father, you find your Self. Is not the "I" of waking and the Dreamer one? When you wake in the morning, do you not say, "I had a dream last night"? And you do not think the dreamer of the dream differs from the "I" of waking, do you? So, the "I" of waking and the Dreamer are one.

Now, when I was a boy – I would say, maybe eight years old – this thing lasted until I reached the age of puberty. It would come to me once a month, and I could tell the day that it was going to happen. I knew from the mood that possessed me, and I could not shake it. It used to scare me near unto death. But I knew from the minute I closed my eyes at night in sleep, this is going to happen. I became the ocean *and* the wave. The conscious, waking self was the wave, and the Deep of my Being was the ocean. And the Deep of my Being would take me, the wave, and toss me into the air, and that scared me – frightened me beyond measure. It would catch me on its back, or its bosom – call it what you will, and all through the night this thing happened, once a month.

Read the 42nd Psalm: "Deep calls to deep. At the sound of thy cataracts, all thy waves and thy billows have gone over me." Well, that happened to me every month for a period of about three or four years, and *then* it stopped. I did not know then at my tender years what it implied – what it was trying to get over to me.

But, here, the Promise was: the two shall be one. Eventually the two – the ocean and the wave – will merge; they are one. This thing you see speaking to you, like the being that reflects you when you look into the mirror – you are the *sent*, sent into the world of death, and you are the *Sender*, and the Sender is the Lord God Jehovah.

You are *sent* into this world to experience death, for you are immortal. You cannot die. I tell you, do not fear this waking death, for we see it all around us. I tell you, you cannot die! I know that from experience, when night after night I encounter those the world calls *dead*, and they are not dead at all. The *Satan* of Scripture is simply the body of doubt that *seems*, but is not.

Now, I will share with you an experience of mine of last Sunday morning, to show you this thing really is a *play*. This whole thing is a play! And the Dreamer is really playing all the parts, and that Dreamer is one. And you will say, "Could he be love?" He is Infinite Love. He never changes His love for you. He sleeps the sleep of *death* till the man that he loves is revealed as Himself, who is God. And yet, in that interval, He scares you to death to get you to actually wake and know there is only one Father, and *you are* the Father – the Cause of the phenomena of life. I will show you how He does it.

Last Sunday morning, I would say at about 1:30, I awoke. I thought I would bring my wife home from the hospital that day, but this was not "in the cards." I brought her home on Tuesday, but I awoke and made all things ready to bring her home. And then, I thought, "It is too early to get up. She isn't here. There is nothing I can do for her."

So, I began to meditate, and I said to myself, "Oh, let us have something wonderful tonight, a revelation – a real revelation – something to share with those who come, something to tell them – not to encourage them falsely, but to tell them the truth. Give me something deep, something big, tonight." And then I fell asleep.

I awoke at 6:15, and this was that which *preceded* the waking, the experience – the most horrible drama you have ever heard of! Intrigue, deceit, betrayal – you name it, it was all part of that drama. As told us in the 41st Psalm: "Even my bosom friend who I trusted, who ate my bread, has lifted up his heel against me."

Well, the net began to draw in. At first, I didn't realize that I was the object of this net being closed in. Men came seeking my help, and I gave them help. They asked me to shelter them, that they were simply not guilty of what they were accused of doing. Well, I believed them, and I sheltered them – hid them in my home; and this whole thing was a plot by the *government*. These people that I trusted and believed their story, they were part of the plot "to me to shelter them – to get me to give them hospitality, to show that I could be intimidated by my love of them or friendship for them. Only in the very end of the experience, I suddenly began inwardly to laugh,

for I realized it was a play, that not one thing could have been different. It could *not* have been different; the whole thing was a play.

And standing there in my own home, realizing it was a play, and the play came to an end and all these characters – then came a scroll before my face, in bold, large script, and this is what it said: "The end of the play is "Self in Self and Risen." That's the end of the play: when the one that is *sent* is brought back to the *Sender* and Self-in-Self – the two become one, and risen. And then the curtain came down. "That was the play."

I tell you, this is a *play*, and you are *sent* into this world where everything dies. It appears, it waxes, it wanes, and it vanishes. Today's generation, called the "new generation" – they have no concept that they, too, will reach the age of threescore and ten. It never occurred to me when I was ten that anything over twenty was young. I never knew my mother as a *young* woman, and yet my mother was my mother when she was in her twenties, and yet as she grew older and I grew older, I always knew an *elderly* lady for my mother. Here she was, the mother of ten of us, and I never knew her as a young, beautiful woman. I had pictures of her, but to me, she was always an elderly lady. And yet, when I was old enough to know better, in the eyes of possibly every man that she met, they saw her a beautiful, attractive lady, but I was not given that way at the age that I was, young and growing, and she grew naturally, and so she became an old lady. I never knew her as an attractive young woman that my father knew. So, youth will never know from day to day – anything over twenty – if you are ten, it's old. But you tell a young man who sees anything over forty as old that he is old in the eyes of a 10-year-old, he is stunned. He can't believe that anything can look upon him and see that he is *old*. Yet anything twenty to the eyes of ten is an *old* man, especially if he comes now with a beard on him and long hair. He looks old, and very old, to a young little girl of eight or nine; yet to himself, he is the new generation, and twenty!

I say, it's a *play* – the most glorious and horrible play in the world. These are signs that I will share with you now. When you are coming to the end of the play, *before* the "birth from above" – before you are raised from the dead within your own skull – for that is the grave in which God is buried, before these happen, there will be signs. God is a protean being. When I say "God," I mean your own wonderful *human* imagination – that's God. That's the LORD Jehovah. That is a protean being. By *protean*, I mean one capable of assuming any form, any face, any shape that suits its purpose, to test you – to test you if you are faithful to the faith. What faith? Faith in God! And they will test you. You will find this experience, as a friend of mine recently had this one, and thought herself "beside herself." She wondered if she was going insane. She is blessed that it could happen to her.

Don't ask that your eyes be opened before the time. You will pity the day that you asked for it, should it happen that your eyes are opened – I mean, your In-current eyes – eyes that are open into the world of thought – into Eternity that is ever expanding in the bosom of God, your own wonderful *human* imagination, which is that Inner Being that you are – the Immortal You.

So, when you are coming to the end, you will have this experience: You trust Neville? You believe him? You believe when he tells you that your own wonderful human imagination is Christ Jesus? Do you believe that Christ Jesus is buried within you in your own skull, and that

He must awaken *in* you *as* you and rise *in* you *as* you? You don't see another; you only see yourself, and that Self is Christ Jesus, so what is said of him, *you* are going to experience, in the first person singular, present tense experience.

David in the spirit called him, "My lord," and David in the spirit will call *you* "my lord, my Father, my God, my Rock." He will, just as you are told in Scripture he called Jesus Christ, that he called God, "my father." You are going to have the experience; but this is what will *precede* it.

You say you believe Neville, and he tells you that your imagination is God, and by your imagination all things are made, and without it is not a thing made that is made? You say, "Yes", to that, I believe him. And so, you love him for bringing that message and setting you free. But do you *really* believe him? Or, are these traditions of the past still a part of your thinking? "I wonder if he's wrong? I wonder if he is deceiving us or maybe deceiving himself?"

Well, now, you'll be put to the test, not by Neville. I have told you what I have experienced. I know it's true. You will be put to the test by the depths of your own Being, for He is a protean Being. He can wear my face. He will wear my face, and mock your beliefs and tell you there is no god! Coming from my face, he could mock my voice, too. I say, "He is a protean Being. He can assume anything, any form, and play the part necessary to put you, the *sent*, to the *extreme* test."

When He mocks your belief in God and in the Son of God, when He mocks your belief that imagination creates reality, and laughs at your stupidity and tells you the whole thing is a delusion, you awake from such an experience in a sweat. You do not know *what* to believe now, but you fought it during the time, even though He wore the face of the man you trust, and He was so perfect as that man, that you could not for a moment bring yourself to believe he *wasn't* Neville! Yet, on waking, you know you did keep the faith, you defied Him, and you'd rather die than not believe what now you believe. You won the battle; it wasn't easy. It only took a night, but may I tell you, that night seemed like Eternity.

You'll have it! But don't despair; you will come out of it, for the Depth of your own Being is doing it. So, the Depth of your own Being will put you to the test. He is the Dreamer-in-you, the very One that put Job – the story of Job, where he went through hell, and came out in the end, and he was completely innocent of everything charged against him. And then in the end, he saw God.

To see God, you must be God, and when you see God, it's because His Son calls you, "God." You will never know that you are God until His Son stands before you, and you know without doubt you are looking into the face of your own son, and that son is David. And David calls you, "Father." And you have no uncertainty whatsoever as to this relationship between your son and yourself. Well, until that day comes, you only hear of God.

So, as I opened the lecture by telling you the earliest Christian creeds were drama, the earliest book in the New Testament is Galatians, and the 3rd chapter opens in this manner: "And Paul said, O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly

portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the Law or by hearing with faith? Are you so foolish, having begun in the spirit, are you now ending in the flesh?"

Are you going to see Jesus Christ as a man of flesh, when you knew him to be, in the beginning, Spirit? It was in Spirit that David called him, "Father"; it is in the Spirit that you will be called, "Father." No *David* running around this room or this world could ever convince you by calling you "Father" that you are Father! It has to be done in Spirit. And that David is the only David, although undoubtedly in this world of ours there are hundreds of thousands of little boys named David, not one of them would fit the bill. It is *the* David, the David of the Old Testament, and he is exactly as described in Samuel. And when you meet him, he doesn't have to tell you that he is David. You know exactly who he is, and he knows who you are, and this relationship is forever. That is the end of the drama. And in that end, Deep calls to Deep, and the two become one, and the "I" that is awake is one with the Dreamer.

But, then, the Dreamer awakes! Then we understand the words in the 44th Psalm; "Rouse Thyself. Why sleepest Thou, O Lord? Do not cast us off forever. Awake!" Well, then, the Lord awakes; the Dreamer awakes. And the Dreamer-in-You is God! By then, the two become one.

So, in my vision of Sunday morning, Self in Self and Risen is the end of the play – when these two are drawn together and they are one.

Now you think *of* God. You can't help it. You are thinking *of* Him. You are not yet drawn together. So, the world addresses God as, "Thou." At the end when they are drawn together, you can't address the Unity as, "Thou"; it's "I AM." Until the two become one, you always think of God. You think of Jesus Christ. You think of the LORD. Anytime the names, *God*, *Jehovah*, *Jesus Christ*, *Lord* in any way whatsoever convey the sense of an existent "someone" outside of Self, that is a false god. But you can't blame man for that, for the drama is not over in the life of the individual who still sees God as *another*. When the drama comes to its end, there is no *other*. The two are one. And then you rise. You rise into the world of Eternity.

This is all revelation. It's not anything you can sit down and rationalize. Revealed Truth cannot be logically proven. You can't do it! If man insists on tearing it apart to his reason – well, let him insist; he will do it forever and never find Him. It will come in its own good time, after you've gone through the *furnaces*. And no one will escape the *furnaces*. You cannot bring Him out of the world of *death* unless He goes through these "furnaces of affliction", then He comes out. When He comes out, He is the hero. He is the victor. He went into a battle with *death*, and then overcame it, and then He returns to the Being that He was "before that the world was." He gave up all that is His to enter this world of *death*. He isn't pretending that He is man. He actually became man, that man may become God.

So, your rituals, if you still have them, all your ceremonies, all your self-purifications – people go off to mountain tops to meditate; they change their diet and become strict vegetarians; they become the great moralists – all the great moralisms of the world – are all in vain. But in the end, you will forgive every being in the world for all of his foolishness, and for all of the seeming

horrors that he committed or that he passed through, for everything was on the shoulder of the Dreamer. And the Dreamer is God!

So, in the end, Job was forgiven all and blessed by multiplying his greatness, because all that happened to Job – he did not earn it. He should not have had it if you take judgment into consideration. He was completely exonerated, for the whole thing was brought upon him. All the evil that befell him came upon him by the Lord!

And then the story simply closes in the 42nd chapter as though the Lord had done nothing. He so loved him that he put him through the paces, because you cannot extract gold without fire. He brought him out pure gold, pure Being, one with Himself, then they fuse, they meld, and they become one. No longer are they two, but one.

So, you are returning to the Being that is your Source – that is, the Father, and when you return to the Father, you are the Father. And because the Father could not be a father without a son, the Son has to appear and call you, "Father." And he appears as David – the David of Biblical fame. And there you see Who-You-Are, for you never could look into a mirror and see yourself as God the Father. You can only look into the face of David and know that you are God the Father. There's no other way of knowing it, as told us in Scripture: "No one knows who the Son is except the Father, and no one knows who the Father is except the Son, and any one to whom the Son chooses to reveal Him," for "No one has ever seen God, but the Son who is in the bosom of the Father, he has made Him known."

So, that Son is David. He is hidden there until you go through everything and return to your Source, which is God, the Father. What a strange dream, that you who came out of man – rising up out of man, and therefore seemingly the son of man if you come out of man – turn around and become man's Father!

And if God is the Father of Humanity, and you are the father of the symbol of Humanity – David, then you are God! For David is the symbol of Humanity. All the generations of men, all of their experiences, fused into one grand whole and personified, is David. So, you had to pass through all the things that men must pass through. You have done it if you arrive at the point of being God the Father. So, you name it – the horrors of the world, you did it! Name all the noble things of the world – you did that. You have experienced everything; you cannot escape one. And in the end, you come out as God the Father.

So, "Self in Self and Risen" is the end of the *play*. But should you not have it now while you are functioning here, let me assure you, *death* does not end this little drama. You do not die, dead though the body seems, it turns to dust, put it in the oven, cremate it – it is all dust, a little handful of dust. But you do not die! You are instantly restored in a body just like this, only young if you are old, and the same age if you are young – in a world terrestrial, just like this, to be confronted with the unfinished dream, and there you will dream it to the very end. No one will escape it.

We must dream the Dream of Life; as our forefathers did, so must we. And it will be said of you, as the poet said it of one that he saw rise from the grave – he might have described his own experience and put it in the third person. This is Shelley:

> "He hath awakened from the dream of life –
> 'Tis we, who lost in stormy visions, keep
> With phantoms an unprofitable strife." [From "Adonis"]

All these are phantoms – yourself "pushed out", and all will play their parts. If they deceive you, they will deceive you. Betray you? They'll betray you! They will seemingly be friend and then betray, because you could not be betrayed unless first he was a friend.

You share your secret with a friend. The slave would not know it. And no one, not knowing your secret, could ever betray you. How could they betray a secret that they do not know? So, in the end, when you stand the test, He no longer calls you, "Slave," for you have been a slave to the Dreamer. You did everything that He dreamed – but everything. But in the end, now He changes the relationship.

"No longer do I call you slave, for a slave knows not what his master is doing. I call you, *Friends*, for I have told you all that I have heard from my Father."

Here is the Awakened One speaking now as Father, and He tells you that your father and his father are one Father. "So, go and tell my brothers I am ascending unto my Father and your Father, unto my God and your God."

Now He speaks in the estate of the Father and calls you, *Friend*. And those that He can single out and call, *Friend* – they are leaving the estate of the slave where the dream is coming to an end in their case. In his case, it came to an end, but he has now to leave the world and send the Spirit of Truth – which is Himself – into the hearts of those who are about to leave it, that all these things will rapidly unfold in them.

So, everyone is going to have this identical experience. I don't care what you are doing today. I am speaking of experiences. You could be born in Russia, born in America, born in any part of the world, in China, but you will have similar experiences of deceit, betrayal – all these things, being imprisoned, the judge, and the victim, you played all the parts. Not one did you escape! And in the end, I can't tell you the mood that possessed me when the net began to pull in, and there was no escape up to the very end. I could see it drawing, and then it was all revealed why the *government* had plotted this entire thing. Yes, the government of Caesar. This is the world into which God descends – the world of *death*, the world of Caesar.

And all this thing was drawn upon me, and drawn closer and closer; and all along they really wanted to intimidate me, not them. They weren't seeking them at all. And then I began to awake, and in waking, I knew it was a play.

It's like the actor when the final curtain is coming down, and so it is over. And then comes the scroll – this beautiful script – powerful, very large letters, a very simple way to read it. "The end of the play is Self in Self and Risen." And then I awoke! It was 6:15.

That story is every man's story. So, I tell you. Fear not this waking *death*. You cannot die. And what the world is afraid of, called "Satan" – Satan is only the body of doubt – a thing that is not. It all vanishes. "Get behind me, you Doubter."

So, when she was confronted with a man wearing my face and not a thing could actually persuade her at the moment it was not Neville standing before her, it was her own Deep speaking, challenging himself: Do you really believe it? And I had to deny – play the part of the denier, the one that she trusted, the friend she trusted, and then to tell her the whole thing is false, and mock her, telling her:

> "There is no God, or Son of God...

That Thou, O Human Imagination, O Divine Body of the Lord Jesus are all A delusion..." not speaking to the silly, stupid one who wore my face, for that was a mask to deceive her. How powerful he is, how magical he is. And then she had to say from within herself "I know Thee, O Lord" – from her own Deep – "when Thou arisest upon my weary eyes, even in this dungeon and this iron mill ... For Thou also sufferest with me, though I behold Thee not." She can't see Him yet – "but I still believe in You."

"... And the Divine Voice answers: Fear not. I am with you always; Only believe in Me, that I have power to raise from the dead Thy brother who sleeps in" – Humanity. [Blake, from "Jerusalem"]

For all these are *brothers* – the sons who came down into the world; we are all the sons of God, and together, collectively, we form one Being, and that one Being is God the Father! So, each is returning, without loss of identity, to share the Oneness of God as God Himself. And having had the experience through *death*, the summation of all the experiences of Humanity is personified as a living, breathing being, and his name is called "David."

So, I tell you, it's a play. If you keep that in mind, you will forgive it as you would forgive an actor. "God only acts, and is, in existing beings or men." [Blake, from "The Marriage of Heaven and Hell" – 'A Memorable Fancy']

I received a letter today from a friend of mine. She hasn't been here in the longest while. She has recently gone through quite a tragedy. Her husband was killed in an automobile accident. She has three grown children. She came over the years, and she firmly believed me, but with all the tragedy and all the things that preceded this, and the loss of money and the loss of this and the loss of the other, one begins to question.

So she said: "I finally had this experience of you. I haven't had a dream of you in the longest while, but finally last night I had this experience. You were an old actor, and you had baggy clothes, and you were teaching my kids. You seemed a very friendly sort of a person, but you

were an old actor, and not very well put together. You were simply wearing old, baggy clothes. And suddenly, in the twinkling of an eye, you were completely transformed, and you are the Crucified Christ!

"And there you are with the Crown of Thorns upon your head and the blood trickling down your body. And it's the Neville that I knew, but in the twinkle of an eye, from the baggy actor teaching my kids, you are now the Crucified Christ, wearing the Crown of Thorns, and the blood trickling down your body. And then I woke."

She said, "I felt so elated, for as Paul said, "No man can be an apostle" – an *apostle* means one – who is *sent* – "unless he has a vision of the Lord."

Now, she had a vision, not of the Risen Lord, the crucified Lord. You must have a vision of the Risen Lord, because it's the Risen Lord that sends you into the world, not the crucified Lord. For we are all the *crucified* Lord, as Paul teaches "I have been crucified with Christ; nevertheless, I live; yet not I, Christ lives in me, and the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

That's the *crucified* Lord. Then said he, "If I have been united with him in a death like his," – which is the Crucifixion – "I shall be united with him in a Resurrection like his." See the difference in tenses? We "have been crucified with him in a death like his." Everyone is crucified on these garments of flesh. This [indicating the physical body] is the Cross, where Christ is crucified. Because we have been crucified with him in a *death* like his, we shall be united with him in a Resurrection like his.

So, it is a difference in tenses: one is over, and one is future. Those who will see me in the capacity of the Risen Lord are seeing that One of whom Paul spoke when he was challenged because he never met Jesus in the flesh, and he said he would not recognize any one in the flesh. He said, "As I once regarded Christ from a human point of view, I regard him thus no longer." He refused to recognize any physical Christ, for Christ is Spirit, for God is Spirit, and they are one!

Then he goes on to say the kind of a Christ that he will recognize, and he is the Risen Lord, for he saw the Risen Lord, and when they challenged his right to call himself an Apostle, he laid down the indispensable prerequisite for apostleship, and that is, he said, "Am I not free? Am I not an Apostle? Have I not seen the Lord Jesus?" To have seen the Risen Lord is the indispensable qualification for apostleship. So, she will have to see me in that state, not in the state where she saw me this past few days. I am glad she saw it, that her faith may be restored that I am teaching the Christian faith. And I am speaking from experience. I am not theorizing. I am not leading any one into some little -ism. I have no desire whatsoever to start an -ism; you are only going to make it all the more difficult to extricate yourself. They make some little school or some little -ism. For what? And then they complicate it with all kinds of things you should not do. "Thou shalt not," "Thou shalt not." No, we leave that completely alone. Those who want it – let them have it.

I am telling you the only way back to the Source. But it has already been prepared. Don't try to find another way. This is the only way. He said, "I am the way." It's a series of supernatural events, beginning with the Resurrection within your own skull – it begins there. Then comes your *birth*, the very moment that you rise within yourself you come out as one "born from above," and all the symbolism of Scripture surrounds you, the babe and everything, the witnesses. And then comes the discovery of the Fatherhood of God, which is yourself, and the Brotherhood of Man, which symbolizes your Son, for he is Humanity. And then comes the Ascent, like a fiery serpent, into the Highest of Highs within you. Then comes the Seal of Approval, which is called the Descent of the Dove upon man – upon you, and he will smother you with love. It's only the symbol of the Holy Spirit. Now you are clothed with the Holy Spirit, and He is Infinite Power and Wisdom and Truth. But that's yours to exercise when you take off the *cross*, this garment of flesh, for the last time, which will soon come after these events unfold within you.

Now, let's go into the Silence.

Neville Goddard 6/1/1970

SELF ABANDONMENT

Week after week, as I take this platform, I know what I want to say. It is merely finding out how to say it so that it is intelligible, for we are dealing with a mystery. It's not something you can spell out and say – "Now this is it." It's a peculiar – the most fantastic mystery in the world. To me, to experience Scripture – to experience God's plan of salvation – is my interpretation of the whole purpose of life. That is what I firmly believe. I firmly believe that the roots of our being are rooted in God, and God unfolds Himself creatively in us.

When I make that statement, I put myself on the side of that which is being transformed – say, a man. For metamorphosis is the theme of the Bible. That is the complete transformation of man into God. When I make a statement as I have just made it, it seems that this is man – you and I are the man – being transformed by a means other than ourselves, and I don't mean that at all. But man is so conditioned to believe he is a little worm that you approach it from that angle. You and I are the God transforming man into *our image* – into *our likeness*.

But then, if I said that to a large crowd, the curtain would come down and they wouldn't hear one word I had to say beyond that. But you and I took the plunge. We were the "sons of God," together making God, for the word *God* is a plural word. The word is *Elohim*.

"In the beginning God." That word is Elohim; it is plural. And "God said, Let us make man in our image." The same word is Elohim. It's a compound unity: one made up of others.

We are told in Deuteronomy that "He has set bonds to the peoples according to the number of the sons of God." No child can be born unless God occupies that little temple. These are the *gods* that came down. You and I are the gods that came down. We are transforming these identities – these men and women with which we are identified – into *our likeness*, rather than being transformed by something other than ourselves. We are the *gods* that came down; and when we awake, we are the *gods* spoken of in the very beginning. "In the beginning God" – Elohim, plural, the gods – "created the heavens and the earth," like creating a theater for the display of its might and its creative powers. And then the God said, "Let us make man in our image"; so we came down and clothed ourselves in these garments.

We aren't pretending. We completely abandon ourselves to these garments. The secret is self-abandonment. Never would you have made anything had you not loved it, – never! We so loved it; and so, having loved it, we commit ourselves to the object of our love and actually become it. Self-commission is the secret.

Now we are told, "Be imitators of God as beloved children"; in this world we have forgotten Who-We-Are. Now comes the revelation: "Be imitators of God as beloved children." Just as Christ loved us and gave himself for us, – now imitate that!

But on this level, I feel myself Neville. But I know from experience, I am The One that became Neville, to transform this identity into my own Being, the Being that was, that has no beginning;

and there was a plan that I set forth within myself when I buried myself in this being called "Neville." This is true of every one in the world.

Now listen to this carefully. It is the first chapter of Ephesians. I am just quoting four verses; you'll find them within the first ten verses; so I have omitted just a few because they are not necessary for what I want to get over.

"God chose us in Him before the foundation of the world . . . He destined us in love to be His sons through Jesus Christ, according to the purpose of His will," "He destined us in love ... through Jesus Christ, according to the purpose of His will, ... which He set forth in Christ as a plan for the fullness of time." (Ephesians 1: 4, 5, 9, 10)

You listen to it carefully. Go home and you read it, in the first chapter within the first – I think it is the 4th, 5th, 9th and 10th verses of Ephesians.

"God chose us in Him before the foundation of the world." So, we see that the salvation of man is not an afterthought of the Creator. It is prior to this historical process. Long before this was animated and became history – human history, this decision was made. So, our fitness is the consequence, not the condition, of His choice.

So here, as Neville, I – the true Being – chose "Neville." I am going to "play" Neville. You chose the being that you've chosen and we came down into this and animated it – this historical process. We are the *gods* who made the decision. We are identifying ourselves with these garments; we are transforming these into ourselves.

Now that is something that the world shuns against. They abhor it; because they do not realize that man – the man – can do nothing to save himself. There is not a thing that man as a man can do. It is the God who is buried within man who does it. As we are told in the letter to the Philippians: "He" – meaning God – "who started the good work in you will bring it to completion at the day of Jesus Christ." The "day of Jesus Christ" is the unveiling of this plan in you, for Jesus Christ is in you. "Christ in you is the hope of glory." Were he not in you, then you would be a dead, dead body forever and forever; but the *gods* came down, and it takes all the *gods*, called "the sons of God," to form God. The One became fragmented into the many. One fell containing all. He chose us in Him before the foundation of the world. Do you get it? Before there was a world, we were. We are the *gods*. We are in the One Being that is known in Scripture as God; and we came down for one purpose: to expand our own creativity, and we do it by actually burying ourselves in humanity.

Now, Crucifixion is either a demonstration of the most horrible failure in the world or the greatest success in the world. It has been proven that the seed that fell, which is called the Word of God – and the Word of God is God, and that is God Himself!

"In the beginning was the Word. The Word was with God, and the Word was God."

The *Word* was the *seed* that fell into humanity. That is called the Crucifixion. Well, it rose, and it continues to rise, because all the *sons* will rise. None will fail. If one failed, you would have to

leave every one behind and go in search of the one, because the one that is missing completes the One – the "one body, the one spirit, the one Lord, the one God and Father of all."

So night after night as I take the platform, I know exactly what I want to say, and my problem is how to say it so as to be intelligible, to be understood by those who hear me. For man has been conditioned to believe that he is a silly little thing in the world who has sinned; and having sinned, now he must make all kinds of penance to redeem himself. Man cannot redeem himself. It is God who comes down; and by His crucifixion, which is the burial in man, God now demonstrates His creative power, that He can "die" and *rise* again. So, He "dies" in man.

"I am crucified with Christ," said Paul. "Nevertheless I live, yet not I but Christ who lives in me; And the life I now live in the flesh I live by reason of the faith that I have in the Son of God who loved me and gave himself for me."

So that Son of God is in you. You say, "I am," – that's He. That is the Son of God. But you so loved the object to whom you gave yourself that you abandon yourself completely and empty yourself of your Divinity, and just buried yourself in the object of your love; and you are going to transform it into your Self, who is God.

Then when you transform it, you are the same God, only you have expanded beyond that moment in Eternity when you ventured into this experiment, becoming your own creation.

So in the world of Caesar, "be imitators of God as beloved children." Just as Christ loved us, and gave himself to us, – now imitate that! So, are you in love with money? There's nothing wrong with it. Are you in love with fame? There's nothing wrong with it. Are you in love with physical health? Nothing wrong with that! But, be in love with it. If you are in love with it, you must do the same thing that God did in the beginning, and you are that God of whom I speak who so loved the object that is you when you see it reflected that He abandoned Himself. No restraint. A complete abandonment of Self to the object of its love! For if there is no object of the love – no beloved, what is love? There must be a beloved to demonstrate love, and so you have an object – your emanation, which is nothing more than your "wife," – not your physical wife, – the body is your emanation. That's your wife "till the sleep of death is over."

And you so loved it; you are going to transform it into the most beautiful, perfect thing in the world, which is just like you, who is perfect.

So, "He chose us in Him before the foundation of the world, that we should be holy and blameless before Him." That's what we are told. So, He chose me. Well, who is "He"? I am He; but to become me, He has to forget that I am He, and He thinks He is Neville. He has to. He chose me "in Him before the foundation of the world"; but now, I am The One who forgot and became Neville.

When I awake, I know I was "before the foundation of the world." But now I bring Neville with me, and now I have one more aspect of my protean being. I have another being I'll redeem. I fell in love with it and brought it back; and now I am the protean being, that I can see others, and let the others see me as Neville. So, they see me as Neville. But do they really see me? They see me

as Neville when they see me clothed in Power, clothed in Wisdom, or maybe clothed in Love: and they will see me because I so loved that that I gave my Self to it, and raised it to the level of my own Being prior to coming down into it and burying my Self within it.

So, when I try night after night to tell it, I hesitate because I wonder if this is as clear as I can make it. I know what I want to say, but how to say it so that it is understood, that it is intelligible? Because you have got to go through all the preconceived misconceptions that man has concerning Scripture. And so I say, to experience Scripture, to experience God's plan of salvation, is really the whole purpose of life.

But while we are here, we can be anything we want to be; and the Being within us, who is our true Being, allows it and will go [through] the part with us and play everything. But I am speaking to the God-in-you, the God in Scripture, whose name is Elohim, or Jehovah, or the Lord Jesus Christ. That's the same Being who is buried in you. He is actually buried in you! And that Being will rise.

"Teach me, O Lord. Teach me, O Holy Spirit, the testimony of Jesus that I may actually comprehend wondrous things out of the Divine Law. Teach me, O Holy Spirit."

Well, tell the story of the God who became man that man may become God. And then we are told the story in a very simple way, for:

> "Truth embodied in a tale
> Will enter in at lowly doors."
> [Tennyson]

So you tell it as the simplest tale imaginable. Right from the beginning you tell the story.

> "Truth embodied in a tale
> Shall enter in at lowly doors."

So, Mother would take me on her knee and tell me the story of Jesus. He had no father; but he did one day claim he was the Father. Well, she didn't understand that, and neither did I. He had no father, but he claimed he was the Father! "I and my Father are one."

Then she told me that he had a miraculous birth. It was not like any birth in the world – something different; and then she told me that he said that unless we are born in a similar manner – for he said, "I am from above," that he was "born from above"; and "unless you are born from above, you cannot enter the Kingdom of Heaven." Then he also said that the most perfect man born of woman was John the Baptist, and yet the least in the Kingdom is greater than John the Baptist; therefore John the Baptist cannot be in the Kingdom of Heaven if the least is greater than he! No matter how little it becomes, the least is greater, and he cannot enter the Kingdom of Heaven. Mother did not understand that, any more than I did when she told me.

Then she told me that David "in the spirit" called him "my Lord." She didn't understand that, and neither did I. And then she told me that he identified himself as the Son of Man, and then

likened the Son of Man to a fiery serpent; and that unless the Son of Man is lifted up in the same manner in which the fiery serpent was lifted up, he cannot enter the Kingdom of Heaven.

Then she told me that when he was baptized, a dove descended upon him and remained upon him, and the outer man knew. That outer man was called John, and he knew because it was revealed to him the one on whom the dove descended and remained was the Son of God – the one that came down from Heaven, for "No man can ascend into heaven except the one who came down from Heaven, the Son of Man."

All this was a mystery, but a lovely story that excited the child mind; and so you carried it with you. This is something that is all within you. And then comes this shocking suddenness. When you least expected it, it all happened in you.

We go back to Ephesians. "He set it forth as a plan in Christ for the fullness of time." He set it forth in Christ. In Christ? Yes, and Christ is in you! God Himself descended into man, and He set forth His plan of redemption in Christ. So, in Christ – it is in man. It has, now, to unfold in man. So, it unfolded in me, and I realized that "I am He" who came down, for no one can go up unless he first came down. Well, having gone up in the fieryserpent manner, then I must have been the one who descended.

But when I went up, I went up without the loss of the identity of Neville; so I came down and redeemed a being called Neville.

You come down and so identify yourself with the being that you believe yourself to be that when you go up you take that which you have redeemed with you. You present it to your brothers, for they are all waiting for the presentation of your act of faith. For faith is complete self-commission.

I cannot commit myself to that which I do not love. So God is Love. So, I loved it, and then agreed with all of us to commit myself to that; and then I committed myself to it, and lost all consciousness of the Being that I really am in my self-commission to the object of my love.

And then I went through "hell," as we all do. But as Paul said, "I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in us." What glory? The only glory is the glory of God; so the cry of one who has accomplished the job is this, in the 17th [chapter] of John: "I have accomplished the work Thou gavest me to do. Now glorify Thou myself. Glorify Thou me with Thine own Self." Glorify me with your own Self. "Return unto me the glory that was mine, the glory that I had with Thee before that the world was."

So, bring it in now – the glory that I gave up in my self-commission to the object of my love. Now let it return. So, I brought back, individualized, a garment I can wear in Eternity. It was "dead," and I, like the seed that fell into the ground and died, revealing the great secret, the mystery of life through death, – so, I "died." I died when I became this [indicating the physical body], and then suffered all the hell of the world.

And then the pattern, which I contained, unfolded within me. So, He has made manifest unto me the mystery of His will according to His purpose which He set forth in Christ as a plan for the fullness of time. So, He set it forth in Christ as the plan. Well, that plan is Jesus Christ buried in man. It's a pattern, – so, the Pattern Man.

How to tell the world that Jesus Christ is the Pattern of salvation buried in man, when man has been taught to believe that Jesus Christ is a little man who walked two thousand years ago? And then disappeared, having told the story, to return again into this world physically that physical eyes would see him as coming from without; that's what the world has been told. But that is the

> "Truth . . . embodied in a tale,
> That it may enter in at lowly doors,"

For if you were told it as I've told it tonight, the world couldn't take it. They would be shocked beyond measure to hear what you have heard tonight. They would not accept it. They believe in some little external savior that came two thousand years ago, and who promised to return; and the great teachers of today – "great" in the sense of numbers, but not in understanding – are looking for him to come from without.

He can't come from without, because He is buried within us. He can only come when He awakens within us. That pattern is the pattern in a seed. But this is God's Seed, the Word of God, buried in man. It unfolds within man; and when it unfolds within man, everything said of Jesus Christ – the individual in whom it unfolds experiences it in the first-person, singular, present-tense experience. Then he knows Who-God-Is!

He always was God, who emptied Himself and took upon Himself the form of man; "and being found in the form of man, he became obedient unto death, even death upon the Cross" of man, and was made in that state a slave. But in the end, he fulfills his purpose, and then he is given a name that is above all names; that at the name of Jesus every knee should bow, and every tongue confess that Jesus is Lord to the glory of all.

Well, who is that Jesus? He is in you. So, when you actually fulfill and accomplish the job that you took upon yourself, you bear the name of Jesus. There is only one Lord. We all return, scattered as we are, – we return as the one Lord, the one God, the one Father of all: "one body, one spirit," – not many; and yet without loss of identity.

If I could take you with me into the actual experience, coming through two mornings ago – Here I am. On the surface of my being I know exactly what I am doing, and I am Spirit! And here is this whole vast world, and the world is "dead," – just dead. But I cannot move it unless I come down into it.

I come down into it. But now with the memory of having been "born from above," having come down into it, I can change it. Prior to being "born from above," you lose all consciousness of the Being that you are that came from above, and you come back night after night in the "garment," and you are simply one more of the crowd, – lost. But now, after the "birth from above," – after you begin to grow in stature in the favor of the gods who preceded you in the same, similar

"birth," – memory, now, remains, for you come back in the morning from your union with the brothers. And you come back and you see it for what it is. It's all "dead."

But now you do not lose the consciousness, as you did prior to the "birth from above." So you come down. You can change it if you so desire. But why change it?

Listen to these words that came from Blake when Blake departed this world. But Blake was "born from above" long before he departed this world. So, in a book called "Looking at Modern Paintings," there is a chapter on Max Beckman, considered a great modern artist of modern paintings. He said he met Blake in this super-terrestrial world, and there was this giant of a man, like a supernatural being, and he waved greetings to him, and he said to me:

> "Fall back. Have confidence in objects. Do not let yourself
> be intimidated by the horror of the world. Everything is ordered
> and correct, and must fulfill its destiny in order to attain perfection.
> Follow this path, and you will attain from your own ego an
> ever-deeper perception of the eternal beauties of creation. You will
> also attain an ever-increasing release from all that which now seems
> to you so sad and terrible."

The whole thing is ordered. The whole thing leads towards the perfection that you determined to bring about when you emptied yourself of God and actually became the being that you are today. And you will awake from it all, and you will return to the glory that was yours "before that the world was," – only magnified beyond what it was by reason of your venture into this world of "death."

This was the limit of contraction – the limit of opacity, and you took it upon yourself. Now there is no limit to the expansion – to the translucence that you bring back. So, we all are returning to the Being that we were "before that the world was." So when we read: "He chose us in Him before the foundation of the world," we were the "gods." We were the "sons of God" that collectively make God.

So, that wonderful confession of the Hebrew faith is the greatest confession in the world:

> "Hear, O Israel, the Lord our God, the Lord is One."

Jehovah – which is simply "I AM" – translated the Lord – "Yehodanoy" – the Lord; and here our God, – that's plural, "Elohim.' We are the "gods"; but together we are "Adonai" – one. So, it takes the One made up of many to fall –the One God that is the confession, the Shema of Israel:

> "Hear, O Israel, the Lord our God, the Lord is one."

Never forget it. No little man – little picture – do you stand before and worship. All this is "dead"; and men make idols of men. So he has money, or he is a tyrant, like a Lenin; so they make a little icon of Lenin, and thousands every day walk past this stupid little thing that is kept on display. And I read Buckley's statement today that was datelined "Leningrad." It used to be

St. Petersburg. It was Peter's Square, the same square. Now it is Leningrad, and here is this little mummified thing; and a friend of his walking by the little mummified thing had his hand in his pocket, and the guard in the most impressive manner said, "Take your hand out of your pocket. You are passing through holy ground. Here is the word made flesh, and he dwelt among us."

And the way he treated it was perfectly marvelous, the way he treated this most stupid concept of worshipping this little thing that they had to pick up a few years ago and rebuild, because time takes its toll and it was disintegrating. And this is their little icon that they worship.[1]

I tell you, the only God in the world is you! There is no other god! One day you will know it. One day He will unfold within you. Read the story carefully, for when He unfolds within you, everything said of Him in Scripture you are going to experience in the first-person, singular, present-tense experience. And His only Son, which is only the personification of all the experiences that you have ever had as man – so take all the experiences of man and all that man could ever experience, and fuse it into a single whole and personify that whole, and it comes out as David – the David of Scripture, the great Psalmist. That's David. He stands before you, and he calls you, "my Lord." He calls you, "my Father." That is the only Son of God, which is a personification of the sum total of all the experiences of humanity. So when you, playing the part that you are playing, have gone through all the gamut that man is capable of experiencing, – in the end, you awake, and then the sum total of the experiences is fused and personified and stands before you; and he is that glorious, beautiful lad David, and he calls you, "my Father," "my Lord." And the drama is over as far as you are concerned.

Then you join the brothers that you knew before the world was, and you contemplate the world of death. You become one of those who, in great Eternity contemplate death; and you too will say, "What seems to be is to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be, even of torments, despair and eternal death. But Divine Mercy steps beyond and redeems you in the one body, the Lord Jesus," [from *Jerusalem*] – who is Jehovah.

"There is only one body, one spirit, one lord, one God and Father of all." So all are redeemed eventually, but the man – as a man – can't redeem himself. It's God-in-man that is doing the work – "He, who began the good work in you, will bring it to completion at the unveiling in you of God" – as you.

So my problem, night after night, is to find words to tell it. I know what I want to say, but the problem is how to say it, how to say it that it is understood, that it is intelligible, because you must always bear in mind that you are facing an audience that may not be prepared for the shock, for it is a shock to the human mind to tell them Who-They-Are. They would rather depend on something external to themselves and pray to it; so they go to church and light a candle, and they bow before some little man-made cross or a man-made star, and they do all these things on the outside; and no one has confidence in himself, and the Self of man is God. That wonderful human imagination of yours – that is the Eternal God.

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[1] See L.A. Times article at end of this transcript.

So, tonight I say, our roots are in God; and God Himself unfolds Himself within us. I could have said, "Our roots are in divine imagining, and Divine Imagining unfolds Itself within us." But it doesn't matter. I personally like the word "God," but I do not put Him on the outside as something to worship. The world will accept that better if I said "God" than if I said "Divine Imagining." So, I did not say it in the beginning of the lecture, I now present it to you. But when you imagine, that's God creating. And "all things are possible to God." So begin to imagine. That's God – God-inaction. But believe in the reality of the imaginal act. So, you imagine yourself to be what reason denies and your senses deny; but imagine it.

God had to completely abandon Himself to the form of man to believe Himself man. Do you know what that is? The Being that you really are? For I tell you, when you come back after the "birth from above," and find yourself Spirit, – I mean Spirit, but more real than anything in the whole vast world all put together, but you are Spirit, and you are more real than any object in space or all the objects in space.

But to come down prior to the *birth* is to forget yourself as Spirit. God is Spirit, and you do it after this *birth* without loss of identity. That's the lovely part about it: when you come back into the world and pick up the *garment* that is asleep on the bed, and quite normally bathe it and shave it and feed it and do all the normal things with it, but you know it to be a *garment*. And you know you've extracted from it a certain identity, which identity you take back as Spirit, for the body is going to be put into the furnace and be discarded. That will be simply reduced to the ash that it is, but you have extracted from it a certain identity; and you take back into the Brotherhood your accomplishment. You came down and *died* as a man, and now you go back, bringing back the identity of the man that you *wore* through the ages. You take it back! And you are all greeted in joy because you accomplished that which you intended.

So, the Will of God will not turn back until He has executed and accomplished the intents of His mind. In the latter days you understand it perfectly, – only in the latter days.

So, "the sufferings of the present age cannot be compared with the glory that is to be revealed in us, for those whom He foreknew," – and He foreknew all of the *sons* – we are the *sons*. Regardless of your sex, we are the *sons*, for in the Resurrection we are above the organization of sex. We are neither male nor female. We are God! "And those whom He foreknew, He also predestined; and those whom He predestined, He also called; and those whom He called, He also justified, and those whom He justified. He also glorified." So, no matter what you have done as man, you will receive justification – in other word divine acquittal – complete acquittal, no matter what you have done. If you have played the part of a Hitler or a Stalin, or any other monster, you will be acquitted. On this level you want them all to suffer; but your brothers, knowing the part you played, they don't want you to suffer. They want you to awaken from the dream of being a Hitler, the dream of being a Stalin, or any other horrible character in the world.

And so, when you come before Him, having been called, that is justification. "Justification" in Scripture is nothing more than divine acquittal, and after justification comes glorification, which is God's gift of Himself to you. You are then God the Father! And all the *sons* together form God the Father!
Now let us go into silence.

LOS ANGELES TIMES
MONDAY, JUNE 1, 1970

Two Tombs in Russia: A Saddening Contrast

By WILLIAM F. BUCKLEY JR.

LENINGRAD – Everybody knows that Russia is a land of paradoxes, but few have imagined now little how little pains the Communists take to control them.

On the road to Zagorsk, the spiritual home of old Russia, you pass a splendid monument, a graceful, gently-arched titanium bow tapering, 75 feet high, into a missile, the first to orbit the earth: a fine commemoration of an extraordinary scientific achievement that required extraordinary recourses.

A few miles further down the same road you note that a central hydrant delivers the water to the neighboring villagers. There is no running water 15 miles from the capital of the country that orbited the first satellite.

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At Zagorsk you visit the monastery of St. Sergius, the patron saint of Russia. Here is one of the three surviving seminaries in the Soviet Union. For a while they were all shut down and then after the war, eight were permitted to reopen. Khrushchev, in pursuit of moderation, cut them down to three.

But the abbot does not talk about such matters. They recently buried the Patriarch Aleksiy, at age 92. Many thought him a fellow traveler for consenting to the long list of humiliations imposed on his church by the Soviet government. But he presumably knew that protests would not avail him, and reflected that martyrdom is inefficient in Russia. He lies in a little catacomb underneath one of the old sacred buildings, with a few wilted flowers on his grave.

The grave I saw the day before was something else. So heavy is the continuing demand to see the tomb of Lenin that the crowd stretches for two to three hours on a typical day. Honor guards keep the line moving at a rate that permits over 2,000 people to slip by every hour.

In front of us were schoolgirls, tip-toeing down the stairway, their right hands frozen in salute. You could almost hear their excited heartbeat. The guards hushed those who had not already been arrested by the mystery and the silence.

My companion had his right hand in his pocket, and the guard brusquely told him to take it out – one does not slouch toward Bethlehem.

All over Russia, the banners proclaiming Lenin's 100th birthday have gone apocalyptic in some, "Lenin lived. Lenin lived. Lenin will live." (In the beginning was the Word...) Or "The Holy Lenin" appeared on this earth in 1870. (The Word was made flesh, and dwelt amongst us ...)

We were now just a few steps away from the turn to the right which brings you in view of Lenin, who died 46 years ago, but is preserved for the pilgrims who file so reverently by his remains, exposed in a glass coffin. Up you climb, a half dozen steps, and then over past Lenin's feet, so that you stare directly down at his face.

How chancy it all is. When the Tsar was overthrown, Lenin was in Zurich, rubbing oil on his balding pate, wondering whether modern, non-ideological science would bring back his hair. Lenin was out of luck. None of the sciences he invoked ever did anything for him.)

In Leningrad, beautiful Leningrad, the Soviet government has transformed a cathedral into a permanent museum of "religion and atheism." It is a child's garden of anti-religious graphic art, done under Lenin's rubric, "We seek the emancipation of the working people from the superstitions of religion."

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Pity the poor Russians. Imagine, St. Lenin as a substitute for St. Paul. We went by an exhibit of torture instruments – "These," our guide told us matter-of-factly, "were used by the religious people during the Inquisition." "Are they," I asked, "a part of the Lubianka collection?" At first she smiled. But quickly she thought better of it.

That is not a funny joke," she said. She is a very sweet and scholarly lady, and I did not wish her to be hostage in surrogate ideological warfare, so I said that I agreed with her, that no jokes about torture are funny. She said, spotting a copout, "No, I don't mean that jokes about torture aren't funny, I mean jokes about what you said aren't funny."

I retreated, as travelers to the Soviet Union should. Sadly, believing as I do that all, all is lost to any society that dishonors the King of Kings. But that is a personal prejudice, which in Russia only St. Sergius and a few other subversives cherish; hoping as they do for a turn of events, in which connection God would prove most useful.

Neville 03-29-1968

SEEK THE KINGDOM

That which is most profoundly spiritual is in reality most directly practical. We are told: "Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' for your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness and all of these things shall be yours as well." Here is a priority. Your heavenly Father knows you have to eat, drink, and clothe yourself, and they will all be yours if you will but put first things first; and the first thing is to seek the kingdom of God and his righteousness, for God is in his kingdom and when you find the kingdom you find God.

While reading a book you may be aware of the phone ringing or someone entering the room. Although your attention is on the book, it does not exclude these events, which are marginal. So if, when you hear the story of the kingdom and how to enter it, your attention remains there, your heavenly Father will care for all of your marginal needs as you modify your concepts concerning God's plan of salvation.

My parents (along with multiple millions of others) believed their children must be baptized in order to be saved, and they took me before the baptismal, where I was baptized in the name of Christ before I was aware of it. They, like hundreds of millions, have lived and died never changing that concept. But scripture read correctly tells us to "Seek ye first the kingdom of God and his righteousness." That Abraham believed and his belief was accounted unto him for righteousness, so now you see what righteousness is. Righteousness in not a belief among beliefs, but the belief. You must find out what the belief is really is. I know from experience that the belief is that I will be born from above and receive God's gift of himself through his Son calling me "Father". Having heard this from me, are you convinced to the point where you can, in the immediate present, modify your concept of Jesus? To the degree your belief in God has been modified will you find corresponding changes in your outer world, for you are always living in and thinking from a body of beliefs. You can believe you are healthy, wealthy, successful, or a failure, and to the degree you accept this belief will you express the state. But fundamentally, what is your concept of God, for only as you seek his kingdom will you discover that God and his kingdom are one.

From this platform I teach that I and my Father are one. Being one, my Father can never be so far off as even to be near, for nearness implies separation. What is there in you that can't even be near? Imagination! You cannot separate yourself from imagination. You can't claim: "I am" and point to it as something on the outside. It is impossible to separate yourself from the sense of being, so in the sense of I AMness, you are imagining. If this sense of oneness is your Father, do you really believe in him? If so, to what extent does your confession in words conform to your deep, deep conviction?

Matthew makes this statement: "Everyone who acknowledges me before men, I will acknowledge before my Father who is in heaven. But whoever denies me before men, I also deny before my Father who is in heaven.

Think not I came to bring peace on earth. I have not come to bring peace, but a sword. To set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law, for a man's foes are those of his own household."

In this statement, Matthew is not speaking of any physical conflict, but the conflict of the spirit. He is telling you that your foes are spiritual, all within your own household. Not the house other individuals share with you, but your spiritual house called the kingdom of heaven.

Now, as this new concept presents itself like a sunburst, will you accept it? Being new, it is now in conflict with what you formerly believed. This is new wine which is not yet fermented, and if accepted cannot be put into the old skins (the old beliefs), for if you place unfermented wine in an old skin it will burst. There must be a new belief to think from. Will you accept the fact that your own wonderful human imagination is He whom the world calls God? Will you accept this idea and allow it to ferment? Acknowledge your true self and live in that belief? Or will you say: "It's easier to live with my wife (or husband) if I don't confess it. I tried, but it upsets the household, so we continue to go to the same church and do the same things we have always done in the outer world."

You must be willing to acknowledge me (your own wonderful human imagination) before men, for if you are ashamed of me, the Father who sees only the heart will deny you. But when you make any modification in your basic belief, it will take precedence over your beliefs of the past. If you say: "I am rich" and your concept of God remains as before, you are speaking from the surface of your being; but when you change the core and speak from your new concept of God, your world changes.

If you believe what I have confessed openly to you, do not be ashamed to acknowledge it openly before men. Although you may not at the present time have the experiences to support your claim, do not be ashamed of the good news that you have heard from me.

Not everyone sought Christ. Some found him and brought others. In the Book of John we are told that Andrew found his imagination to be Jesus and told his brother Peter. Philip found him and brought his friend Nathaniel. Peter and Nathaniel were not seekers, but were introduced to the truth. And who did they find? The one of whom Moses and the law and the prophets spoke, Jesus of Nazareth. Where is he? Come and you will see that the drama is supernatural. Having heard the truth from one who has experienced it, do you reject my words or do you accept them? If you accept my words and toy with this idea to the degree that you become enamored, you will modify your former belief concerning Christ Jesus. Tonight one billion believe in a little personal being who walked the earth 2,000 years ago, because they do not understand the concept that is the vision of Jesus Christ.

Now listen to these words of Blake: "No individual should appropriate to himself or to his emanation any universal characteristics of David or Eve; of the Woman or the Lord," and he is right. Any appropriation of universality by an individual is a denial of the unity of all in the divine manner. To think that I (Neville) and I alone will have this experience, that it is mine and will not be shared by others, is denying the universal brotherhood of all. David is not just my Son, he is our Son. For any individual to appropriate this universal characteristic of David to himself is wrong. If he dares to think he differs by that unique experience, he will be broken on the rocks of experience, for David is unique to everyone.

Blake then goes on to say: "A Vegetated Christ and a Virgin Eve are the Hermaphroditic Blasphemy." To take this divine being and turn it into some corporeal form with a vegetated body is hermaphroditic blasphemy. This body called Neville is Christ's emanation. It is not a direct descendant of David, for he does not belong to this world, but to God's eternal plan, which is to give himself to you; and the one and only way you will know this to be true is when David calls you "Father". And since God's plan is to give himself to everyone, no individual should ever appropriate these universal characteristics of David to himself alone. He must share it with his universal brother.

When Blake used the word "hermaphroditic" he meant "contradiction." If Blake read a book, which stated a certain principle, but contradicted itself in the reading, to Blake the book was hermaphroditic. To him all orthodox religion was hermaphroditic, because they contradict the principle they teach. Saying God is merciful, they kill in the name of God - so where is the mercy? So Blake is speaking of a contradiction of principle. In the beginning you were Spirit, but now you are turning and worshiping a man of flesh? That's hermaphroditic blasphemy. But even though you once believed Christ was a man after the flesh, once you have experienced the kingdom you will see him thus no longer. Paul was taught that Christ was a being outside of him who walked the earth, when suddenly it pleased God to reveal his Son in him. "Then," said Paul: "I conferred not with flesh and blood." From that moment on he publicly proclaimed the good news which he had received in the spirit.

Here is a story of a man who learned to turn to no one on the outside for help, for all help came from within him. As a very young boy he was one of a very poor family of five who lived in Russia. At the age of eight he was running errands to earn money to help feed the family. Having never had a square meal, a new shirt, slacks, or shoes, he knew the horror associated with a minority group, as his family were Jews.

This lad had a job taking large amounts of money to a bank to be exchanged into small denominations. One day he noticed that the teller's copper coins resembled the silver ones, and as he returned the money to his employer he began to play a little game with himself. Assuming the teller had given him silver instead of copper, he dreamed of the wealth that would be his, had the mistake been made. The very next day the teller made the mistake. Giving him silver instead of copper, the young lad pocketed the money, went to another bank and changed it into the right denomination then, returning to work he gave his employers the money they expected. Having been taught what was right and wrong, the boy wrestled all through the night with his conscience, but in the morning he took the money, bought a new pair of shoes, a new shirt and pants. Then he went to a restaurant and ate to his heart's content. No, he never returned the money, but he learned a great lesson from this experience.

The world, upon hearing this story, would say he was wrong; but when we came out from the Father we ate of the tree of good and evil, and there isn't one person in this world who has not violated that code. He may not have the courage to violate the moral code openly, but the drama of life is psychological. The child was hungry. Having entered the world of experience, he learned how to use the creative power of his own wonderful human imagination. In the interval he has given back to society ten thousand times more than the small amount taken, not to compensate, but because of the lesson learned. After the First World War Russia collapsed and, penniless, he came to Paris to work as a street cleaner. Then he remembered what he had done so many years ago, and from that point on he rose and today is a multi-millionaire in a legitimate business, applying this simple principle that an assumption, though false, if persistent in will harden into fact.

Now, a letter came this week in which the gentleman wrote: "In my dream I had an enemy and we were slated for a duel in which one of us would be killed. All of the townspeople gathered around to watch, and I was favored to win. Pinning my enemy to the ground, I began to strike him, but could not do it. You see, by nature I am a pacifist and I don't want to hurt anyone. So I drew my sword and placed it into his body, making sure it entered only three inches. Then a man came forward and realizing what I had done he shook his head, and the grumbling crowd walked away as I awoke."

Let me tell him tonight: your dream was an adumbration, a foreshadowing of the day when your belief in Christ as your own wonderful human imagination will be one hundred per cent. On that day you will cut yourself in two with one wonderful blow and release the imprisoned splendor there. God's creative power is within us all with his head down into generation. One day you will find that power, fuse with it, and up you will go into heaven as the imprisoned splendor you will know yourself to be.

If anyone ever asks you what you think of Christ, tell them that he is your own wonderful human imagination; that he became you, with all of your weaknesses and limitations, that you may be God the Father. May I tell you: when you really believe this your outer world will change to conform to the inner changes that radiate from you. Your world is forever mirroring and reflecting all of your beliefs, so any modification of a belief will cause a change in your outer world. So instead of working on little things like wealth, health, and fame, work on the major concepts of Christ by learning to know him through exercising your own wonderful human imagination.

Ask any man on the street if he is a Christian and he will say: "Yes", but his definition of a Christian may be entirely different than yours. My sister Daphne is a pillar of her church. She considers herself a Christian and I believe I am also, but we have entirely different concepts of Christ as a plan of redemption. If, tonight I asked the Pope or the Archbishop of Canterbury if they were Christians, I am quite sure they would say yes, but their definition of Christ and mine would be miles apart.

I tell you: Christ is the vision of redemption. Free the vision! Don't vegetate it! Don't put it in a corporeal body and make it some little thing that dies. Christ is in you, yet he belongs to an entirely different world. While you walk this world in these garments that decay, Christ unfolds and lifts you into the world of eternity.

Believe me. Dwell upon my words, for as you do the visions will unfold; and as far as your outer world is concerned you will never have to question what you shall eat or drink or wear, for you will have no need to be concerned about the marginal things of life. Start now to center your focus on Christ and don't be concerned about the fringe. Seek the kingdom of heaven by turning your thoughts inward, and wonderful things will appear to come out of the nowhere. In my own case I never thought of or contributed to any money my parents made, yet when my father made up his will, all ten children shared equally. So while I was about my Father's business, completely absorbed in the kingdom of heaven and not concerned with dollars and cents, money grew in a foreign field. I had no knowledge or concern for its growth. Trusting my brothers implicitly, I have never once entertained the thought that anyone would ever take advantage of me, and no one has.

So I tell you, go about your Father's business, dwelling upon his kingdom, and all things will take care of themselves. But don't be ashamed to acknowledge him before men. Be like Paul who spoke up, saying: "I am not ashamed of the gospel." When the vision becomes your experience it will not matter to you what the

world thinks. You will know with such certainty that you are the Father of God's only begotten Son, that no one can shake you. A good Christian might question you, saying: "You - the Father of Christ?" and you will say: "No, I'm the Father of Christ's Son, David. In the Spirit I spoke these words to David: 'Thou art my Son, today I have begotten thee,' the same words, which were spoken to David by the Lord."

Now, Christ Jesus is the Lord. He did not come after David, but before him. God the Father gave himself to us; therefore everything comes after the Father. I now know that I also am God the Father, for he gave me himself and there is no way he could prove it other than through his Son David calling me "Father". Prior to that I thought I was Neville Goddard, born in Barbados as a member of a very large family. Physically that is who I am, but in the spirit I know I am not, for God gave himself to me; and to prove it his Son, as described in the Book of Samuel, called me "Father". This same Son will call everyone "Father" and then we will all be brothers. In spite of all the conflicts, horrible as they are, in the end we will discover everything was just a play - a play which was essential for God to give his gift to Man, and that gift is God Himself.

Now let us go into the silence.

Neville 03-31-1967

SEEING CHRIST THROUGH THE EYES OF PAUL

Tonight's subject is very, very practical, yet profoundly spiritual, for we are going to search for the cause of the phenomena of life called in scripture, "the Father". So come with me and let me show you Jesus Christ, the father of life, through the eyes of Paul. Now, there is no mention of Paul in any contemporary work of the first century, nor is there any historical record of a man named Paul. He is mentioned in the last part of the Book of Acts and in his thirteen letters - but who is he? Paul, like Moses, Abraham, Isaac, Jacob, and Jesus Christ is a state of consciousness.

The Bible speaks of a fundamental state of consciousness from which other states derive. That fundamental state is the Father, the creative power in you. This world is made up of God and the extension of himself called "you". Say "I am" and you have said God's name.

Now let us look at Jesus Christ through the eyes of the state of Paul. Schooled in the traditions of his father, Paul knew Hebrew backwards. He knew the law of Moses and protected these traditions with his life, opposing anyone who was in conflict with his belief.

Then he saw the spirit behind the letter. Just as you - believing what you were taught by your mother and father and Sunday school teacher - when you enter the state called Paul you will understand the meaning behind the allegory; and - like Paul - you will be just as ardent in promoting it as you were in defending your belief in a physical Jesus Christ.

Paul makes the statement: "I am not ashamed of the gospel, for it is the power of God for the salvation of everyone who has faith. That power is Christ." And it is Paul who confesses: "Even though I once regarded Christ from a human point of view, I regard him thus no longer." Having learned from the traditions of his earthly father that he was to "Make no graven image unto me" Paul believed that Jesus Christ was an individual like himself. But when he realized who Jesus Christ really was, he defined him in his letter to the Corinthians as the power of God and the wisdom of God saying: "I preach only Jesus Christ crucified and raised from the dead."

Paul teaches that the power of God and the wisdom of God is crucified and buried in Man, and from that state of death will he rise. Now seeing Christ as his human imagination Paul confesses: "I once regarded Christ from a human point of view; I regard him thus no longer." Who is this creative power who was once regarded as human? In the 10th chapter of Matthew it is made to say: "Everyone who acknowledges me before men, I will acknowledge before my Father who is in heaven; but whoever denies me before men, I will also deny before my Father who is in heaven. Think not that I have come to bring peace on earth; I have not come to bring peace, but a sword. To set a man against his father, a daughter against her mother, a

daughter-in-law against her mother-in-law. Anyone who loves father or mother more than me is not worthy of me."

Claiming that he came into the world not to abolish the law of Moses but to fulfill it (and the 5th commandment is "Honor your father and mother") how can he ask us to love him more than our father and mother? When I was a child I heard these stories in my Sunday school class, and I knew that if I had to love Jesus more than my mother and father I was not worthy of him. To ask me to love some invisible power more than I loved my sweet, kind, loving mother and the giant of a man who was my father was to ask the impossible of me. So what is being said here?

Father and mother are the obvious physical causes of the birth of a child in this world. Whether it is human, bird, or animal, we all have fathers and mothers. They are the physical cause of the phenomena of life, as you are now an objective fact. Then comes an invisible cause saying you must love it more than visible causation. No one is setting you against your father or mother, daughter or daughter-in-law - how could they!

Man sets up physical causation, saying you must join the "right" club, live in the "right" neighborhood, know the "right" people. That your place of birth or the color of your skin is the cause of your experiences. Now you are told that the cause is invisible and you must love this cause more than any earthly thing. You are urged to fall in love with it! To make it yourself and have no other god besides it! And may I tell you: when you do you will love your father and mother, daughter, and son more than ever before, as you will no longer see them as physical causation.

You will know that nothing physical is the cause of the phenomena of life. You will see them as aspects of your invisible body that has awakened. There is no character in scripture that has a physical history. They are there to depict divine history. Paul was trained in the Jewish faith and knew Judaism backwards. He said: "I am a son of Abraham of the tribe of Benjamin." And when he was told: "Your great learning is turning you mad," he replied: "I am not mad. I am speaking the sober truth." Paul is telling you of the resurrection of a creative power of which you have been totally unaware.

This creative power is buried in everyone, and that power is God himself. There is no intermediary between you and God. Jesus Christ is the creative power of your own wonderful human imagination!

That is Jesus Christ and there is no other! God the Father is buried in you as your I am, and your human I amness is Jesus Christ. This is the being Paul speaks of when he says: "Test yourself; Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test."

Now let me share a letter from a friend. She said: "I am a freelance designer. I never seek work, but as I sit at home and imagine I am working, they call. In the past six months I have received very few orders from a company that kept me very busy in the past, so I called them to discover that they had employed a full-time art director and would no longer require my services. After hanging up the phone I revised this conversation. I heard them tell me they had lots of work for me, and I felt the thrill in their words. One week later they called, asking me to design a 26-page book of institutional advertising, plus four ads for Harper's Bazaar.

This was more then they had given me in the past at any one time. Now I am busier, happier, and making more money than ever before, and my technique is simple. Sitting in my chair I quietly listen for the phone to

ring, answer it in my imagination and hear the orders I desire to create - and they come."

Now, who is Jesus Christ? Scripture tells you he is the creative power of God and the wisdom of God, and by him all things are made, and without him is not anything made that is made. Tell me, how are you using God's creative power? How are you using Christ? By thinking someone doesn't like you? That's Christ in action! It is he who is causing the other not to like you. And when that seeming other slaps you in the face or spits on you, you may wonder why - but it's because you did it. There is no power but Christ!

No one can do anything to you unless you first do it to yourself by the use of Christ, God's creative power, whose name is I am. Paul gave us the foundation from which everything is built and claimed that no other foundation can anyone lay other than Christ, the creative power of God. Then he warns us that there will be those who will come, claiming to have apostolic descent. They will dress themselves in jewels and robes and make you think they are in some holy state, but they are foolish.

There is only one foundation, and that is your own wonderful human imagination, and there is no other. Now, let me tell you of another lady who is here tonight. She said: "Ten days ago I heard from my mother that she believed she was afflicted with the same problem she had experienced a year ago. When I received the letter I sat right down and wrote her saying: ‘The God in me is speaking to the God in you, telling me that you do not have this affliction and that you are perfect.' I wrote so convincingly that when she received the letter she believed me, and when the tests were made they came out negative. I have never been able to use the word `imagination' to my family, so I use the word `God' and they understand.’’

May I now quote the 10th chapter of Mathew to her? "He who dares not acknowledge me before men, I will not acknowledge before my Father who is in heaven. He who denies me, I will deny to my Father who is in heaven. For I have come not to bring peace, but a sword to set a man against his Father, a daughter-in-law against her mother-in-law, for the enemies of a man are those of his own household. He who loves father or mother more than me is not worthy of me."

I will urge her, tonight, to tell her family the truth. Even though they fly into space, tell them who Jesus Christ really is. Don't beat around the bush and leave them sound asleep. This is the conflict. When truth comes into the world, it is in conflict with everything that was formerly believed. The Father is always the new against the old, the Son against the Father. Even though you once considered Christ as human, when he is quickened in you, you will regard him thus no longer and speak out. You will be bold and tell everyone that their human imagination is the only creative power in the world. That God is imagination. He is the Father of all life. Imagining is his son, his creative power, and that is Jesus Christ.

Now, what must you do, to be doing the work of God? Believe in him whom he has sent. And whom did he send? I am! If the evidence comes as it did to these two ladies, what does it matter what the world thinks? Denying the evidence that there was no work, my friend revised the phone conversation. She heard them tell her they liked her work and would have many jobs for her in the future. She believes in him who he has sent, for she now believes in herself!

Our President is a man with a great deal of authority and power, wealth and fame, but if he does not know who he really is, when he departs this period of time he will find himself in a world just like this one. May I tell you: there is no other world until you escape this world of death. This I know from experience. I have sat in a

chair with my eyes shut and stepped into a world of people just as solid and real as we are right now - yet I know I am in an entirely different world. When you die you are only dying to this time and space, for you simply step into another time and space to continue your dream.

This you will continue to do as long as you remain as sound asleep as you are now. Possessing the same identity, you will not occupy the same position. You may be in the state of great wealth when you make your exit from this world, to find yourself in the state of one who shines shoes, if that is necessary to awaken you to who Jesus Christ really is. Perhaps while shining shoes you begin to imagine you have so many customers you must hire others to work for you, and as your business grows, you begin to understand how it happened and realize who Jesus Christ really is.

One has to find Christ as his human imagination, and the only God as his I am, operating through his creative power, before he can leave this world. So it is, as you consciously use your imaginative power, you begin to awaken and experience scripture by being born from above and discovering God's creative power, called David, to be your son. And when you have fulfilled scripture you will vanish from this world, leaving behind all that you have experienced.

So, you either believe in your own wonderful human imagination or you do not, for that is Christ. An event took place 2,000 years ago, but it didn't take place once, never to take place again. His birth is taking place in the lives of everyone who hears and believes. So what must you do? Believe in him whom he has sent. I did not come into the world to make you think I am a holy man, but to tell you that I have awakened from the dream of life. I have finished the race. I have fought the good fight, and I have kept the faith. It doesn't really matter when I drop this garment, for this world is over for me. I will tell you of my experiences while I am here, in the hope that you will believe - not in Neville, but in your own wonderful human imagination whom you sent!

Your true name is I am, and your creative power is called Jesus Christ. Because all things are made by your imagination, test yourself and see. Put your powerful imagination to the test. When my friend revised her telephone conversation, she used her powerful imagination to create an even better job for the person who had been hired as the art director. Confirmation came when she received the order for the magazine advertisement, therefore no one was hurt. Knowing exactly what she wanted, she simply assumed she had it, and no one was hurt. Always use your imagination lovingly for yourself and others, for everyone in the world is yourself anyway, as there is nothing but self!

You are predestined to experience everything spoken of in scripture concerning Jesus Christ and then you will know who you really are, but before it happens you can see him if you look through the eyes of Paul. Having been crucified with the creative power of God, Paul was not ashamed of the gospel, for he knew it was the power of salvation if all who heard believed! Now, I know faith is not the easiest thing in the world to develop, but may I appeal to you to not turn back like the rebels under Moses and search for other gods. Do not look for any physical causation, for causation is invisible.

The world is all imagination, as you imagine you are Jesus Christ. Do you believe in your imaginal act? On this level the made reveals the mistakes of the maker. Learn from your mistakes. In a moment of anxiety perhaps you made that which you do not want. Learn from that which you made, where you made your mistake. Don't deny your harvest. Reap it, then plow and plant again, this time in the moment of joy and thanksgiving.

Learn to believe in your own wonderful human imagination. There is nothing in the world but God and his creative power. God needs no intermediary between you and himself because he is buried in you. Learn to trust this creative power in you and then God will reveal himself to you through his son and your drama will be over.

Your father and mother are the visible cause of life, while Jesus Christ is its invisible cause. Fall in love with Christ and learn to trust him with all your might. Believe in this invisible causation in you, for without him was not anything made that was made. God, the only God, is your own wonderful human awareness. Jesus Christ is your power to create that which you are aware of! Having found God and his creative power, believe in him, for everyone who believes will be sent as I am sent. This is truly a very practical night, yet at the same time profoundly spiritual. Every word that I have said is true. Imagination will never fail you if you believe. Be like the lady who changed the telephone conversation to hear what she wanted to hear, even though it was completely opposite.

It is said that Jesus was opposed by Satan. Do you know who is Satan is? The word means "opponent; opposite". The world, reflecting the opposite of what you want to see, is your opponent, your Satan or the devil. That's all the word means. "Turn this stone into bread if you think you are the creative power of the universe. Fall off this mountain if you think you are the creative power of the world, for did he not say he would give his angels power to lift you up if you dashed your foot against a stone?" Then, turning from the doubting mind, Satan vanished. Everyone has a Satan. Allow reason to tell you something cannot be done and Satan dwells in that doubting thought. The moment you accept Christ as the reality and creative power of the world, Satan is present, and to that degree Satan is taking advantage of salvation.

Having imagined what you want in the world, if doubt appears in thought or personified by another, say to yourself: "Get thee behind me Satan (get out of my sight) - I will have nothing to do with you."

My friend said that after she heard the good news from her mother, she went into the kitchen, and as she was making herself a cup of coffee she heard my voice say: "That's the spirit" and almost dropped the coffee. That's exactly what Paul in me speaks to her, for I am all over now. I am no longer confined to the platform, but I am speaking every night to everyone who has heard and believed. Awake, I am now one with the Risen Christ, wearing the body of God.

There is only one body. Everyone who awakes is incorporated into that universal body to know you are it. And while your physical body sleeps, you will be all over the world. Your voice will be heard and you will be seen. That is the being you become after you have awakened from the dream of life. Tonight I urge you all to use the word imagination, for I have come to set this new idea against the old. Although people may rebel, when you get the results you want, it doesn't matter how they object. The term to be used now is your own wonderful human imagination!

Now let us go into the silence.

Neville Goddard 1956

SEEDTIME AND HARVEST

As you have been told, this morning's subject is Seedtime and Harvest.

Although it bears the same title as my latest book, it is not to be found in that book, for that book is an attempt to interpret some of the more difficult passages of the Bible. I have given you in the nine chapters a mystical view, and also a certain approach how you yourself may approach the interpretation of the Bible, for, as you know, it is not a book of history. And so, when I became aware of deeper meanings in the passages than those normally assigned to them, I began to see them or to apprehend them mystically, and so I have given you a mystical interpretation of many of the darker passages.

For instance, when Solomon made himself a chariot of the wood of Lebanon, he made himself - no one made it for him. That's what you must do - that's what I must do - that's what everyone must do - and in that chapter, I showed you the wood is not wood as you know wood. It means the wood of Lebanon is the incorruptible mind. But you make it for yourself, and we showed you the sides, what they were made of and what the meanings really are.

Then we took that very strange passage, the instruction to the Disciples to take off their shoes or provide no shoes when they travel, and we showed you the word "shoe" is not just the thing I wear on my foot; it is the symbol of the spirit of 'let me do it for you'. For the shoe takes upon itself not only the dirt and the muck that would normally fall upon the wearer's foot, but it protects the wearer from any contact with the outer world, and so anyone who offers to do for us what we should do, and could do far better ourselves, is offering himself as our shoe, and if I would awaken spiritually I must do it for myself.

I must take my own mind and control it - take my wonderful imagination and actually control it and set it to noble purposes and not have some intermediary come between myself and God. For the God of this world is an internal God. He is that inevitable force that expresses in outward facts the latent tendencies of the soul, and so, if I would discover that God I cannot have you do my work for me. I cannot have you eat my spiritual food and expect to grow spiritually. So that is really the attempt of the nine chapters in the book "Seedtime and Harvest".

But this morning's subject - I want to approach it differently. This statement is taken from the Book of Genesis, the 8th chapter of Genesis - it is a promise made to man that "while the earth remaineth, seedtime and harvest, hot and cold, summer and winter, day and night shall not cease." We are told that man was placed in a garden - the garden was completed - every tree was bearing fruit - everything in the world was finished - and he was placed in the garden to dress it and to keep it. He doesn't plant it, he doesn't do a thing but dress it and keep it. He is not called upon to make trees or to grow new trees - everything is finished!

As we are told in John - "I have sent you to reap that whereon you bestowed no labor"- for Creation is finished. Every conceivable human drama, every little plot, every little plan in the drama of life is already worked out, as mere possibilities while we are not in them, but they are overpoweringly real when we are in them. So man can get in touch with that particular state of his choice, for my imagination can put me in touch

inwardly with the state desired so I and in it. If I am in it I will realize it in my world. The states in which we find ourselves are the seed time. The harvest is simply the encountering of events and circumstances of life.

But man's memory is so short he forgets the seedtime, but all ends run true to origins, so if the origin, say is misfortune the end will be misfortune. But when you reap misfortune, you wonder "Why should it happen to me? When have I set a thing like this in motion? Haven't I given to the poor? Haven't I attended service? Haven't I prayed daily, and why should these things happen?" But you see my God never forgets because He always gives the end in harmony with the origin, and you and I are selectors: we don't make; we are not creators; - creation is finished, the whole vast world of creation, as told us in Ecclesiastes "I am the beginning and the end. There is nothing to come that has not been and is." So look upon creation as finished - and you and I are only selectors of that which is. By selectors I mean that you and I have the privilege (we may not exercise it) but it is our privilege to select that aspect of reality to which we will respond, and in responding to it, we bring it into existence for ourselves. Not knowing that we are so privileged, we simply go through the world reflecting the circumstances of life, not realizing we have the power to create or to out-picture the circumstance of life.

So now let us now analyze what I personally mean by seedtime. If everything is finished and completed, then why the promise there shall be seedtime and harvest as long as the earth remains ? Now seedtime, to those who are here this morning, as we should really know, we are not taking it literally, our seedtime is that moment in time when you and I react to anything in this world. It may be to an object, it may be to an individual, it may be to a bit of news that we have overheard, but the moment of reaction, that emotional response, is our attitude. Our attitudes are the seedtimes of life, and although we may not remember the seedtime or the moment of response, nature never forgets, and when it suddenly appears in our world, that suddenness is only the emergence of a hidden continuity. It was continuous from the moment of reaction until it appeared in the world.

Its appearance in the world is harvest so you and I may harvest anything we desire but we must first have a seedtime. It must be preceded by a moment of response or an attitude. How often you say, "I approached it in the wrong attitude" or "He is in the wrong attitude" or "You must change your attitude if you would get on in this life". I have said it - you have said it - maybe we have said it to each other - but we know the importance of right attitude. We know this much: that I can change my attitude if circumstances change - that's automatic. We know that if something happens suddenly in my world of which up to that moment I was not aware, I, becoming aware of a change of circumstance would automatically produce in myself a change of attitude. We all do that, morning, noon and night, but that's not important, that is a reflect of life. Ninety-nine percent of the world reflect life.

Now, can I consciously, can I voluntarily, can I deliberately produce in myself a change of attitude, one of my own discretion, one that I myself single out, and not one that is determined by or in any way is dependent on a stimulus of a change in the object itself. Must you change before I will change my attitude towards you? We know that if you do change I will change my attitude towards you, but must I go through life simply reflecting these changes in the objects, and can I not deliberately determine the change prior to the change in the object?

For if I can, I am moving towards complete control of my fate and becoming the master of my fate if I can assume an active, positive attitude and not depend upon changes in the object for changes in myself. If I can do it, I really am, if not a complete master, I am becoming more in control of the circumstances of life, but

ninety-nine percent of the world waits for things to happen on the outside and then they reflect; that's no accomplishment at all. If we would awaken and become real selectors of the beauty of this garden that God gave us so that we can single out that particular aspect to which we will respond, then we will do it by deliberately changing our attitude towards life itself.

There is a little fable given us to show us how it is done. If you will study the fable carefully, you will see the importance of imagination. The fable is the fable of the fox and the grapes. You all know it. When he failed to obtain the grapes then he persuaded himself that the grapes were sour, and by imagining the grapes to be sour he evoked in himself a change of attitude. He no longer felt about the grapes as he formerly felt. Now that's a little fable on a negative tone or a tragic tone. You and I take the same story but now we put it on a positive tone. We contemplate our ambitious dream, our noble concept of life. It may seem we haven't the talents to realize it - instead of saying what the fox did, that the thing is beyond us and therefore it is sour anyway, we can take the same technique and wonder what it would be like had we realized it. What would the feeling be like were we - (and we name it) - if I can contemplate what the feeling would be like were I the man that I want to be, were you the person that you want to be, and rejoice in that state as though it were true, I am producing in myself that emotional response necessary for seedtime.

I may not see an immediate harvest, maybe the thing that I am now giving expression to in the form of seedtime is an oak, it is not a little mushroom that would grow overnight. Maybe my dream would take a little longer interval of time between the actual planting and the reaping, but if I know that all these things are consistent, - "See yonder fields! The sesamum was sesamum, the corn was corn. The Silence and the Darkness knew! So is a man's fate born" - so, if that moment of response is the actual planting of the seed, and if it was corn, it must be corn when it appears in harvest time, then I can select the nature of the things I want to encounter in my world. I can take not just Neville as a man, I can take the request first of my circle, my intimate circle, as a family man - my wife's desires for her child, for her husband, for herself - the child's desire for itself - and move beyond my little circle as a family man into the circle of friendships, move beyond that into my acquaintances, move beyond that into total strangers, impersonal states, but if I know the law holds good, no matter when I operate it, if I do it unconsciously or consciously, you get results regardless, and the results are in harmony with the planting, with the actual seedtime.

Now what is now our seedtime today. There are maybe two thousand odd here, we have two thousand odd different requests, multiplied by a large number because we have requests for others but you can take, today, as you sit here and you can actually contemplate what it would be like - suppose it were true. Suppose I could turn now to a friend and rejoice with him because of his good fortune and actually carry on a mental conversation with him from the premise that he or she has already realized the dream. Now as I do it in my imagination I am setting up within myself a certain changed attitude in regard to that individual. I am producing within myself a certain positive, deliberate, emotional response, and that very moment that I do it, is seedtime. I will encounter that individual tomorrow or next week or next month and he will bear witness of that thing I plant now.

He may be totally unaware that I planted it in this garden. I am not seeking his praise, I am not seeking credit - I am seeking results. If I see the man become the embodiment of the success I know that he desires and I desire for him, that's praise enough, that's payment enough. What more payment would anyone desire other than the results, for everything is a gift. Why should I be given more! My Father gave me the garden - the whole thing is in complete and full bloom and gave me choice - the greatest gift of all, complete freedom of

choice of the nature of the fruit I will reap in my world; but I cannot just barge into the garden and start picking fruit - there must be a seedtime, but I must always bear in mind I will reap that whereon I bestowed no labor. I don't labor to make it so, I simply plant it, for in that moment of response is contained all the plans, all the energy necessary to unfold that plan into a perfect wonderful objective fact which I will then harvest by becoming aware of it as an external reality, but I don't labor to make it so; I simply must know it is so.

So that is our privilege, that is our choice. If you believe it, aren't you amazed at the kind of things that you planted, at the kind of seedtime that in our ignorance, in our sleep, we allowed to actually scatter in our world? You see some will say, "But why does God allow it?" You cannot conceive of an infinite God that is not infinite in every respect. If I was incapable, actually incapable of assuming, say, an unlovely state, I could not be my Father's son because my Father is infinite, and if He were actually incapable of assuming any state then He would not be God. Everything is within me - but everything. You cannot conceive of something that I don't contain - the most horrible thing in the world were it not so I could not be infinite, and, therefore, not the son of my infinite Father. So God is infinite and gave us everything, but He gave us freedom of choice that we may become selective, discriminative and bring out everything that is beautiful out of that garden. If I took the piano, the eighty-eight notes of the piano, if I could extract from that piano keyboard every discord, I would not have a piano keyboard. If I could strike a discord and because it frightens me or it disturbs me, the thing grates upon my nerves; if I could now extract the notes that produce the discord and then keep on extracting the notes that produce the discord, I would remove the eighty-eight notes - there would be no notes left on which I could play tomorrow's harmony. But let me leave the notes and learn the art of playing the piano so I can from the same eighty-eight notes bring out all the harmonies of the world.

The same thing is true of man. Instead of looking at someone and accepting as final the evidence of the senses; there is someone who brought out into his own world, say disease: he is trying to analyze it from the outside - when did I contract the bug, when did I come in close contact with someone who had the bug and they are taking me into the laboratory with my blood and try to find it there. You will never find it there, in spite of all the wisdom of man. You will find it only in the consciousness of the individual, who, at a moment now long forgotten, planted the thing he is now harvesting - and you are not going to find it in any external analysis at all because things seen were never made of things that do appear. You are warned time and time again in all the books of the Bible, but especially in that 11th chapter of the Book of Hebrews, that "things seen were not made of things that do appear" but no man believes it.

He insists on finding it in things seen, so he extracts my blood, he extracts a little piece of my skin, and he starts to make an analysis of that, and he will tell me yes, he has found it. It's in my blood. I am not denying he has found it in my blood, but why is it in my blood ? It is in my blood or in my body, or in my world because at some point in time, I, exercising the right as a free child of God, singled out some unlovely state relative to another. It need not be to myself; it could be to another, wherein I rejoiced in the hurt of another; where my emotional response to the news I heard was "good" so, I set it in motion, but when it happened in my world, I did not think it was so good but it was my harvest - and all these things are the harvest of things you and I have planted; for all things run true to form. Don't be surprised at the suddenness in our world - someone is ill - it is only sudden because we have forgotten, and man's memory is very, very short.

You know that lovely little poem of George Meredith:

Forgetful is green earth;
The Gods alone Remember everlastingly; they strike Remorselessly, and ever like for like.
By their, great memories The Gods are known.

If man could only remember these moments of seedtime, he would never be surprised when the harvest appears in his world. But because he has no memory as to that moment in time when he dropped that seed, which is simply his emotional response to something he contemplated, something he overheard, something he observed, at that moment the thing was done; he didn't have to labor to bring it to harvest - he simply encountered it as something already full grown, so he reaps now that on which he bestowed no labor, outside of choice. He selected it by his attitude, by his reaction.

Now, am I responsible for others in my world? I certainly am! When I take my little mind, my little imagination and think because it's mine - my Father gave it to me, that I can simply misuse it, it isn't going to hurt another. I tell you you do have to use more control for the simple reason I am rooted in you and you are rooted in everyone and all of us are rooted in God. There is no separate individual detached being in my Father's Kingdom. We are one. I am completely responsible for the use or misuse of my imagination.

Do you recall seeing on TV, a dramatized version of the sinking of the Titanic? Do you recall it? Have you read the book. "A Night to Remember"? Well the book itself is by Walter Lord: but 14 years before the actual harvest or that frightful event of the sinking of the Titanic a man in England wrote a book. He conceived this fabulous Atlantic liner and there he built her just like the Titanic, (only the Titanic was not built for 14 years) but he, in his imagination, conceived the liner of 800-ft. She was triple screw, she carried 3000 passengers, she carried few lifeboats because she was unsinkable; she could make 24 knots; and then one night he filled her to the brim with rich and complacent people, and on a cold winter night he sunk her on an iceberg in the Atlantic. 14 years later the White Star Line builds a ship. She is 800 ft., she is a triple screw, she can make 24 knots, she can carry 3000 passengers, she has not enough lifeboats for passengers but she, too, is labeled unsinkable. She is filled to capacity with the rich, if not complacent, but the rich, because her passenger list was worth in that day, when the dollar was one hundred cents, two hundred and fifty million dollars was the worth of the passenger list. Today it would be a billion dollars. All the wealth of Europe and the wealth of this country was sailing on that maiden voyage out of Southampton. Five nights at sea in this wonderful glorious ship and she went down on a cold April night on an iceberg.

Now that man wrote a book either to get something off his chest because he disliked the rich and the complacent, or he thought it might sell or he thought this is the means of bringing him a dollar as a writer. But, whatever was the motive behind his book which, by the way, he called "Futility" to show the utter futility of accumulated wealth, but the identical ship was built 14 years later and carried the same kind of a passenger list and went down in the same manner as the fictional ship. Is there any fiction? There is no fiction! Tomorrow's world is today's fiction. Today's world was yesteryear's fiction - the dreams of men of yesteryear. Wouldn't it be wonderful if I could talk with someone across space and just use a wire? And I couldn't see that one: it would be a mile away beyond the range of my voice - then maybe five miles and maybe a thousand miles - fantastic dreams - then they came true. When they came true, suppose I could do it without the means of a wire. And it came true; suppose now I could do it not just in an audio sense but in a video sense. Suppose I could be seen? And that came true, but when they were conceived, they were all fictional, all unreal.

There is nothing unreal, because God is infinite, and God has finished creation. You cannot conceive of something that your Father has not only done and conceived of it, it is worked out in detail, in all its ramifications. You and I are only becoming aware of increasing portions of that which already is. We are not making a thing - we are discovering God's wonderful world. But now in this church - at least here it should be done, for this is a church of the mind: this is Science of Mind, where there is a science to planting and you do it in a certain scientific manner. You just don't walk the street and reflect; read the papers and reflect - you go out a more positive person than people who gather in similar areas, for the simple reason they go just to hear a service and to be told how bad the world is.

You're not coming here to be told how bad the world is, for if you believe it is bad, there is something you must do about it because you have planted the world. You have your seedtime. So here people gather to be told how to operate this wonderful gift that the Father gave them. There is this wonderful mind and imagination. So you are told to go out and be choosey in your selection; single out that aspect of reality to which you want to respond, success, health, dignity, nobility, something wonderful that you contribute to the good of the world. As you walk by you are contributing to society, you contribute to the community in which you live, not necessarily by giving dollars but you contribute by your wonderful seedtime. If, in your community, you see the need of maybe a church, you see the need of some wonderful school, you don't wait until people get together, you actually, in your mind's eye, contemplate the joy that is yours because of the wonderful school here for the children, a wonderful church here to lift man spiritually, and you wonder what it would be like were it true; - you feel the thrill of witnessing it within. That is seedtime. Then in a way that you do not know and you need not labor to produce, you will encounter that school and that church and these lovely things in your community.

So you plant the seed and let others, who think that they are bringing it into being, let them think so. You go about this world planting the good - that is why you are here. We are gathered here on Sunday mornings to discover more and more about this wonderful gift that God gave us, that we may single out all the lovely things in the world and bring them to birth in our world;

This morning you take not only yourself - start with self - then turn to a friend in your mind's eye, and congratulate him on his good fortune - congratulate him on his expansion in his world, and actually feel the thrill of such contact - at that moment of response that was a changed attitude in regard to that friend- at that moment you planted. Now, in a way you do not know and you need not know, that seed is going to go through its normal natural hidden passage and appear as a reality in your world. Then you will know the power latent within you and you will stop reflecting life and you become one what I call a true creator in the sense that-I mean creator - that you are creating by selecting wise, wise, lovely things in this world and giving them expression in this world of ours.

So that's what I mean by seedtime and harvest; the importance of the right attitude: and you can do it, you need not wait for circumstances to change, you need not wait for the stimulus of a change in the object to produce in yourself the change of attitude. In your office, does the boss act in a rude way towards you? Well then what would it be like if he now saw in me the lady, the helpful person that I really am, or want to be. Suppose he saw in me someone he could praise for my work and raise me in the salary world, give me an increase in salary because of my added effort; suppose he could see that in me, well, contemplate the boss seeing that in you as though he saw it and rewarded you with an increase.

That moment is the moment of planting. It may not come tonight, it may not even come this week in the paycheck, but it will come. You simply keep on planting the lovely things; but if every day when you leave the office you say, "What a skinflint", and you go home and you discuss him with your mother or your husband or someone else, and they sympathize because they really believe you, for they are playing the same reflective, negative approach to life; but if as you ride home or walk home, you walk in the attitude that he had done it - he had increased your income, he had praised your work, and day after day, in spite of other things to the contrary, you persist in it, do you know he will do it? You will produce in him the change of heart because you first produced it in yourself, and he will see in you qualities that he cannot now see, and then your whole vast world begins to blossom - you do it in every sense of the word. You know someone who is lonely - one who really should be happily married in this world. What would it be like if you were told, not by the individual necessarily, but by a third party of the good news concerning John, concerning Mary or someone else. Someone desirous of a lovely home and a gracious home. What would it be like ? Don't be envious. Try to rejoice. Feel the joy that is theirs, and that moment is seedtime for them. They will harvest it - and that is our opportunity to go through the world planting and planting wisely.

Unfortunately, too many of us in church movements - I don't think you will find it in this church - but too many of us in church movements have a very serious attitude towards life. And, of course, the basic attitude is the attitude towards life, not necessarily the individual attitude towards an object or towards an individual, but the attitude itself that the individual adopts through life, towards life, and they have a very serious one. Well, Orage very wisely and very humorously said the serious attitude is this, - they really believe that God has an enormous struggle against helpless odds, and he said that produces in the individual the emotion of "helping poor Father". They go to help poor Father who has created the world and gave it to his children.

Now he brought up another interesting point of the scientific attitude towards life. Having discovered the little molecule or the little atom and the wonderful construction, that is, theoretically - having discovered this wonderful orderly construction of the bricks that make up the world, their attitude is one of orderly insignificance because they believe the world is gradually burning itself out, so no matter how orderly it is, if they really believe the sun will eventually go out and the earth will consume all its resources, what other attitude could they adopt than all dressed up with nowhere to go, because if eventually it is all going to be in nothing anyway, no matter how orderly it is today, it could only be orderly insignificance, but I tell you, as one who has seen beyond the veil, there is no such thing as coming to an end. Life is forever and forever and forever - and forever you are moving up this everlasting pilgrimage revealing the infinite glories of your Father.

So go out wisely today - go out determined to become more selective, more discreet in your choice of ideas you will entertain and single out the idea that would bless an individual and produce in yourself the emotional response that you have witnessed that state in his world, and know at that moment of response, you planted for that individual, and he is rooted in you, there is no such thing as he will not be found in your world for he is rooted in you. Everyone is rooted in you - therefore you will not lose them. It is planted relative to that being and that being is going to harvest it, and you will know the harvest when it appears in his world. You simply plant and let the harvest take care of itself.

Now my time is up.

Neville Goddard 6/21/1971

SECRET OF IMAGINATION

I thought that this last week should be both practical and idealistic. So we will start on the practical side. He said, "Think not that I am come to abolish the law and the prophets. I have come, not to abolish the law and the prophets, but to fulfill them." (Matthew 5:17)

Now, the One speaking is now present within you. When He awakes, you will hear these words. You will find them to be *your* words. That One is your own wonderful *human* imagination. That One is God!

Imagination is the basis of all that is. What is now proved to be true, as far as we are concerned, was once only imagined. Think of something in the world that is now to you *real* that wasn't first imagined. So, the secret of imagining is the secret of God. And so:

> "The secret of imagining is the greatest of all problems,
> to the solution of which every one should aspire, because
> supreme power, supreme wisdom, supreme delight lie in
> the far-off solution of this mystery."
> [Douglas Fawcett, author of "Zermatt Dialogues" and
> "Oberland Dialogues"]

I can acquaint you with it and then leave you to your choice and its risk, because everything in the world is created by this power. He said:

> "I kill and I make alive;
> I wound and I heal;
> and there is none that can deliver out of
> my hand. "(Deuteronomy 32:39)
>
> "I create the light and make the darkness;
> I create woe and I make weal." (Isaiah 45:7)
>
> "I, even I, am He,
> and there is none that can deliver out of my hand."
> (Deuteronomy 32:39)

That's your own wonderful *human* imagination. Well, there are secrets to this power, and you and I might experiment. We try to discover the secret. As we discover the secret of imagining, we are discovering the secret of God. So, God and imagination – the *human* imagination – are synonymous terms. They are interchangeable.

So, when we read that "If we know that He hears us in whatever we ask, we know that we have obtained that which we requested of Him."(1 John 5:15) If we know that He hears us in *whatever* we ask – no restraint. Now, you may sit down and commune with what you think to be *another*

than yourself, but because there are billions of us in the world, and there is but one God in this fabulous universe, you might wonder if He hears you. But you have no doubt in your mind if you identify God with your own wonderful human imagination that He hears you!

Can you believe that your own wonderful *human* imagination is God? So, when you sit down, as told us in the 4th Psalm:

> "Commune with your own hearts upon your beds, and be silent."
> (Psalm 4:4)

He hears you if you commune with Self, because you believe that communion with Self was communion with God. Can you, now, assume that you are the one that you would like to be? Can you assume that one that you love is as you would like her – or would like him – to be? Can you really believe that you are answered? I do not expect tonight that after a certain conception the child will be born tomorrow.

> "The vision has its own appointed hour,
> it ripens, it will flower;
> if it be long, then wait,
> for it is sure, and it will not be late."
> (Habakkuk 2:3, Moffatt's translation)

A little child takes nine months, a lamb five months, a chicken 21 days, the elephant – so they tell me – a year or more, a horse, a year anyway. So every conception has its own appointed hour; it ripens, it will flower. If it seems to you long, then wait. It is sure; it will not be late *relative to its own nature*. So, can I now commune and expect that my communion with Self is communion with God? Can I *dare* to assume that I am exactly what I want to be? Can I dare to assume that I am *where* I want to be, even though at the moment my reason denies it, my senses deny it? Will it work? Well, it costs you nothing. Try it! It doesn't cost one penny to try it.

As you are told, "Come, buy wine; buy milk, without money, without price," (Isaiah 55:1) – and take it. It doesn't cost you one penny to dare to assume that you are where you would like to be, though at the moment reason denies that you are.

Now, I am telling you what I know from experience. When I didn't have a nickel and desired a trip that would cost me well in excess of one thousand dollars, I dared to assume that I was where I would like to be, and I viewed the world *from* that assumption. Instead of thinking *of* it, I thought *from* it. Then I thought *of* where physically I was, and I saw that place in my imagination two thousand miles to the northwest of me. And I slept in that assumption. And then in a way that I did not consciously devise – I had no way of knowing how it would ever work, but in a way I did *not* know, it unfolded, and that assumption hardened into fact. On the strength of that, I tried it again and again, and when it worked, I began to teach it. I began to tell others that their imagination is the cause of the phenomena of life. This was long before I realized the Promise as we call it in Scripture. This was only the Law.

So, we are told:

> "Blessed is the man who ...
> delights in the Law of the Lord ...
> In all that he does he prospers." (Psalm 1:1-3)

He didn't say if it was good for you; he left that entirely up to you to make the decision. You could choose something that may be horrible in time. You choose it without contemplating consequences. But he tells you your imaginal act is a fact.

Now, as He awakens within you, He reinterprets the Law. He can't *change* the Law. He *interprets* the Law. Instead of abiding by the external traditions of our fathers, He tells us what the Law really is when He awakes within us.

"You have heard it said of old, 'You shall not *commit* adultery', but I say to you, anyone who looks lustfully upon a woman has already committed the act in his heart with her." (Matthew 5:27, 28)

He tells us that the restraint of that impulse is not enough. The act was committed at the moment of the imaginal act. I may contemplate the consequences and be afraid – my reputation would be at stake if they catch me. But at that very moment of the imaginal act, that was the fact. That's how he interprets the Law.

Well now, no one can stop you from imagining. No one can stop you from imagining that you are secure, but you may say I have no one in this world to whom I could turn who would leave me a penny, and I have no money. I am beyond the age where they would employ me. And you could give yourself a thousand reasons why it could not be. He is not asking for any reasons. *Can you imagine*? Well, who can stop you from imagining? That's all that concerns the Awakened Man within you.

Can I *dare* imagine that I am what I want to be? Well, I can. I've done it unnumbered times. I've done it successfully for many that I love dearly and many that I do not know. I have failed often, too, but the failure is in me, it is not in the Law.

Imagination plus faith is the stuff out of which we make the world. We are told all things were made in this manner. "He calls a thing that is *not* seen as though it *were* seen, and the unseen becomes seen." (Romans 4:17) And when I come to Him, I must believe that He exists," and that He rewards those who believe in Him. *I must have faith in the imaginal act.*

If tonight I can stand here and simply quietly imagine a state and really believe that I am in communion with God when I did that and that my imaginal act is *God's* act – it's not something *other* than God – and go unconcerned as to the result, the results will follow me. For that imaginal act was causal at the moment that I did it. The effect when it appears – I may try to trace the effect to some physical cause and give all credit to a physical cause. I tell you: Every

physical effect has an imaginal cause, and not a physical cause. A physical cause only *seems*; it is a delusion of our fading memory.[1] We do not remember when we imagined it.

In this audience tonight – and he may not even remember when he did it – is my dentist. I went to him in great need of a lot of work, but I have had dentistry all over this country and in London and Barbados, but it all was horrible. I was always on the move. I was with the theater. Getting in town for a week, what could they do when I needed such work? They patched me up. So, I met him. He gave me a complete job because I was here – living here then.

"When one day a tooth gave way which was an anchor tooth, he said to me quite innocently, whether he remembers it or not, "When I saw your mouth and did this, I said to myself, 'This tooth will last thirteen years.'

It was thirteen years. Had he only said 25, but he didn't think I would live that long! So, thirteen years – out came that anchor tooth, and therefore a complete restructure of my entire mouth. He set it in motion. Whether he remembers or not, he said, "This is going to last thirteen years." He didn't tell me; he didn't have to tell me. That was his imaginal act. I was only the victim of his creative power.

Now, I am telling you: *Don't take anything lightly*. You are creating morning, noon and night. Your imaginal acts are *God's* acts, because your imagination is God! And there is no other God.

"God [actually] became as we are" – became man – "that man may become God." [Blake, from "There Is No Natural Religion"] And He has set up within Himself – in man – a series of events which He will now unfold within man, which the one in whom He unfolds will know He-Is-God. He Calls it "giving glory unto man."

> "I will not give my glory to another," he said.
> "I have tried you in the furnace of affliction.
> For my own sake I do it, for my own sake,
> for how should my name be profaned?
> My glory I will not give to another." (Isaiah 48:11)

God's glory is God, as told us in the 33rd chapter of the book of Exodus. "I will make my glory to pass before you. "(Exodus 33:19) And "I will cover you until I have passed by, . . . (Exodus 33:22) so, "my glory" is equated with the "I" of God, for His name is I AM. He cannot give His Glory, which is Himself, to another. So, in becoming man, He puts man in the furnaces. But then read the story carefully: "He took upon Himself all of my infirmities and bore my diseases." Who else suffers?

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[1] A paraphrase from "Milton" by Wm. Blake:

> "Every natural effect has a spiritual Cause, and not
> A natural, for a natural cause only seems; it is a Delusion
> ...of the perishing vegetable memory."

I will say, "But *I* suffer." Well, that's God. "But *I* am feeling it; He isn't." That is no "he"; His name is I AM. So, *I* feel the pain, *I* feel the infirmity. *I* feel the diseases. That's God! So, the fool says in his heart:

> "There is no God, nor Son of God
> That Thou, O Human Imagination,... art all
> A delusion; but I *know* Thee, O Lord, when Thou arisest upon
> My weary eyes, even in this dungeon, and this iron mill . . . Thou also
> sufferest with me, although I behold Thee not."
> [Wm. Blake from "Jerusalem"]

I do not behold imagination as I behold an object in space. I am the Reality that is named "Imagination", but I cannot actually see it as an object in space. I see the results of my imagining, but not the Being imagining it, for *God is invisible*.

Then the Voice replied, "Fear not! I am with you always."

Can I ever get away from imagining? If I fall asleep now and I start dreaming, what is dreaming but imagining? When I awake, He is still with me, and I am still imagining. "...I am with you always."

> "..... I am with you always,
> Only believe in me, that I have power to raise from death
> Thy Brother who sleeps in Albion." [Blake, from "Jerusalem"]

This comes, now, to the Promise that He made to all of us. His Promise is to *give* Himself to us, as though there were no *others* in the world – just you, because in giving Himself *to* you, there is no *other*. The whole vast world is "yourself pushed out." Everything in the world is "yourself pushed out," and you manipulate it by your imaginal acts – everything in the world.

Now, the first act begins with the Resurrection. It's not *outside* of you, in spite of what you've been taught. The day will come; you will rise *within* yourself. And that's the only God that was ever resurrected, Who will ever be resurrected. It's not another; it's *you*. And when you rise, there is no one on the outside. It's all you. And you are rising in the only tomb in the world where God was ever buried, and that's your own skull. God is buried in the human skull, and that's where He rises. And when He rises, as foretold by His own words in Scripture, he is *born*. Resurrection begins the act. That same night, you come out of the tomb, which is your skull, and you are "born from above" – not from the womb of woman where the *garment* was born; you are "born from above" – born of God. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13) In other words, you are Self-begotten!

God begets Himself. As told us in, the Epistle to the Hebrews: He is "bringing many sons to glory" (Hebrews 2:10), but the sons are numbered. Everyone born of woman is that "son of God," as told us in the 32nd chapter of Deuteronomy: "He has set bounds to the peoples of earth according to the number of the sons of God." (Deuteronomy 32:8)

But you will say, “But look, there are three billions in the world.” So, what’s that? “I will make them more numerous than the stars, more numerous than the sands of the beach” (Hebrews 11:12). Well, count them. You can’t count the stars. We estimate them to be trillions and trillions. These are the “sons of God” – bringing each that He chooses. He didn’t bring all together. He brought a certain number, and that certain number he calls the “second son.” The “second son” is represented by this fabulous number. The *first* son is still waiting to come out. He complains because the second son went berserk – went amuck and used his power unwisely. Then he came to his senses and returned to his Father, and the Father embraced him and gave him the authority of Himself. He gave him the ring, the robe, the fatted calf – everything for the one who went out and came back to the Father. For His gift is the gift of Himself to you who came out. “I chose you in me before the foundation of the world.” (Ephesians 1:4) That’s what we are told.

Let the first son complain. He will complain and complain: “I served you and you gave me nothing” – not even a kid. He said, “My son, all that I have is yours.” But the most fabulous gift in the world, or possession in the world, is without meaning unless there is a knowledge of it and a readiness to use it.

Going out as we did, we become aware of our possession, then we can use it. Unless we went out into the world and misused it as we have done, we could not become aware of this power that is our own creative power – our imagination.

I saw it so clearly one night. Here I am in this fabulous field of sunflowers – huge, lovely sunflowers. Each sunflower was a face – the human face, but they were all anchored in the earth. And I walked up and down among the sunflowers. They moved like an orchestra moves; they all moved in unison. If one smiled, they all smiled. If one didn’t smile, no one smiled. They simply followed like an orchestra. If one bent over, they all bent over. And everyone did what the whole did. They automatically did it. And I felt, though I was alone – I could walk up and down; they were anchored – they couldn’t do it. I felt that I was freer, limited as I was, than all of them put together, beautiful as they were – these sunflowers were human faces, but they had not gone out.

I was once a part of that infinite garden – not aware of what I possessed, and my Father chose me in Him “before the foundation of the world,” and I went out, to go through *hell* in this world, that I may become aware that “All Thine are mine.” To become aware that all that is God’s belonged to me, I had to go through the furnaces of affliction. And having gone through the furnaces, then He awakes within me; and He tells me how I will know He has awakened in me.

He set up in the beginning the result of the experiences of humanity, and that result is a *son*. And the son is called David. And when I find him, I will know he is my son, and I will know the 89th Psalm: “I have found David. He has cried unto me, Thou art my Father, my God, and the Rock of my Salvation.” Well, I’ve found him, and he cried these words to me, and I knew exactly who he was; and I knew then Who-I-Am. Until then I did not know I was one with God! He is God’s Son – God’s *only* Son. Now he’s *my* son!

I tell you, you are going to find him, and he will be *your* son, and because he is *my* son, you and I are one. How can he be *your* son, and I know he’s *my* son, and you and I not be one father? So,

we are told, “There is only one body, one spirit, one lord, one God and Father of all.” So, in the end, there will not be Greek and Jew, bond and free, male and female, but only – all one in God. And you will be that God! So, this is the Promise that He made.

Now when I read the Bible, I take all the related parts of the Promise and put them all together, for all these things put together will find their fulfillment in you. All His Promises find their “Yes” in Him, as you read it in 2nd Corinthians: “All the promises of God find their Yes” – their fulfillment – “in Him” (II Corinthians 1:20, R.S.V.). So there are 39 books, together they form one book; but the context, which means the meaning of it, you will find scattered over the 39. He pulls from this, from that, from the other, written over the centuries, and pulls it into one pattern, for Christ is the Pattern Man. That pattern is buried *in* man. It’s the only Christ in the world. When the pattern unfolds *in* man, it unfolds *in* man *as* the man *in whom* it unfolds. And then he knows Who-He-Is. And he has no doubt in his mind as to who he is. He is the Lord spoken of in Scripture. And that Lord is God the Father. And the whole thing unfolds within him. But he does not *abolish* the law that he gave; he *explains* the law as a psychological law and not a physical law.

But if I long after someone at that very moment the act was committed. I state it boldly. I state it boldly, as my dentist stated it boldly. It was committed. So, I went blindly on enjoying everything that he did. It was perfect. And suddenly comes a little bleeding thing, which no one could stop. Out comes the tooth. He set it in motion the day he said to himself – not to me: “It will last thirteen years.” I checked it; it was thirteen years.

So Blake said in his wonderful “Jerusalem”: “Oh, what have I said? What have I *done*, Oh, all-powerful human words?” For the word of man is the word of God! “And the word shall not return unto me void, but it must accomplish that which I purpose and prosper in the thing for which I sent it.”(Isaiah 55:11)

But man forgets his word. Then it comes up and he looks for physical causes for it. Now he’ll start searching. Do you know what? Well, “Your system is run down,” You have fever? Did you have so-and-so? And you ask a thousand questions of the one: Did you have so-and-so? You said, No, no, no. No one thinks of that moment when the word went out. Well, the word goes forward, and it cannot return unto us void. It must accomplish that which we purposed and prosper in the thing for which I sent it.

I can see my father now back in 1919. There were ten of us: nine boys and a girl. He was a ship chandler. He had a grocery story, a liquor store and a meat store – a regular little grocery, and he supplied ships, and the ships were bringing the boys back from the First World War, and they would tell him all kinds of stories.

At dinner he would say to my mother, “We will have another war in twenty years. In twenty years there will be another war. It is Germany, but this time, it’s going to be Germany and Japan.” He didn’t mention Italy, but it will be Germany and Japan. “We will then have America as our ally. France will be our ally.”

Mother would say, “Joseph, we have nine sons. In twenty years they all will be eligible to go to war.” We were all kids in 1919. I was 14 years old.

In 1939, on the 1st day of September war broke – exactly twenty years. What did my father know of any prophecy concerning this? He was only repeating what he had heard from the captains and the stewards and the chief officers as he did business with them. But they were his words! And he said it with conviction, because he believed these men knew what they were talking about.

And our headlines – day after day they are setting the picture in motion for tomorrow’s confusion. The men are paid enormous salaries to write *scare* headlines. All right, so he writes a scare headline, thinking: It only sells the papers; it isn’t going to hurt anyone. But we are going to fulfill them. We fulfill all of our words because God and man are one.

> “Man is all imagination, and God is man,
> and exists in us, and we in Him.”
> [Blake, from “Annotations to Berkeley”]
>
> “The eternal body of man is the imagination,
> and that is God Himself.” [Blake, from “The Laocoon”]

And God’s Word is man’s word, and it cannot return unto him void. It just can’t if he speaks it with conviction. So, imagination plus faith – these are the very *stuff* out of which we fashion our world.

So, can I tonight be alone and commune with my Self and be confident that He heard me? I know that I heard myself. Well, that Self is God!

“If we know that He hears us in whatever we ask, we know we *have* obtained” — not are going to – “we *have* obtained that which we request of Him.” Read it in John’s Epistle – the 1st Epistle, the 5th chapter, the 15th verse. We have obtained it! Well, it must take a little interval. It may come tonight, depending on what seed you planted. One seed will grow overnight; other seeds will take a little longer. But each has “its own appointed hour.”

There is not a thing wrong in your noble dreams in this world. You want to be wealthy? What is wrong with it? You want to be anything – what’s wrong with it? Everything is possible.

A friend of mine called me last week. He is now appointed the head purchasing agent for the City of Culver. By law he is not qualified; he does not have the educational background. The law demands you must have a college degree. He doesn’t have anything outside of high school. They rearranged it to appoint him the head purchasing agent of Culver City. Why? He came here, he and his brother – I buried the brother a few years ago; he got this job, not dreaming for one moment he could ever transcend it. I said, “Don’t for one moment entertain that thought. The job is yours if you want it. Don’t push the other one out. He can go higher. You want to be the Purchasing Agent of the whole City of Culver? You *are* the Purchasing Agent. Sleep in it just as though it were true, and you hurt no one.”

Last week they rearranged the law and he was appointed Purchasing Agent, to take effect in July. Now everything was rearranged. Everything will be rearranged for you.

A friend of mine told me here that you aren't allowed to speak at any state university unless you have a college degree. Well, he confessed that he did not have one, but he was invited by a Professor at U.C.L.A. to take his class – I think there were three or four classes – in the use of imagination in advertising, so here he went in without the degree, and he was given all the freedom that the Professor enjoyed. He gave either three or four lectures, instead of the Professor who went off for those three or four lectures. So, they suspended the rules. They can suspend *every* rule.

They are not supposed to do this, not supposed to do that. Ignore it! Ignore everything. My friend used to say to me, "You can't smoke in here. Look, 'No smoking.'" And he was a very wonderful lad. He said, "They didn't say it positively." And so he would go right through the gate to the airplane, and I would say, "Mort, you cannot smoke in here. You are not supposed to smoke."

"It didn't say 'positively.'" And here's Mort, going right through with his cigarette. No one stopped him. I'm not saying you should do it. He didn't do it to brag. He simply believed in himself. He wouldn't hurt anyone.

Now, you don't have to hurt anyone. I tell you, your own wonderful *human* imagination is immortal! That's the Man in you that cannot die. I meet them – those who are called *dead*, and I tell you, they aren't dead. *Nothing* dies. Everything is restored. *Everything* is restored. But the day will come, you will go beyond restoration, and you will resurrect. And who is resurrecting? *God*. And God-in-you awakens, and you *are* God, because God is the Father of David. That is the way you know you *are* God.

> "I will tell of the decree of the Lord.
> He has said unto me, Thou art my son,
> today I have begotten thee."(Psalm 2:7)

These are the words of David, what is going to happen to you. Then you'll know you are God! You have no other way of knowing that you are God unless God's *only* son calls you "Father," for "No one knows who the Son is except the Father, and no one knows who the Father is, except the Son, and anyone to whom the Son chooses to reveal Him. "(Luke 10:22)

So, "No one has *seen* God, but the only Son, who is in His bosom, has made Him known" (John 1:18). He comes out of you, and calls you "Father"! And then you know Who-You-Are.

And I am telling you, *every* one of you – because you and I "were chosen in Him before the foundation of the world" (Ephesians 1:4) – chosen for the purpose of receiving the gift of God which is His Glory, for He *gives* me Himself. And in giving me Himself, if He is a father, He gives me His Son. You can't give me yourself in part; give it to me in totality. So, if you are a father, then where is your son? Your son must be my son, and He gives me His Son.

So, “He so loved us He gave His only-begotten Son” (John 3:16). To whom? To you. To me. To every child born of woman. So, every one of us will become fully aware that we are God. And yet, I will knew you as Jim; I will know you as Jan, but I will also know that you are God. I will know you as Sol, and *know* you are God. I will know you as Bill, and *know* you are God. I will know every one of you, and the unnumbered billions that are not known to me here, in that day I’ll know them all, and still know them all as God, for there’s *nothing* but God!

When the curtain comes down on the final act, we are all God! We are then the Glory of God. So, we will finish the work. He said, “I have finished the work Thou gavest me to do. Now, glorify Thou me with Thine own Self, with the glory that I had with Thee before that the world was.” (John 17:4, 5) It’s returning now. Memory returns, and every man becomes God.

But now, do not fail to apply the Law. “Blessed is the man who ... delights in the Law of the Lord ... In all that he does he prospers.” (Psalm 1:1, 2, 3) You name it, and you can be it. You just *name* it, and if you dare to assume that you are it and view the world from that assumption instead of thinking of it, you will crystallize it. You will actually manifest it in this world.

That definition of imagination – I’ll go along with it to a certain point – up to a point that things present are sense perceived and called *real*; things absent are called *imagination*. But man being *all* imagination, man *must be* wherever he is in imagination. So, I need not be anchored to where my senses dictate. I can stand here and assume that I am elsewhere, and then if I assume that I am elsewhere, let me anchor myself there and view the world *from* it. If I view the world *from* it, I should see *this* place as I would see it if I were physically there. I can’t see it surrounding me or under me, for then I did not move in imagination. Therefore, if I *move* in imagination, then I must think of where I was physically and see it elsewhere. I can’t see it where I am in imagination and be moved, for all motion – well, I can tell myself that I have moved by a frame of reference. If I have moved relative to this room, let me look and see, Where am I now? I must have moved, for motion can be detected only by a change of position relative to another object. Where is the object?

I assume that I am *now* – and I name it. If I am elsewhere, let me think of this room. Well, I can’t see it as I now see it. If I see it as I now see it, then I didn’t move. I can only move if I see it differently.

Well now, if I move and now I am standing in my home, sitting in my chair in the living room, let me *think of* this club. I must see it away down on Catalina, and feel myself at home on Carol Street, and then think of the club, and it can’t be here. It must be way down on Catalina. Then I’ve moved. For man being all imagination, he must be wherever he is in imagination. If I practice this, it becomes easier and easier.

I just read a story of a very dear friend of mine who used to come to me – not to my meetings, but I would say once a month she came home for a personal appointment in New York City. She was killed last week in a car driven by her husband. And I can now see this perfectly lovely, gracious lady. She had a home in Oyster Bay, Long Island, and she had her apartment in New York City. Her name is possibly one of the most prominent names in America. The name is

Roosevelt. She was of the Teddy Roosevelt branch. Her name was Grace. Her husband was Archibald.

Teddy was Governor of New York; he was Vice President of our Country; he was President of our Country – a very powerful, wonderful leader. He did not leave, as so many presidents leave, a fortune. He didn't go in there to make a fortune. He went in there to lead the country. And he said, "I don't consider public opinion. I perform what I think is best for our country. I feed them what they ought to know. I feed them what I think is best for our country."

But he didn't go in there to make a personal fortune, and he came out without a personal fortune. So she – in spite of her name – did not have a personal fortune. She had a home in Oyster Bay, Long Island, and a lovely apartment – beautifully furnished from things that her father-in-law had given her. If she did not rent her New York apartment for the summer, she could not open her home in Long Island. She could not afford it. Being a lovely home in a very wonderful, fashionable area of New York City, she always got a wonderful price paid in advance for the three or four months. Then came the end of a season where they aren't looking for any homes, and she came to see me.

She said, "Neville, I am desperate. Unless I rent the place in New York City, we can't open our home in Long Island."

I said, "All right. It's rented, and you are living in Long Island."

"Oh but," she said, "Neville, I can't do that."

I said, "Tonight you sleep in your home in Long Island."

"But," she said, "I can't do that. How could I go and sleep there?"

I said, "You don't do it physically. Tonight you sleep physically in New York City in your apartment, but in your imagination, which is the only reality, you sleep in your home in Long Island, and then you think of your place in New York. The reason why you see it across the East River is because you are physically sleeping in Long Island. And the reason you are sleeping there is because you rented it. Put them all together, that's why you are there."

She said to me, "If it rents, I'll call you."

I said, "There's no *if* about it. The only *if* is if you do it. Then you'll call me."

I took her to the elevator. She went downstairs, went back to her place. The next day at 9:00 in the morning Mrs. Roosevelt is on the phone. She said, "Neville, this is Grace Roosevelt."

I said, "How are you, Mrs. Roosevelt?"

She said, "I am calling you from Long Island where I slept last night physically. When I went home, no one came at all over the period that you rent places. But as I got home, soon after I got

home, an agent called and asked if I could show the apartment. A single man came in. He liked the place. Money meant nothing to him. He wanted immediate possession, 'but I mean *immediate*. I mean now!'"

"Well," she said, "I can't get out now. I have to call my husband at the office."

"I don't care what you do. I want immediate possession. And here is my check in advance. You can call the bank to see if the check is good."

She got out that day! She called her husband to meet her, and off they vent to their home in Long Island.

Well, she was just killed last week, at the age of 73; I think it was. He was driving; he wasn't injured, and the friend in the car was injured, but Grace was killed instantly. But at least, she learned the Law. She didn't come to the meetings very often because she said in her capacity, she was a pillar of the Episcopal Church in New York City – also in Long Island; it would not be advisable to be seen in my meeting place. That would be *slumming*. But she always came to my home with any problem.

Once she had with her son. He came back from Egypt where he was in the State Department, and he came with a huge, big beard, and she said, "Neville, I am embarrassed." It was long before people wore beards; today it would be the thing to do, but he came back long before the young fellows wore beards. It was a huge, big beard. She said, "Neville, I am so embarrassed, I just don't want to walk down Fifth Avenue with him. I would make him walk ahead or walk behind me. I don't want to be seen with him. What must I do? Because he gets annoyed and will do nothing that his father or I suggest."

I said, "How would you feel if you kissed him and he had no beard? You would kiss your son, wouldn't you?"

"Oh, yes."

"Well then, put your hand on his face and he doesn't have any beard, and then kiss him and feel that smooth skin that is your son's face when he has no beard."

"All right, I will do that."

She didn't tell me. I opened the morning paper one Monday-morning. There was a big fashionable social wedding, and here was Mrs. Roosevelt and her husband, and here is her son and here is the bride coming down the steps of the Episcopal Church, and he has no beard! So the next time she came to see me, I reminded her; I said, "You know, you came here the last time about the beard, and the beard is off."

She said, "Do you know why?"

I said, "Yes, I know why, but you tell me why."

“Well, the girl that he married refused to go through with it unless he shaved.” She saw the physical fact.

I said, “No, that wasn’t it. You promised me that you would kiss him and feel his smooth skin, and if you would feel the smooth skin, it would come off.”

She said, “I did do it, but the girl demanded it.”

So, she goes back to a physical causation, and it wasn’t so at all. There is no natural effect with a natural cause. Every natural effect has an imaginal cause, and the natural only *seems*. So she still is going to insist that the girl wanted the beard off, and that’s why he took it off. Well now, she knows better. She’s now in a world just like this. At least she learned the lesson of the Law. She didn’t learn the Promise, because when I spoke to her, I did not have the Promise. I had not realized it.

You know the Promise because it only happened to me twelve years ago this coming month. So, those who knew me before have not heard from me the Promise. Those who have known me since; they know the Promise.

So, I ask you tonight to please take it seriously. *Watch your every imaginal act.* And I will say to every one, “*Don’t take anything lightly*. Don’t voice an opinion that may be embarrassing or hurtful to yourself or to another, even though reason dictates it.” Because reason could dictate that this is the fact, for “I’ve seen so many similar cases that this is going to be so-and-so.” Your words are the words of God.

“Oh, what have I said? What have I done, Oh, all-powerful human words?” [Wm. Blake, from “Jerusalem”]

Now, let’s go into the Silence.

Neville 02-12-1968

SALVATION HISTORY

It is God's purpose to give himself to you as though there were no other! And when He does, it will not be you and God, but you as God! Although it seems impossible for the God who created the universe and all within it, to give himself to one who is born in time and will die in time, it is true.

Ask a devoted Christian who knows his Bible if he believes in Jesus Christ and thinks of him as the Lord; he will answer, Yes. Ask him if he believes that Jesus was referring to the creator of the universe, when he said: "I and my Father are one, and when you see me you have seen the Father," and again he will agree.

Do you believe that scripture is the word of God which is true and its truth cannot be broken? That Jesus said no one could enter the kingdom of heaven unless he was born from above, and he is in heaven now? Then Jesus had to have been born from above, would he not?

Did he not say that he encountered David in the Spirit, at which time David called him "Lord"? And did not David say: "I will tell the decree of the Lord, he said to me, 'Thou art my son, today I have begotten thee.' "? If David called him "Lord" in the New Testament, and the Lord called David "son" in the Old Testament, are they not father and son?

Although year after year man has sacrificed the blood of an ox or lamb without changing his consciousness, Christ's supreme sacrifice (as told us in the 10th chapter of Hebrews) is by splitting the curtain of his own body from top to bottom, and taking his own blood into the Holy of holies. And did not the Holy Spirit, who he knew to be himself, descend upon him in the form of a dove and remain there?

Do you agree that a man's history is made up of all of the events he has experienced? And if Jesus Christ has experienced everything I have mentioned, do they not constitute his history? And you agree he is the Lord? Then I say: only when salvation history invades time, will man really know the meaning of life, in time!

As you walk in time, human history is yours; as you are born and die, restored to life you die, only to be restored and die again. Human history goes on forever, until salvation history invades time and becomes the individual's autobiography. And if the history of the Lord Jesus Christ becomes your history, are you not the Lord?

In human history all things begin and end in time. Things appear, they wax, wane, and disappear, to pass through nature to eternity - until the history of salvation invades time and redeems the individual, allowing him to experience salvation history as his own.

Salvation history, belonging only to eternity, takes God's creative power up from eternal death (called time) to enter the kingdom of heaven and everlasting life. That's how God - having become Man - raises the individual to the level of being God.

Now, I did not ask these questions to test your knowledge of scripture, but to find another witness. That which is recorded in scripture is an external witness of my internal experience. Therefore, who am I other than the Lord Jesus Christ? This is my destiny, as it is yours.

Although limited while I walk the earth, when this limitation is taken off I - who have found God to be my very self - will join that one body, one Spirit, one Lord, one God and Father of all. Having experienced the only history of salvation, I know I am He! Although this experience is uniquely mine, it is not exclusive. Everyone will have this invasion and experience the history of salvation, for that is how God gives himself to man, that man may become God.

A man's autobiography is his own personal history. When the autobiography of Jesus Christ was experienced as recorded in scripture, was it believed then? No, because the individual was known by those who heard his story. They knew him to be the carpenter's son. They knew his brothers and sisters, and could not understand how he could claim to have come down from heaven. To claim God as his father, yet be one with him.

But I tell you: God invades time in order to fulfill his own prophecy, for the Old Testament prophesies all that man must experience in order to be redeemed. The New Testament then tells how the story of redemption takes place.

How can an infinite being give himself to finite Man? (By Man I mean generic Man, male/female.) By fulfilling the history of salvation spelled out in the New Testament as the story of the life of Jesus Christ. It is recorded that his birth was from above. That he encountered the one whom the Lord declared to be his son, thereby establishing his Fatherhood.

A son must have been fathered, or he could not be; and if you are a father, you must have a son. God the Father prophesied in the Second Psalm that David was his son. As that son, you experience the major events in the life of one called Jesus Christ, making the history of salvation your autobiography. Only then do you know that you and God the Father are one. Believe me, and salvation history will be yours.

John tells us that those who heard salvation's history and would not accept it, departed never to walk with him again. (John 6) Why? Because there were still things for them to experience in the world of time, sadness, and death.

Every loving relationship will one day dissolve and vanish as one goes through the gate called death. The British Empire ruled for over three hundred years. Now only England is left, and it only the size of New York City. We are living in the day of the complete dissolution of the British Empire, seeing it dissolve right before our eyes Their literature and art will last, yet even that will have its day and vanish.

Although this enormous power called America believes it cannot die, it will; for this is a world of death. Individuals, families, countries, and traditions, will die in time; and the only solution is God's plan of salvation -

which is in eternity.

Eternity is qualitative, not quantitative. It does not describe duration, but creation. In this world all things come to an end. In our country right now there are individuals who have an excess of two billion dollars and are trying to increase it. Their billions cannot buy happiness; and in the not distant future they will depart and leave their money behind to be wasted by those who did not earn it.

This is a world of time, where all things begin and end. Although death appears to be, there is none. Those who remain, experience their death; but to themselves they do not die. Instead, they are restored to life in a young body with nothing missing. There they will get older and eventually die, to be instantly restored - again unaccountably new - in a terrestrial world like this one, to go on and on and on. That's restoration; but the birth from above is something entirely different. That occurs when infinite God gives himself to the individual. He does it by inserting his story of salvation into time, possessing the individual, then unfolding himself from within, fulfilling salvation history.

The Bible is an incredible story of how God became man that man could become God. The history of God contains eternity, which has neither beginning nor end; therefore, salvation history is forever taking place. God's will must be being done absolutely and continuously, because it is eternal.

When the history of salvation invades you, individually, you will awaken from a long, long sleep to find yourself being born from above. The symbol of your birth as that of a little child wrapped in swaddling clothes will be there, as well as the witnesses. Even then it seems incredible, as you hold the child in your arms - just as scripture states a child was placed in the arms of one called Mary. And if the child is a symbol of the savior, who is the Lord God Jehovah; are you not your own savior?

Coming down to earth, God invades the world of time and lifts you out of time into eternity. Then you will return for a little while, where your glory is hidden by the garment you wear. You will tell your experiences to those who will listen, until that moment in time when you depart never to return again.

No one should gloat about this, as everyone will rise as the same being. There is only God, redeeming Himself into the one body, one Spirit, one Lord, one God and Father of all; and you will know that you are He!

This glorious, spiritual story doesn't make sense to man, so he believes it in a physical way. And when it is told from experience, few will listen; and even those who do will not understand. Don't expect them to. Just tell it, and leave the thought as a seed for them to dwell upon and maybe begin to hunger and thirst for understanding.

You see, God has already put eternity into the heart of every man. And when the time is fulfilled, He adds a thirst that only eternity can satisfy. So when you tell God's word, and there is no interest, it is because the hunger has not come upon them. But the day will come when God will send a hunger - not for bread or a thirst for water, but for experiencing the word of God; and not a thing can satisfy that hunger but an experience of God.

In order for such an experience to happen, God must invade time and possess you. Then you fulfill salvation's

story, as everything said in scripture is experienced by you. Having come into the world - and fulfilling scripture - you will interpret Moses, the law, the prophets, and the Psalms, as things concerning yourself; for you will discover that the events recorded as happening to Jesus Christ, have happened in you.

Remember, not every word of scripture is significant. Like a letter you write, not every word has significance; but there is meaning, a purpose to your written word. When salvation history invades you, the meaning of scripture will be known from experience. Using the law of Moses and the prophets and the psalms, you will interpret in all the scriptures the things concerning yourself, knowing you are the Jesus Christ of which scripture refers.

The Bible ends on the 20th verse of the 22nd chapter of Revelation with these words: "Come, Lord Jesus." The last verse: "The grace of our Lord Jesus be with you," is only a benediction.

With the words: "Come, Lord Jesus," you are inviting Him to come, possess you, and unfold the history of salvation within you, so that you will no longer identify yourself with the body of flesh you wear, but become the very being you are seeking! And when that happens, although you will continue to walk the earth with all the weaknesses and limitations of the flesh, you will know who you really are.

Take my message to heart and dwell upon this - the only salvation! Every day, tens of thousands will die either violently or naturally, to discover that they have not died to themselves. Their body will be physical and their world terrestrial. There they will love and marry as they did here, for it is the same age, and therefore the same world as before!

When Jesus was asked: "Did not Moses say that if a man married and had no offspring and died, his brother should take her to wife and raise up a family for his brother? If he did this, whose wife would she be in the resurrection?" And Jesus answered: "You do not know the scripture. In this age man marries and is given in marriage. But those who are accounted worthy to attain to the age of the resurrection neither marry or are given in marriage; for - being one with God - they can die no more." In the resurrection, the son of God is one with God; for the Father and the son are one!

After your resurrection from this state of death, you no longer marry, or die, but until then you will continue to fall in love, marry, get old, and depart. They have cemeteries there too, making money or people who own them by burying things that do not die.

If you and I had gotten in on the ground floor of Forest Lawn, we would be millionaires by now. All those people do, is play upon the gullibility of people; because no one who dies ever goes there. You might just as well take off the clothes you are now wearing, take them to Forest Lawn and bury them in a box. It's the same thing, because you wear your garment of flesh and blood just as you do a suit of clothes. But in this age a box must be purchased to put the garment in so that people can make a quick dollar.

Yet the being who wore the garment is the creator of the world, and instantly created a new one to continue life as before. Now, wouldn't it be horrible if life like that went on forever? Well, God in his infinite mercy invades time and redeems man in the one body of the Lord Jesus Christ!

Claim you are as free as the wind! Live nobly in your imagination. Dwell upon all the lovely things in life for

yourself and others, as there is no other. Without loss of identity, you are going to know you are the one God who created and sustains the world.

You will know you did not begin when you came here, but have been traveling for unnumbered centuries. You have done violent, horrible things; yet God in his infinite mercy has re-moved their memory so that you could live with yourself. And in the end, when God invades you with the eternal history of salvation, all of your past will be forgiven. It will be wiped out as though it never was. And you will be redeemed with no memory of the horrors you knew in this world of time.

All things begin and end in time, but there is no beginning or ending in eternity. It just is! The history of Salvation was not composed by God. It was always so. It was His plan to be inserted into time and redeem humanity!

Now let us go into the silence.

Neville Goddard 5/7/1971

SALVATION HISTORY – NOT SECULAR

When we open the Bible, we are looking, not at secular history, but salvation history. Man, not knowing that, has misinterpreted most of the great truths of Scripture. They are all mysteries, and these mysteries are not matters to be kept secret; they are simply mysterious in character. We will take quite a few tonight and try to piece them together for you, and then tell you my personal experience that will lead you to your own conclusion. You may deny it, but they will leave you to come to your own conclusion.

They asked him, "What is the first and greatest commandment?"

And he said, "This is the first commandment: 'Hear, O Israel, the Lord our God, the Lord is one.' And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these."

They asked him now concerning adultery and marriage and divorce. Then he goes back into the book of Genesis, the second chapter, concerning man and woman, and he takes the story and says, "Man leaves father and mother and cleaves to his wife, and they become one." It is stated, "and they become one." The two become one. This is God's arithmetic: One plus one equals one. On this level it equals two, but whom is he speaking of? He has just stated the First Commandment: There is only God. There is nothing but God.

We are told in Isaiah: "Your Maker is your Husband. The Lord of Hosts is His name." If "the Lord of Hosts" is His name and it's *your* Maker, and *He* is your *Husband*, well then, he cleaves to you until you become one.

Now we are told, "What God has joined, let not man put asunder." Well, man makes every effort in the world to separate man from God. We speak of God as *another*. We are not conscious of the fact that we are one, and every priest, rabbi and other ministers in the world teach of another; therefore, there is no One.

He is telling us that God, our Maker, is our *Husband*. Well, if our *Husband* leaves everything and cleaves to us and we become one, He said, "What God has joined together, let not man put asunder." It hasn't a thing to do with the earthly relationship between male and female. Your true Maker is God, and God is Your *Husband*. You will become one! This, I tell you from experience. The 87th Psalm – there are only seven verses:

> A Psalm of the Sons of Korah. A Song.
> 87 On the holy mount stands the city he founded;
> [2] the LORD loves the gates of Zion
> more than all the dwelling places of Jacob.
> [3] Glorious things are spoken of you,
> O city of God. Selah

[4] Among those who know me I mention Rahab and Babylon;
Behold, Philistia and Tyre, with Ethiopia –
"This one was born there," they say.
[5] And of Zion it shall be said,
"This one and that one were born in her";
for the Most High himself will establish her.
[6] The LORD records as he registers the peoples,
"This one was born there." Selah
[7] Singers and dancers alike say,
"All my springs are in you."

It will give you such a wonderful, clear picture of it. Let us take it, now, in this form: "And David slept with his fathers, and he was buried in the City of David." Now we are told that David took the "stronghold of Zion," and renamed it the "City of David." We are told the City of David is now called the "City of God." And we are told in this 87th Psalm that "the Lord loves Zion more than all the dwelling places of Jacob." (Psalm 87:2) "Zion," "Bethlehem," "City of God," "City of David," "Jerusalem" are synonymous terms. He loves them all more – this one city – than all the dwelling places of Jacob.

We are told that Jacob got his name by first contending with his brother, and then they called him the *Supplanter*. He contended with his father-in-law, and he won out. With everyone with whom he fought, He won out. And finally he contended with God, as you read it in the 32nd chapter of Genesis, and when at the end he did not give in, the Lord changed his name to *Israel* – from the outer man to the inner man. *Israel* simply means "the man who rules as God." In other words, God rules – God commands.

Jacob, now, is a completely transformed person, so he prefers the gates of Zion to all the dwelling places of Jacob, the successful materialist – the successful outer man, with all the great accomplishments of man, but what man has accomplished! He prefers the gates of Zion to all the dwelling places of Jacob.

Now, where is he buried? Well, he is buried in the City of David. It was once called Zion. We are told that he took Zion by going up the watershaft. He went up the watershaft; it seemed impregnable. And he conquered Zion and renamed it the City of David. That is where he is buried. And the City of David is one with Bethlehem, and these two are one with Jerusalem, and the three are the City of God, so here, it is one. Where is Christ Jesus buried? Buried in Jerusalem. Buried on Golgotha. That's where David is buried.

But David said, "You would not leave my soul in hell, and you have promised you would not let my soul see destruction." You find that in the 16th Psalm. Here, buried in the skull of man, is David. Everything said of David in the Old Testament is said of Jesus Christ in the New.

The 89th Psalm uses the words "of David" – "my chosen one," "my servant," "the first-born," "Thy Anointed." All these are terms used for Jesus Christ in the New Testament. In the very last book, Jesus Christ, the faithful witness, the first-born from the dead, the ruler of all the kings of earth – every statement there is said of David.

"I will make him a witness to all the peoples," as, we are told in the 55th chapter of Isaiah: "I will make David the witness of all the people." We are told; he is the first-born.

Well, here we see in the Old Testament, which is simply an adumbration – a complete foreshadowing of what's going to happen in man. When it actually comes to fulfillment in man, they don't call him *David* any more; they speak of him then as "Jesus, the Christ." So, here he is called the "Chosen One."

"If he is the Christ of God, his Chosen One, let him save Himself." That you read in the 23rd chapter of Luke when he hangs upon the cross, and the wise men say, "He saved others. Let Him save Himself. If he is the Christ of God, his Chosen One, then let Him save Himself." He is called "His Chosen One." He is called "the first-born from the dead."

Now, let us see what the 87th Psalm tells us. There are only seven verses. He tells us of this fantastic mountain that has been established by God. Then he tells us that God "records as he registers the peoples", and he says, "this one" and "that one" was "born in her" – meaning Zion, meaning the place where David was buried. And he goes through, calling the people to be awakened – all buried in that one state.

When I stood in the presence of the Risen Lord, after having seen my Angelic Being check off my name, look at me and the book and then simply check the name – the registered name – it's there in the book. This is the time now. Then standing in His presence and answering His questions as He expected it: that Love is the greatest thing in the world, He embraced me. "And the two became one." "He who is united to the Lord becomes one spirit with Him." From that moment on, we are not two.

I had gone a-whoring. I had gone into harlotry, believing in powers *outside* of God – believing in this, that and the other, and then in that moment the two became one. And if today someone is afraid of me, as some people say they are, it's only because they are afraid they may believe what I teach. They do not wish to give up a god outside of themselves. They are playing the part of the harlot, though they are virgin. If they have never known man, and if a man has never known a woman – has never known any sexual act, but believes in a god external to himself, he or she is playing the part of the harlot.

You can be tonight married and be running around all over the world – either male or female, but if you believe in the one God – "Hear, O Israel, the Lord our God, the Lord is one" – it would have nothing to do with your sexual activities outside of your so-called *earthly* agreement. It hasn't a thing to do with it. So, let no man put you asunder from that which you have been joined to. You have been joined to God if you are faithful to that one God. What is His name? I AM. There is no other God.

"I appeared to Abraham, to Isaac, and to Jacob as God Almighty." That means destructive violence. And you do first appear that way. And it is destructive violence; it comes in the earthquake, the volcano, the storm – everything. It seems that you are only sheer violence. "I have not appeared to them by my name, the LORD." He appears first by that name to Moses, but

he did not appear to Moses as *Father*, as Love. That comes in the *end*. When the two become one, you are united to Love – Infinite Love, and not one person in the world can ever divorce you from that union.

This is God's arithmetic: one plus one equals one. So, in the end, there is only one. There is only God!

Liken this whole thing to an infinite brain, and God the Dreamer, and we the "brain cells" in the mind of the Dreamer. And He awakens us, one by one, and then we unite, and we *become* the Dreamer. Everyone becomes then that One Dreamer that is God, for there is only God. "Hear, O Israel, the Lord our God, the Lord is one."

And let no one change this from you and make you see Him as something other than your Self.

When He calls David, it is because He first awakens. He promised David He would not leave his soul in *hell* – He would not let his soul see destruction. And suddenly it's within you, in your own skull! And the explosion takes place, and here is David.

So, you have kept your promise, "I made an everlasting covenant with David, my steadfast love for him." And so, He kept His promise and he lifted up David – David, the Son. And when He lifts him up, it is because He first called *you* and united *you* with Himself, and you are *one with* God – there is no two now. The two become one. Now David will rise, because he is your *son*, because he is God's Son. So, David rises because *you* have been united with the Lord, and no man can put you two asunder, because you are not *two* any more. You are one.

So, this is the story of Scripture: one Being; and all this is scattered, though all part of the *brain* of God. And one set after the other awakens. As it awakens, we become one with the Dreamer, and then because He is a father, the son must appear. And the Son calls you "Father." Then you know Who-You-Are.

So, when asked to name the first and greatest commandment, he names that from the 6th chapter of Deuteronomy. He's only fulfilling what He foretold. "Hear, O Israel, the Lord our God, the Lord is one." Now, *love* the Lord with all your heart, with all your soul, with all your mind, and with all your might. And now a second I give you: Love your neighbor as yourself.

He takes six hundred and thirteen (613) commandments, two hundred and forty-eight (248) positive and three hundred and sixty-five (365) negative, and reduces them to two positive – only two commandments! And the two are really one, for if you love your neighbor as your Self, you are admitting that you are one. For he, if not yet awakened, he will awake, and he is going to be the father of your *son*. And if he is the father of your son, then he has to be you! So in the end, there is only God – nothing but God!

So, the sufferings are simply because of our *departure* from God. We put our faith in our stocks and bonds, our social position, our everything *but* being the One whose name we really bear. His name is "I AM." And before I say, "I am Neville," I have said, "I am." "I am", then I say, "Neville."

You say, “What nationality?” I say, “First I am an American.”

You say, “Well, what race?”

Well, I am taught to believe I am a Caucasian, so “I am” first, then *Caucasian*.

And the One who said, “I am *that*,” He said, “I am” first. There is the same name.

And in the end, he is not going to have anyone other than David for a son. And I’ll tell you, regardless of the pigment of his skin, David is blonde. I don’t care what father – how black he is today, how olive-skinned he is today – when he actually becomes one with God, his *son* is going to be the blonde, blue-eyed, lovely, ruddy being described in the book of Samuel.

“Is it not said of him, “I have chosen one from the house. Go and see him. And then march before him the sons!”

“Are these all your sons?”

And he said, “We have one left, the youngest.”

“We will not sit until you fetch him.”

So, they go and bring him because he was, now, feeding the sheep – feeding the flock. So, they bring him in, and the voice of God said to Samuel, “This is he. Rise and anoint him.”

He is called the “Anointed of the Lord.” And his father’s name – basically – is “I AM”; that is what it means. The son of Jesse – “Jesse” is “I AM,” and that is the name of God.

First, he is the “Chosen One”, now he is the “Anointed of the LORD.” All this is prophetic. And suddenly it comes. So, what I say of Jesus Christ – everything is said of David, therefore what is said of Jesus Christ is nothing more than a “Christological” reinterpretation of the story of David. It is all true, but it becomes alive in the one, and then you don’t call yourself *Christ*. You don’t call yourself anything, but you do call David, *David*.

You are still John, but you know Who-You-Are because if God is the father of David, and you have no doubt in your mind as to your relationship, then you are God. And you do not use the word *Christ*. You do not use the word *Jesus*. Simply, you are God, and David is your *son,* and that’s the story.

But man has been divorced from this knowledge, and every priest in the world still keeps man asunder by teaching what they teach. The day will come, they will not be able to put you asunder from the One with Whom you are joined and have become one. The two become one. “Let, therefore, no man put asunder what God has joined together.” And He joins you to Himself; and because He is the father of David, *you have to be* the father of David.

But unless you actually believe that God is your own wonderful *human* imagination, and all things exist in your imagination, and all things exist in God, you are still worshiping a god *outside* yourself, and you have been severed from your *mate*, for your Maker is your Husband, "the Lord of Hosts is His name."

So, anyone in this world who sees something *other than God* as *Husband* – not only Husband, but *one with* Him – whether you be male or female – and you can turn to another source for your supply – another source for your power, then you do not know the Being that you really are! But the day will come, you will be called, and "the Lord registers" – records – "the people as He registers them. He will say, 'this one,' and 'that one' were 'born in her.'"

Now, they give it the feminine: "born in *her*", so Zion becomes the *mother*, for a man is buried, which is really a tomb. The tomb becomes the womb, and out of that *womb* you are going to be *born*. So, Zion, which is Bethlehem, contains it all, and everyone is going to come out of Bethlehem. He is *born* in Bethlehem. Who is born? God is! So, where David is buried, the Father is buried. So, "God Himself enters Death's door with those who enter, and He lays down in the grave with those who enter," and then when you awake after having this dream – the visions of Eternity, you will see the "garment that the female wove for you" – this garment [indicating the physical body]. You come out of it completely, and you are *born,* and you are one with God. And the symbol of your union with God is the little child. And the confirmation that you *are* God comes as David. He is the Son of God, and He is *your* son. There is no disturbance whatsoever as to this conviction. Beyond any conviction you have in this world, no man could disturb this. You *are* the father of David, and he *is* the Son of God.

So, what is said of Jesus Christ as the Son of God, it was first said of David. "He said unto me, Thou art my son. Today I have begotten thee."

So, here the whole thing unfolds in man, and it will unfold in everyone, or one "brain cell" will be missing, and it can't be missing. It's an infinite Brain that we actually penetrated by the Infinite Being that was Love. But he first appeared as destructive violence.

Everyone seems to think that God is vile: He allows this to happen, that to happen, the other to happen. He always appears first to Abraham, Isaac and Jacob as destructive violence, called "El Shaddai." "El Shaddai" simply means "God Almighty"; and you only see Him in the light of power – sheer power. So, whenever He appears in man – maybe that man's first appearance to those who love him and who follow him, will be as sheer power, but in time, they will see him as Infinite Love – Infinite Love.

So tonight, take the passages that I have quoted, read them. Read them carefully, and see how they all fall into place like a great puzzle. The whole Old Testament is simply a foreshadowing; it is a prophecy, a blueprint. And then when it is fulfilled in man in the New Testament, he who was called "David, the Messiah" is now called "Jesus Christ." He was called the Son of God; Jesus Christ is called the Son of God. He was called the "first-born"; Jesus Christ is called the "first-born." He is called the King of Kings; Jesus Christ is called the King of Kings. And you will find it all parallels, but here is one foreshadowing, and here is one realizing.

So, in the New Testament, the Old is fulfilled, and we call *that* one, which was formerly called "David, the son of Jesse" – we call him now "Jesus Christ, the Son of God." The word "Jesse" means "God." It means "I AM," and God simply means, "I AM."

So the whole thing unfolds within a man, and may I tell you, it's all out of the skull of man. The skulls we have here in this world are only shadows of that Immortal Skull that you occupy. But because there can only be one, you will not be less than any being that preceded you in the awakening, because whoever preceded you is one with God, and God is one, and His name is One. Therefore, you cannot be less or more than God, and so when you are joined together, one plus one equals one. In this world it equals two, and that's the division. That's the conflict. But in God's arithmetic, one plus one equals one.

And so whenever you are standing in the presence of Infinite Love, you will answer correctly. You are divinely prompted. You don't have to hesitate for one second. You will say it, and as you say it, you are embraced, and as you are embraced, you are fused, and as you are fused, you are united to the Lord. And "He who is united to the Lord becomes one spirit with Him." So, "one body, one spirit, one lord, one God and Father of all."

So, here is an infinite brotherhood that together forms God the Father. And as a father, there must be a son, and the son is David. And David is the symbol of humanity. So, everything comes out, and that Perfect Being stands before you, and here he is – David!

A friend of mine – she isn't here tonight, she wrote me a very sweet letter this past week. She said, "I had either a dream or a vision. It was very vivid. I saw a woman who had twelve daughters. In the vision, or dream, I knew the names of each. Eleven of them were born maimed: a foot missing, an arm missing – something missing, but one was born perfect, and she was a virgin who gave birth to a son. Her name was Glory. But all the time I was thinking of Mary" – for she was raised a Catholic and raised in the tradition, she was thinking of Mary, but her name was Glory – which is God Himself, as we told you last Monday, "I will make my glory to pass before you, and when I pass by" – therefore "my Glory" and "I" are synonymous. So, her name was Glory, and she was perfect. "And everyone wanted to know who was the father of her son. And all the townspeople tried." She said, "I knew it, and she – Glory, she knew it. But we wouldn't tell, because they didn't ask us. And then someone said, 'David is the father of the child.' Then someone came forward and struck him on the head and knocked him down, and others came with knives, and he simply cried out because of the blow, and the two knives that they pierced into him."

And then she awoke, and she wondered, "What on earth could this be? Because I can't conceive in my rational mind that I would ever want to kill David."

Well, all dreams are egocentric – all dreams. You are the dreamer, and the dreamer is God. It's telling you a story. It's a glorious story that was revealed to her. Here, *twelve* means either governmental order on earth or in heaven, but it's *order*. Here is the one now, and the one's name is Glory, and she brings forth a son, and no one knows the Father. *The search of all in this world is for the Father* – to find the identity of the Father. And they would kill the son – the only one who could reveal the Father. For no one in this world will ever reveal you as Father – my

words cannot convey the conviction that is necessary to reveal it. It takes David himself to reveal it.

I could tell you from now to the ends of time that you are the father of David, but until the actual experience is *experienced* by you, you cannot have that surety. So here, the destruction that is still the old habit crying out to destroy. That's why I said earlier, "Why do people fear me?" She feared me recently greatly, and thought me evil, because they are afraid they may believe me.

So, in the dream that followed this only a few days ago the crowd, called the *townspeople*, struck him over the head and knocked him cold, and then he cried out because of the pain. And when he cried out because of the harshness of the knives that went into him, she wondered, "Why should I" – the rational mind? No, the rational mind would not want to destroy David. But she's not dealing with the rational mind. She is dealing with something deep within her that has been actually planted in her from childhood. It's a difficult thing to overcome prefabricated misconceptions of the great mystery of Christ. But I tell you, he is David, and you *are* the father of David, and therefore you are God.

So, *who* is the father? God is the Father. But whom do they kill? They kill the son. The Father is invisible. They do not kill the Father. They always kill the Son. So they attempt to rub out the son, and that is told us in the great prophecy – or the parable, I should say – when they killed all the servants that came, one after the other, then he sent his son. And they took the son and said, "He is the heir. If we kill him, then we have the estate", so they kill the son. And what then did he ask when the father – the king himself comes, what would he do to these servants, because they can't kill the father. The Father is invisible, made known *only* by the Son.

So, they didn't kill him. The attempt to kill him was made, but they did not kill him. But it has a lovely stride in the right direction, as far as this lady is concerned, because only a few weeks ago she was turned completely against the speaker because of something – a disturbance which must come to all of us in the household, and I became, in her eyes, an evil person – an evil spirit, an anti-Christ. Well, yes, *I am completely anti-Christ as the world accepts Christ*. *I have been sent to betray the true Christ*. And I'll tell you who he is. I've told you who he is.

So, everything I have said about David – read it in the New Testament – it is said of Jesus Christ. What did he say? "I have come only to fulfill Scripture." So what being am I fulfilling?

Well, was it said of David that he was the "first-born"? Now it's said of me, but it must be *David* that I am fulfilling. Was it said of him, "He is my Chosen One"? That is said of me. *I* am the "Chosen One."

Was it said of him that "he is the Anointed of the Lord"? Well, my first words in Luke, after the temptation: he goes into the synagogue as was the custom on the Sabbath, and they passed him a book, and when he opened to the page called the 61st of Isaiah, he began to read it: "And the spirit of the Lord God is upon me. He has anointed me." To *anoint*? They anointed David, and as they anointed David, what did they say? Read it in the 16th chapter of I Samuel:

"And so the spirit of the Lord came mightily upon David from that moment forward." He is quoting the 61st chapter of Isaiah, but it is David, who precedes the 61st chapter of Isaiah, and they came under the orders of the Lord, and they came to David, and then Samuel turned to the father, Jesse. "Are these your only sons?"

He said, "No, there is the youngest, but the youngest is tending the sheep."

"Bring him in."

Then the Lord spoke, "This is he. Rise and anoint him." And then Samuel took the oil and anointed David in the presence of his brothers, and "the spirit of the Lord came mightily upon David from that moment forward." So, in the New Testament in the book of Luke, as he actually began the ministry, as you are told – he came out of the wilderness where he ignored all temptation and he would serve only God. Then he took the book and opened it up and he said, "The spirit of the Lord is upon me." So, he has anointed me. That is how he begins his ministry – actually quoting the words said of David in the 16th chapter of Samuel – I Samuel.

And you take every claim made of him – the King of Kings; they said it of David. He was the Shepherd; they said it of David, "He is my shepherd." And now the whole thing is fulfilled, and the only one that stands before you, and he is not called Jesus Christ, I tell you. *You are the Lord Christ Jesus*, who is God-Awake-*in*- you, but because he is Father, there is a son, and the son remains David. So David calls *you* "Father". And you know you *are* his father, and you know he is your *son*. There is no uncertainty whatsoever between you and your son. This relationship is forever.

So, He wakens cell after cell after cell. It's only Himself. God is waking, and there's nothing but God. So in the end, we are all God! *But it takes all of us*, completely awake, to be God the Father. Now you dwell upon these passages and try to put them together, and take what I've told you concerning my own experience standing before the Risen Lord – Infinite Love. And here we become one. We were two. I stood before Him. I was one, and He was one. Then I answered Him correctly: *Love*. When he said, "What is the greatest thing in the world?" I said, *Love*. And Love embraced me, and we fused. We ceased to be two; we are one.

And now, when he sends me into the world, "he who sees me sees Him who sent me," if you see Me. Then you see Him. But if they do not see Him, they will put you out of the synagogues. In those days they were called synagogues, today they are called churches – places of worship. They will put you out; excommunicate you. In fact, they will *kill* you and think they are doing God a service, because "they know neither my Father nor me."

If they only knew my Father, they would know me, for He Who *sent* me has never left me. And if you see me, you will see my Father. But you can't *see* my Father through this garment of flesh and blood. Therefore, you can't see me, because we are one.

Now, let's enter the Silence.

[Following the Silence]: Now, are there any questions, please?

Question by a lady: You say you can tell us what we have to experience. What do you recommend as the easiest way to experience – the technique, or the way we enter this experience?

Neville: That question was asked in this manner in Scripture: "Lord, what must we do to be doing the work of God?"

He said, "Believe in him whom he has sent."

It may not seem rational; it may not seem anything that you could use for Caesar's world, but "believe in him whom He has sent." He does teach a very simple law how to cushion the blows – the inevitable blows – of Caesar's world, which I will try to explain on Monday.[1] I can't go on forever along one line, so on Monday I will take up that aspect of it, *but it is secondary to this*. *This is the important thing*. For if by that law you gain the world – change everything, as I said tonight, but they used words of Scripture, which – unless you understand Scripture, you would not see it, where He liked the gates:

> "And the Lord loved the gates of Zion
> more than all the dwelling places of Jacob."
> (Psalm 87:2)

"Jacob signifies this whole vast world and all the comforts that you could, by the use of law, as he did – he used the law wisely. He deceived his father-in-law by using the wonderful technique of putting popular things – these things, like poplar trees before the female animals at the time of breeding. And naturally, when the bulls came through to sire the cows, they were looking at these stripes. And he made a deal with his father-in-law that the offspring that had stripes and spots all belonged to him, and those that were not – and the father knew that that's an easy thing to win, for the simple reason he had all the brown cows – all of one color. And Jacob put different stripes on the foals and spots on the foal, and as they came up to be sired, that impression of that moment of intensity, they would reproduce in themselves what they were looking at. So, man always becomes what he beholds, especially at the moment of creation.

So here was the creative act, and Jacob outsmarted his father-in-law, Laban, and got all the cattle. So when they brought forth, not brown cattle, as they should, they brought forth spotted and striped cattle. So, he used the technique of mine to outsmart all of them: his brother Esau, his father-in-law, those in battle, and then at the end, the Lord changed his name from Jacob to *Israel*, the man who rules as God.

But he liked the gates of Zion, where all are buried, including his one son David. Now bear in mind the words, "And David slept with his fathers" – it's plural: "David slept with his fathers, and was buried in the City of David." That is in II Kings, the 10th verse: "He slept with his fathers" – the will of the fathers, but only one son.

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[1] See "Who God Really Is" (also titled "Step into the Picture," 10 May 1971)

And we, the Father – we are individually the father of that one son, because there is only one God. It takes all the *fathers* to make the Father.

Neville Goddard 4/19/1971

REVELATION OF PURPOSE

Today we read: "I say, You are gods, sons of the Most High, *all* of you, nevertheless, you will die like men." (Psalm 82:1) Does this not imply that you are *not* men? If you are men when addressed, then the sentence, "You will die *like* men," is without meaning. You are told, "You are sons of God, ... but you will *die* like men."

Now we turn to Paul's letter as he wrote it to the Philippians, "Christ Jesus *who*, though he was in the *form* of God, did not count it necessary" – or, count it something to be grasped – "but emptied himself and took upon himself the form of a slave, being born in the *likeness* of men, and being in human form, he became obedient unto death, even death on the cross. Therefore, God has highly exalted him and bestowed on him a name that is above all names, that at the name of Jesus Christ every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God."

Now, Jesus Christ only claimed he was the Son of God! You were addressed in the beginning as, "sons of God." Here is, now, our purpose to reason for emptying ourselves and becoming slaves. The human form is the *cross*; it is the *slave*. And we will bear this cross for an allotted span. Oh, we will cry out, because we had to completely empty ourselves of the Being that we *really* are, for the Being that we *really* are is one with God! We were in the *form* of God. Yet, we emptied ourselves and took upon ourselves the *form* of a slave, being born in the *likeness* of men, and being in the *form* of man, humbled ourselves and became obedient unto death – even death on a cross.

Now, we are the Being spoken of in Scripture. This story in the depths of your own consciousness is still extant. It is *taking* place, without reference to duration, to repetition, or to its position in time. It will slowly unfold itself in each person in this world. As it unfolds itself, the individual knows he *is* the one who descended into this world and took upon himself the form of a slave – that is, this *human* form.

"No one can ascend into heaven but he who descended, the Son of Man. And as Moses lifted up the serpent in the wilderness, so *must* the Son of Man be lifted up."

This [indicating the physical body] is not your real form. You took this for a purpose, for this is the form of *death*. You descended into this world, that you may taste and experience death. When you read in Scripture, "Should not the Christ *suffer* these things and then enter into his glory?" – now, you and I have the association with the word *suffer* as grief, pain. Look it up in your Biblical Concordance, and you will see that it means, "to experience a sensation or feeling."

There are many words translated *suffer*. One is "to let it be so" when he comes before John, and yet he allows it to be so for tradition's sake and he becomes baptized. "Let it be so" is called, "Suffer it to be so now." But when it comes to the statement, "Should not the Christ suffer these things, and then enter into his glory?" that word is translated "to experience a sensation" – to experience death.

The Immortal You could *not* know what death is like – it could never know the pains of this world until it became one with it. To become one with it, it has to empty itself of its divine form, which was one with God, and take upon itself the form of a slave, being born in the likeness of man.

So, he *wears* it as you would wear a mask. This [indicating the physical body] is a mask. Your *real* form – if I told you, I can only use words; but how on earth could I tell you the glory of your form?

When I heard the chorus sing out – this wonderful chorus, "Neville is risen!" I can only tell you it was a spiral motion – and this is 1946 – and I am a luminous body. I needed no sun, no moon, no stars; I was light unto myself. And as I walked – or, I would say –glided by, everything was made perfect because I was perfect. Everything that I passed by, though at the moment it seemed *im*perfect, it was instantly transformed into perfection. The blind ceased to be blind, the deaf ceased to be deaf, the lame ceased to be lame, and everyone was made perfect in that moment as I passed by. That was the form.

Eleven years ago, on the 8th of April, when I was lifted up as my body – the *cross* that I wore through the centuries – at that moment in time it was split in two from top to bottom. And here I saw – How on earth can you describe this to any person and make sense of it? Here, my body is completely split in two, and I am looking now at a pool of golden, liquid, pulsing light, and I *know* it is my Self. As I know it, I – the observer – fuse with it. It is my Self, my own Redeemer and Creator, and yet, it is my Self, like a self-redemption, a Self-created Being. And at that moment, like a fiery serpent I ascended into Heaven.

You tell a man that he is a "fiery serpent" – it scares him. He wants to be a man of flesh and blood. He wants exactly what he is, made a little bit better – a little bit stronger, a little bit of everything *more* than he is now, but he doesn't want a radical change of the being that he is.

Well, I tell you, the face is human, the voice is human, the hands are human, but do not ask any one to tell you what the body is. You will not see it. I can only describe the motion that I made when I ascended; and when I entered into this state, it reverberated, as we are told in Scripture, "He takes it by storm." The whole thing was one tremendous reverberation, as you enter. That is in store for every one.

The descent is into generation, and the ascent is into *re*generation. The descent is into death and decay, and the ascent is into everlasting life, but *enhanced* by reason of the experiences of the descent. You were "before that the world was," and you were in the form of God!

As Paul said, "He has made known unto us the mystery of His will according to His purpose which He set forth in Christ as a plan for the fullness of time."

It is a plan. This is not some emergency thinking. "Before that the world was," you were. You are the *gods* spoken of, and because you are gods and addressed as *gods*, when you have this experience, you taste of death.

Now, this is contemporary. When you read Scripture, do not think for one moment you are reading of something that took place two thousand years ago. You are reading it *now*, and they said to him as he began to speak – now, he has come only to fulfill Scripture. What Scripture is he fulfilling now in this 10th chapter of John? Go to the 21st chapter of the book of Deuteronomy, and read these words, "If a man has a son who is stubborn and rebellious and will not obey the voice of his father or the voice of his mother, they will bring him, and shall bring him before the elders of the city and say to the elders: 'This is our son. He is stubborn and rebellious, and will not obey our words. He is a glutton and a drunkard.' Then the men of the city shall stone him to death with stones."

Do you recognize the character in the Gospel? Read it in the "11th chapter of Matthew: "And so they called the Son of Man a drunkard and a glutton, a friend of sinners, of publicans and harlots and tax collectors. Here is one who said to his mother, What have I to do with thee? And then they confronted him in the temple and said, Why did you do this to us? Your father and I have been searching for you for three days. And he answered, I must be about my Father's business."

Here, "No earthly parents do I confess. I am doing my Father's business." They could not understand him. He was then about twelve years of age.

They couldn't understand the complete denial of physical ancestry, for he knew now – for memory began to return – who he *really* is. He came *down* to experience death. He bore the cross for the allotted time. Then came that moment in time when the cross was split from top to bottom, and the Spirit trapped was set free, and the long-lost rank restored, and the fall forgiven.

And now, "Who are my parents? Who are my brothers? Who are my sisters? Those who do the will of Him who sent me" – sent me into this world of decay and death that I may experience decay and death. I could not experience it from above. I had to come right down into it and assume and be born man. And this is the *cross* that I wear.

So the Body that really you gave up, I can't begin to tell you the joy that is in store for you when you once more take it up. It's a body of light, a body of power, a body that is all wisdom. You don't have to raise one finger to make eyes appear in empty sockets. You don't take them to a hospital and put little eyes from some "eye bank" into the sockets. You don't have any little *banks* for livers or hands and for the missing members. As you walk by, everything is done because you are perfect. You need nothing that mortal man thinks you must need. Nothing can remain imperfect in your presence as you walk by clothed in this Garment – the Garment you gave up. You emptied yourself, and then took upon yourself the form of a slave, being born in the *likeness* of men.

So, if I tell you, as I will, "I say, You are gods, sons of the Most High, *all* of you; nevertheless you will die like men" – if you are men when I address you, that is a stupid remark! If you are *not* men when you are addressed – and you are addressed in the Divine Council, then who are you? I told you, you are sons of God. What, then, was my form? You emptied yourself of it; you gave it up.

I can only bring back a little shadow of remembrance to you by telling you from my own experience what is in store for you.

When I use the word *serpent*, it is distasteful to the average person in the world, and yet, we are told, "Those who surround the throne of God, the Seraphim, the fiery serpents" – God's wisest, wisest creation was the Seraphim. And when Isaiah said, "Send me, O Lord, and they came with a coal and put it on his lips, they spoke" – it was the human voice. He described them as having hands, human faces, – of course, he did put wings on them. I will tell you from my own experience, you don't need wings. You are omnipresent in such a Body. Wherever you would be, there you are. You need no power to take you there; *you* are power. You are Omnipotence. You are Omniscience. You are Omnipresent, so you do not need anything to take you any place. That's the Being that you are! But you completely emptied yourself of it for this Divine purpose, and many a time, while wearing these garments – this *cross*, we cry out. It seems so heavy, and all the horrors of the world, and we do cry out asking to be relieved of it.

But you are going to carry the cross for the allotted time. And when the time is fulfilled, then it is going to be split right down from top to bottom, and at the base you are going to see – and how on earth can I tell you? Molten gold will take any form. *You* have a form. You are the observer, and the minute you look at it, you – the form – observing the golden, molten state – you fuse with it, and then it takes *your* form. And you go up into Heaven like a fiery serpent. That's the Being that you are!

Let no one scare you; let no one frighten you – that you've got to do this, that and the other. It's already done! This whole thing is already completed. You are here as *members* of a Body, *one* Body sharing in a *purposed* end. So, when you go back, you are that one Body. You and I actually form the one Body that is God! So, we, the sons of God, came down, and when we rise we are God the Father.

That is the only way we could experience the wholeness – is by shattering ourselves, becoming fragmented, and then going through the entire journey, and in the end returning, and returning into Unity. And that Unity is God the Father.

So, when we are told, "Stone him to death" – well, the *stones* are only the literal facts of life. "They took up stones to stone him." We are told at the end, "not one bone of his body was broken." What body? The Bible. That's his eternal body. Men have tried through the centuries to change it, and you will find these many editions and they are necessary because overly zealous scribes will add and take from, and add their own little stupid concepts on their theories, what they *ought* to be. And you will find them among the wisest of men still trying to change the *body,* but in the end, "not one bone is broken," as you are told in Exodus, in Numbers, and in the Psalms: "Not a bone is broken." When they came to him, not a bone was broken.

That means that you cannot change. He did not come to change, to abolish the law and the prophets; he came only to fulfill. So, he fulfills everything in the world. And *you* are the One spoken of. You are the Lord Jesus Christ!

Until you actually know it from experience, you dwell upon it. *Just dwell upon it.* Go to sleep in the consciousness of being Him, and you will know beyond all doubt, in the not-distant future, really Who-You-Are. You will know the truth of the things that I am talking about. Everyone will. That is why I am here. That is why I have been *sent*.

I have been *called* and sent in the same way that Paul said he was called and sent, in the same way the central figure said, "I have been sent, and when you see me" – if you can *really* see me – "you have seen Him who sent me." You will know the One who *sent* me when you *see* me, because *all* will be alike. And yet, no loss of identity, may I tell you? It's not an absorption, losing your identity. No, and yet, the same form, the same glorious, radiant form that is all-powerful and all-wise. So, *that* is the Being that you *really* are.

What does it matter what *Oscars* you got today or tomorrow, or what power in the world of Caesar you seem to exercise? It means nothing, compared to the Being that you really are. Put all your mind and all your soul upon this one hope that it will unfold in the not-distant future within you, for that's the only purpose for it all.

And when this purpose is really revealed to you – and I am trying my best to reveal it – then everything falls right into place. It gives meaning to the entire picture of life. Everything has meaning then.

If, perchance, you are passing through a trying time – I am going to ask a friend of mine – she is here tonight– to tell another friend, a mutual friend, this statement from Blake:

"There are states in which all visionary men are accounted mad men." [From "The Laocoon"] Then he adds this to that thought: "Read Luke, the 2nd chapter, the 1st verse." If you read the 2nd chapter, the 1st verse, you will wonder how on earth can he relate that to what he has just said, that "All visionary men are accounted mad men," But if you read the whole chapter, you will see what he is really telling you, that it is on your doorstep. It is the birth of the child. The second chapter of Luke, the first verse, and that is: "The order went out from Augustus Caesar that *all*" – the whole vast world – "must be enrolled" – enrolled, it implies, for taxes. They must now be enrolled, for the order has come.

And read the whole chapter, and you will see where this, now – Joseph, because he was of the *line* of David, he took his wife Mary up to Bethlehem, the city of David, and then while she was there, her time arrived for the delivery of her son. And then the Son is born!

It is preceded by, as Blake said, a form of madness, for he said: "All visionary men are accounted – in certain states they are accounted mad men." And then he asks you to read that verse. Blake was not the kind of person who would spell everything out. In fact, he didn't spell anything out. He said to his critic, the great Trussler – The Reverend Dr. Trussler: "You say I need someone to interpret my word. You ought to know that that which can be made clear to the idiot isn't worth my time. And the ancients understood this, and they said, What was too clear could not rouse the faculties to act." [From "Letter No. 51 to Dr. Trussler]

If you leave it without trying to clarify it, then you will simply stimulate the man to think and rouse his faculties to act. So, he doesn't spell it out, but you read the chapter and you will see what Blake is implying, that a *form* of madness precedes the birth of the child.

I know, in my own case – it goes back quite a few years *before* 1959 – I would say, four or five years, that if I shared with others what I was feeling within me at the time, it would be a form of madness. I was talking to an audience of twenty-six hundred on Sunday mornings and turning away over fifteen hundred at the Fox-Wilshire. I took that platform, and here I could feel within me, just as a woman would feel, the struggle of a child within her, but I felt it in my head – this pulsing, pulsing, vibrant state. Sit down for a moment, and the whole thing is just like a mad, mad state, and I was talking to intelligent people – I think they were – who came to hear me, and I was addressing twenty-six hundred and was turning away fifteen hundred, and I took another theater that sat another seven hundred and fifty, and that overflowed; and, yet, here I am like a woman – a pregnant woman – almost at the end of her time. That is what Blake is talking about.

I am going to ask my friend to tell her to read that second chapter, and all the symptoms that she is going through now are glorious. They are perfectly wonderful, and I would not raise one finger to stop them or to divert them. First of all, I couldn't. It is upon her. And, so, I tell every one here: until this *birth* takes place, you can't return, but it *will* take place.

As we are told: "No man can enter the New Age called the Kingdom of God unless he is born from above." And when he is "born from above," it will be followed in this manner: "As Moses lifted up the serpent in the wilderness, so will the Son of Man be lifted up." That comes later. The first act, then 139 days later comes the discovery of the Fatherhood of God, and 123 days later, making it 262, comes the ascent into Heaven like a fiery serpent. And then 998 days later, making it one thousand two hundred and sixty (1,260), comes the descent of the Holy Spirit in the form of a dove. And then the whole thing is over!

And you are now *still* here. You have borne the fardel [burden] the allotted span, but you are going to be here to tell it, and you will tell it to the very end, and that end will come like this. But you have to tell it to encourage those who are on the verge of it, because every one has to wear the cross for the allotted span. And then at the end, that spine is split in two from top to bottom, revealing – and how on earth could any one tell it more beautifully than Blake told it at the end of his "Jerusalem" – almost at the end. And here he is, looking at it, and he says, "Oh, my Divine Redeemer and Creator!" He said:

> "I behold the visions of my deadly sleep of six thousand years
> Circling[1] around thy skirts like a serpent of precious stones and gold.
> I know it is my Self, O my Divine Creator and Redeemer."

He didn't spell it out. I have tried tonight to spell it out for you, but you see, and you know, it doesn't make sense. It's a form of madness. How can you look at molten gold that is pulsing and alive, and know it is your Self? You look into a mirror, and you will say, "I know that's my

[1] Blake uses the word "dazzling."

reflection – that's myself." But to look at this that has no form; it is a golden, molten, liquid light, and yet, you know more surely that it is *you* than you know when you look into a mirror!

And as you know it, you fuse with it. *You* are now the mold that it takes, and you know exactly what mold you must have been, because the minute you take it, up like a fiery serpent you go into Heaven, and it reverberates like thunder.

So, that is the Being that you are. So, when you read the 82nd Psalm, which is the most difficult of all Psalms – so claim our scholars – how on earth can we interpret it? We can only guess at it.

"But God has taken His place in the Divine Council, in the midst of the gods He holds judgment" – and now He speaks: "I say you are gods, sons of the Most High, all of you; nevertheless, you will die like men."

So, when one comes into the world and claims what he does, they will take up *stones* and tell him who his father is on earth. "They took up stones to stone him, and he said to them, For what do you stone me? For what good works? And they said to him, For no *good* works, but for your blasphemy, for you, being a man, make yourself God."

Then he said to them, "Is it not written in your law that I say, You are gods?" Now, he is quoting something two thousand years before; and he is quoting it as though it is taking place now: "I say to you" – that's what he is telling them – "that you are gods, for it is written in your law that you are gods. And Scripture cannot be broken. If, then, he called you gods because you heard the Word of God, do you say that he whom the Father consecrated and sent into the world blasphemes because he said, I am the Son of God?"

Now, he is telling them that they are the sons of God, but they won't believe it. They claim they are the sons of Abraham, born after the flesh. He is telling them they *are* sons of God, but they will not *know* it until they *experience* that which *he* has. So, he has *suffered* these things, and to *suffer* is to "experience the sensations; to know them from actual experience."

So, they took up stones. They say, We know your father and your mother and your brothers and your sisters, and we know all about you; and you make these extravagant claims.

So, that is the Being that you really are. And I cannot tell any one in the world the glory that is in store for them when they are lifted up, and they actually find themselves clothed in that Body, but more beautiful than ever, that they emptied themselves of in order to come down here.

You didn't begin in any swamp! You didn't begin in any little thing called a tadpole. These are *garments* [indicating the physical body] that you annexed; you penetrated these bodies and annexed the brains of them. But *you* are the sons of God who did it. And to do it, you can't *pretend* you are doing it; you had to completely empty yourself of your glory to take this form of the *cross*. And you can't pretend, but you will play it the allotted time. After you have played it to the fullness of time, then you will hear the call.

Now, you here – a lady called me this week. She said, "I went home last Monday night, and I was thrilled with what you said, but I am disturbed."

I was talking of the betrayer, and here it is Judas, and I was speaking highly of Judas. Well, no one can *betray* a man without knowing the man's secrets, for "no man knows the secret of God but the Spirit of God." So, if he betrays God, he has to know God! He couldn't betray what he doesn't know.

Then she quotes Mark. Now, again, we find scribes adding to. The same quote that you find in Luke does not quote what Mark does. Mark is basic, granted, but our scribes, in transcribing, they have to build their own little philosophy of life. Luke only claims the story of the betrayal, but the word translated *woe* – if you look it up in your Concordance, it means: "who, which, what, that." In other words, "*Who* is that?" The same *that* they are asking about Judas. "What will happen to *that* man? What is that to thee? Follow thou me." He knew the secret, and till the very end, they did not *know* the secret. They *thought* they knew it, but they did not know the secret.

When you read the stories of Scripture – and we are told that Joseph was the father, but he disappears when the boy reaches the age of twelve and denies the parents. Well, who is Joseph? Read the genealogy in Matthew. It begins: "This is the book of the genealogy of Jesus Christ, the son of David." Now read the genealogy. Joseph is the father of Jesus, but in the genealogy, his father, that is, Joseph's father is Jacob; yet in the dream – when the angel appears to Joseph in a dream, he said, "Joseph, *son of David,* fear not to take unto thee Mary thy wife, for that which was conceived by her is of the Holy Spirit." But he addresses him as "Joseph, son of David"; and the book begins: "The book of the genealogy of Jesus Christ, son of David."

But Joseph, in Scripture, is the Dreamer. He is the beginning of the forgiveness of sin. For he said to his brothers in the end of the great plot, which is Genesis – at the very end, the 50th chapter: "You make evil against me, but God meant it for good," and he forgave them. That's the beginning of the forgiveness of sin. And he was called the Dreamer. When the Dreamer awakes, he is the Lord Jesus Christ. So, he becomes his own father!

And what was Joseph called in Numbers? Moses changed his name from Joseph – it's called "Hosea," but "Josea" means "Joseph"; he changed his name from Hosea to Joshua, and "Joshua" means "Jesus"; and Jesus is the Lord God Jehovah. Can't you see the mystery unfolding?

So, here, "Do not be afraid, Joseph, son of David, to take unto you Mary, your wife." So, he addresses him as the son of David, but the book begins: "Jesus Christ, the son of David." But Joseph is the Dreamer, and this comes to him in a dream. He is the dreamer. So, he begins the dream in the 37th chapter of Genesis, and he begins the dream that all the things will come and bow to him, the sun and the moon, and the stars, and then he told his father. And the father said, "What! Your mother and I will bow before you?" And the brothers could not believe for one moment that eleven stars – meaning the eleven of them – would bow before him; and they plotted to sell him into slavery." So, they sold him into slavery, as *you* were "sold into slavery." You emptied yourself and became a slave. And the Dreamer-*in*-you is Joseph.

But you are told: “I will raise up out of your body” – To whom is he speaking? He is speaking to David – “When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth from your body.” When he comes forth from your body and your name is David, then he is your son. “I, the lord, will be his father, and he shall be my son.”

So, Joseph is the dreamer in man, but when he wakes, he is the Lord Jesus Christ. Do you see the mystery?

So, who is that? Not *woe*. You and I have certain associations with words. We have the word *suffer*, we think of grief, we think of pain, and all it means is simply “to experience a sensation.”

> “For joy and woe are woven fine,
> A garment[2] for the soul divine.”
> – Blake, from “Auguries of Innocence”

Not *all* joy, not *all* woe; they are “woven fine” in this world when we eat of the Tree of Good and Evil. And when we come to the end, and then the Spirit that was trapped willingly is set free by the splitting of the body from top to bottom and it ascends like the fiery serpent, it is set free, and the long-lost rank, which is the Son of God, is restored – but now ennobled. He is the Father. He awakes as his father, having gone through the horrors, “bearing this fardel for the allotted time.”

Let’s enter the Silence.

[2] Neville substitutes the word “garment” for “clothing” in Blake’s lines.

Lesson 5

REMAIN FAITHFUL TO YOUR IDEA

Tonight we have the fifth and last lesson in this course. First I shall give you a sort of summary of what has gone before. Then, since so many of you have asked me to elaborate further on Lesson 3, I shall give you a few more ideas on thinking fourth-dimensionally.

I know that when a man sees a thing clearly he can tell it, he can explain it. This past winter in Barbados a fisherman, whose vocabulary would not encompass a thousand words, told me more in five minutes about the behaviour of the dolphin than Shakespeare with his vast vocabulary could have told me, if he did not know the habits of the dolphin.

This fisherman told me how the dolphin loves to play on a piece of drift-wood, and in order to catch him, you throw the wood out and bait him as you would bait children, because he likes to pretend he is getting out of the water. As I said, this man's vocabulary was very limited, but he knew his fish, and he knew the sea. Because he knew his dolphin he could tell me all about their habits and how to catch them.

When you say you know a thing but you cannot explain it, I say you do not know it, for when you really know it you naturally express it.

If I should ask you now to define prayer, and say to you, "How would you, through prayer, go about realizing an objective, any objective?" If you can tell me, then you know it; but if you cannot tell me, then you do not know it. When you see it clearly in the mind's eye the greater you will inspire the words which are necessary to clothe the idea and express it beautifully, and you will express the idea far better than a man with a vast vocabulary who does not see it as clearly as you do.

If you have listened carefully throughout the past four days, you know now that the Bible has no reference at all to any persons that ever existed, or to any events that ever occurred upon earth.

The authors of the Bible were not writing history, they were writing a great drama of the mind which they dressed up in the garb of history, and then adapted it to the limited capacity of the uncritical, unthinking masses.

You know that every story in the Bible is your story, that when the writers introduce dozens of characters in the same story they are trying to present you with different attributes of the mind that you may employ. You saw it as I took perhaps a dozen or more stories and interpreted them for you.

For instance, many people wonder how Jesus, the most gracious, the most loving man in the world, if he be man, could say to his mother, what he is supposed to have said to her as recorded in the second chapter of the Gospel of St. John. Jesus is made to say to his mother, "Woman, what have I to do with thee?" John 2:4.

You and I, who are not yet identified with the ideal we serve, would not make such a statement to our mother. Yet here was the embodiment of love saying to his mother, "Woman, what have I to do with thee?"

You are Jesus, and your mother is your own consciousness. For consciousness is the cause of all, therefore, it is the great father-mother of all phenomena.

You and I are creatures of habit. We get into the habit of accepting as final the evidence of our senses. Wine is needed for the guests and my senses tell me that there is no wine, and I through habit am about to accept this lack as final. When I remember that my consciousness is the one and only reality, therefore if I deny the evidence of my senses and assume the consciousness of having sufficient wine, I have in a sense rebuked my mother or the consciousness which suggested lack; and by assuming the consciousness of having what I desire for my guests, wine is produced in a way we do not know.

I have just read a note here from a dear friend of mine in the audience. Last Sunday he had an appointment at a church for a wedding; the clock told him he was late, everything told him he was late.

He was standing on a street corner waiting for a street car. There was none in sight. He imagined that, instead of being on the street corner, that he was in the church. At that moment a car stopped in front of him. My friend told the driver of his predicament and the driver said to him, "I am not going that way, but I will take you there." My friend got into the car and was at the church in time for the service. That is applying the law correctly, non-acceptance of the suggestion of lateness. Never accept the suggestion of lack.

In this case I say to myself, "What have I to do with thee?" What have I to do with the evidence of my senses? Bring me all the pots and fill them. In other words, I assume that I have wine and all that I desire. Then my dimensionally greater Self inspires in all, the thoughts and the actions which aid the embodiment of my assumption.

It is not a man saying to a mother, "Woman what have I to do with thee?" It is every man who knows this law who will say to himself, when his senses suggest lack, "what have I to do with thee. Get behind me." I will never again listen to a voice like that, because if I do, then I am impregnated by that suggestion and I will bear the fruit of lack.

We turn to another story in the Gospel of St. Mark where Jesus is hungry.

"And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

"And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it." Mark 11:13, 14

"And in the morning, as they passed by, they saw the fig tree dried up from the roots." Mark 11:20

What tree am I blasting? Not a tree on the outside. It is my own consciousness. "I am the vine." John 15:1. My consciousness, my I AMness is the great tree, and habit once more suggests emptiness, it suggests barrenness, it suggests four months before I can feast. But I cannot wait four months. I give myself this

powerful suggestion that never again will I even for a moment relieve that it will take four months to realize my desire. The belief in lack must from this day on be barren and never again reproduce itself in my mind.

It is not a man blasting a tree. Everything in the Bible takes place in the mind of man: the tree, the city, the people, everything. There is not a statement made in the Bible that does not represent some attribute of the human mind. They are all personifications of the mind and not things within the world.

Consciousness is the one and only reality. There is no one to whom we can turn after we discover that our own awareness is God. For God is the cause of all and there is nothing but God. You cannot say that a devil causes some things and God others. Listen to these words.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."

"I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."

"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isaiah 45: 1, 2, 3

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45:7.

"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Isaiah 45:12, 13

"I AM the Lord, and there is none else, there is no God beside me." Isaiah 45:5.

Read these words carefully. They are not my words, they are the inspired words of men who discovered that consciousness is the only reality. If I am hurt, I am self hurt. If there is darkness in my world, I created the darkness and the gloom and the depression. If there is light and joy, I created the light and the joy. There is no one but this I AMness that does all.

You cannot find a cause outside of your own consciousness. Your world is a grand mirror constantly telling you who you are. As you meet people, they tell you by their behaviour who you are.

Your prayers will not be less devout because you turn to your own consciousness for help. I do not think that any person in prayer feels more of the joy, the piety, and the feeling of adoration, than I do when I feel thankful, as I assume the feeling of my wish fulfilled, knowing at the same time it is to myself that I turned.

In prayer you are called upon to believe that you possess what your reason and your senses deny. When you pray believe that you have and you shall receive. The Bible states it this way:

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:24, 25, 26

That is what we must do when we pray. If I hold some thing against another, be it a belief of sickness, poverty , or anything else, I must loose it and let it go, not by using words of denial but by believing him to be what he desires to be. In that way I completely forgive him. I changed my concept of him. I had ought against him and I forgave him Complete forgetfulness is forgiveness. If I do not forget then I have not forgiven.

I only forgive something when I truly forget. I can say to you until the end of time, "I forgive you." But if every time I see you or think of you, I am reminded of what I held against you, I have not forgiven you at all. Forgiveness is complete forgetfulness. You go to a doctor and he gives you something for your sickness. He is trying to take it from you, so he gives you something in place of it.

Give yourself a new concept of self for the old concept. Give up the old concept completely.

A prayer granted implies that something is done in consequence of the prayer which otherwise would not have been done. Therefore, I myself am the spring of action, the directing mind and the one who grants the prayer.

Anyone who prays successfully turns within, and appropriates the state sought. You have no sacrifice to offer. Do not let anyone tell you that you must struggle and suffer. You need not struggle for the realization of your desire. Read what it says in the Bible.

"To what purpose is the multitude of your sacrifices unto me saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

"When ye come to appear before me, who hath required that at your hand, to tread my courts?"

"Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot endure iniquity and solemn assembly."

"Your new moons and your appointed feasts my soul hates: they have become a burden to me, I am weary of bearing them" Isaiah 1:11-14

"Ye shall have a song as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel." Isaiah 30:29

"Sing unto the Lord a new song, and his praise from the end of the earth." Isaiah 42: 10.

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isaiah 44:23

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51:11

The only acceptable gift is a joyful heart. Come with singing and praise. That is the way to come before the Lord -- your own consciousness. Assume the feeling of your wish fulfilled, and you have brought the only acceptable gift. All states of mind other than that of the wish fulfilled are an abomination; they are superstition and mean nothing.

When you come before me, rejoice, because rejoicing implies that something has happened which you desired. Come before me singing, giving praise, and giving thanks, for these states of mind imply acceptance of the state sought. Put yourself in the proper mood and your own consciousness will embody it.

If I could define prayer for anyone and put it just as clearly as I could, I would simply say, "It is the feeling of the wish fulfilled." If you ask, "What do you mean by that?" I would say, "I would feel myself into the situation of the answered prayer and then I would live and act upon that conviction." I would try to sustain it without effort, that is, I would live and act as though it were already a fact, knowing that as I walk in this fixed attitude my assumption will harden into fact.

Time does not permit me to go any further into the argument that the Bible is not history. But if you have listened attentively to my message these past four nights, I do not think you want any more proof that the Bible is not history. Apply what you have heard and you will realize your desires.

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"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29

Many persons, myself included, have observed events before they occurred; that is, before they occurred in this world of three dimensions. Since man can observe an event before it occurs in the three dimensions of space, then life on earth proceeds according to plan; and this plan must exist elsewhere in another dimension and is slowly moving through our space.

If the occurring events were not in this world when they were observed, then to be perfectly logical they must have been out of this world. And whatever is THERE to be seen before it occurs HERE must be "pre-determined" from the point of view of man awake in a three-dimensional world. Yet the ancient teachers taught us that we could alter the future, and my own experience confirms the truth of their teaching.

Therefore, my object in giving this course is to indicate possibilities inherent in man, to show that man can alter his: future; but, thus altered, it forms again a deterministic sequence starting from the point of interference -- a future that will be consistent with the alteration.

The most remarkable feature of man's future is its flexibility. The future, although prepared in advance in every detail, has several outcomes. We have at every moment of our lives the choice before us which of several futures we will have.

There are two actual outlooks on the world possessed by everyone -- a natural focus and a spiritual focus. The ancient teachers called the one "the carnal mind," and the other "the mind of Christ." We may differentiate them as ordinary waking consciousness, governed by our senses, and a controlled imagination, governed by desire.

We recognize these two distinct centers of thought in the statement: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14

The natural view confines reality to the moment called NOW. To the natural view, the past and future are purely imaginary. The spiritual view on the other hand sees the contents of time. The past and future are a present whole to the spiritual view. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

The habit of seeing only that which our senses permit renders us totally blind to what, otherwise, we could see. To cultivate the faculty of seeing the invisible, we should often deliberately disentangle our minds from the evidence of the senses and focus our attention on an invisible state, mentally feeling it and sensing it until it has all the distinctness of reality.

Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. We have only to concentrate on the state desired in order to see it.

The habit of withdrawing attention from the region of sensation and concentrating it on the invisible develops our spiritual outlook and enables us to penetrate beyond the world of sense and to see that which is invisible. "For the invisible things of him from the creation of the world are clearly seen." Rom. 1:20. This vision is completely independent of the natural faculties. Open it and quicken it!

A little practice will convince us that we can, by controlling our imagination, reshape our future in harmony with our desire. Desire is the mainspring of action. We could not move a single finger unless we had a desire to move it. No matter what we do, we follow the desire which at the moment dominates our minds. When we break a habit, our desire to break it is greater than our desire to continue the habit.

The desires which impel us to action are those which hold our attention. A desire is but an awareness of something we lack and need to make our life more enjoyable. Desires always have some personal gain in view, the greater the anticipated gain, the more intense is the desire. There is no absolutely unselfish desire. Where there is nothing to gain there is no desire, and consequently no action.

The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in ready obedience to its voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal has said, "You would not

have sought me had you not already found me."

Man, by assuming the feeling of his wish fulfilled, and then living and acting on this conviction, alters the future in harmony with his assumption. Assumptions awaken what they affirm. As soon as man assumes the feeling of his wish fulfilled, his fourth-dimensional Self finds ways for the attainment of this end, discovers methods for its realization.

I know of no clearer definition of the means by which we realize our desires than to EXPERIENCE IN THE IMAGINATION WHAT WE WOULD EXPERIENCE IN THE FLESH WERE WE TO ACHIEVE OUR GOAL. This imaginary experience of the end with acceptance, wills the means. The fourth-dimensional Self then constructs with its larger outlook the means necessary to realize the accepted end.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. But here is a technique that makes it easy to "call things which are not seen as though they were," that is, to encounter an event before it occurs. People have a habit of slighting the importance of simple things. But this simple formula for changing the future was discovered after years of searching and experimenting.

The first step in changing the future is DESIRE, that is, define your objective -- know definitely what you want.

Secondly, construct an event which you. believe you would encounter FOLLOWING the fulfillment of your desire -- an event which implies fulfillment of your desire -- something which will have the action of Self predominant.

Thirdly, immobilize the physical body, and induce a condition akin to sleep by imagining that you are sleepy. Lie on a bed, or relax in a chair. Then, with eyelids closed and your attention focused on the action you intend to experience in imagination, mentally feel yourself right into the proposed action; imagining all the while that you are actually performing the action here and. now.

You must always participate in the imaginary action; not merely stand back and look on, but feel that you are actually performing the action so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which FOLLOWS the fulfillment of your desire. Also you must feel yourself into the action until it has all the vividness and distinctness of reality.

For example, suppose you desire promotion in your office. Being congratulated would be an event you would encounter following the fulfillment of your desire. Having selected this action as the one you will experience in imagination, immobilize the physical body; and induce a state akin to sleep, a drowsy state, but one in which you are still able to control the direction of your thoughts, a state in which you are attentive without effort. Then visualize a friend standing before you. Put your imaginary hand into his. Feel it to be solid and real, and carry on an imaginary conversation with him in harmony with the action.

You do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, you make elsewhere HERE, and the future NOW. The future event is a reality NOW in a dimensionally larger world and oddly enough, now in a dimensionally larger world

is equivalent to HERE in the ordinary three-dimensional space of everyday life.

The difference between FEELING yourself in action, here and now, and visualizing yourself in action, as though you were on a motion-picture screen, is the difference between success and failure. The difference will be appreciated if you will now visualize yourself climbing a ladder. Then, with eyelids closed imagine that a ladder is right in front of you and FEEL yourself actually climbing it.

Desire, physical immobility bordering on sleep, and imaginary action in which Sell feelingly predominates HERE AND NOW, are not only important factors in altering the future, but they are also essential conditions in consciously projecting the spiritual Self.

When the physical body is immobilized and we become possessed of the idea to do something -- if we imagine that we are doing it HERE AND NOW and keep the imaginary action feelingly going right up until sleep ensues -- we are likely to awaken out of the physical body to find ourselves in a dimensionally larger world with a dimensionally larger focus and actually doing what we desired and imagined we were doing in the flesh.

But whether we awaken there or not, we are actually performing the action in the fourth-dimensional world, and will in the future re-enact it here in the third-dimensional world.

Experience has taught me to restrict the imaginary action, to condense the idea which is to be the object of our meditation into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, the attention will wander off along an associational track, and hosts of associated images will be presented to our attention, and in a few seconds they will lead us hundreds of miles away from our objective in point of space, and years away in point of time.

If we decide to climb a particular flight of stairs, because that is the likely event to follow the realization of our desire, then we must restrict the action to climbing that particular flight of stairs. Should the attention wander off, bring it back to its task of climbing that flight of stairs, and keep on doing so until the imaginary action has all the solidity and distinctness of reality. The idea must be maintained in the field of presentation without any sensible effort on our part. We must, with the minimum of effort, permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favours attention without effort, but it must not be pushed to the state of sleep, in which we shall no longer be able to control the movements of our attention, but a moderate degree of drowsiness in which we are still able to direct our thoughts.

A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and sleepy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of your desire, such as, "Thank you, thank you, thank you, " until the single sensation of thankfulness dominates the mind. Speak these words as though you addressed a higher power for having done it for you.

If, however, we seek a conscious projection in a dimensionally larger world, then we must keep the action going right up until sleep ensues. Experience in imagination with all the distinctness of reality what would be experienced in the flesh were we to achieve our goal and we shall in time meet it in the flesh as we met it in

our imagination.

Feed the mind with premises -- that is, assertions presumed to be true, because assumptions, though false, if persisted in until they have the feeling of reality, will harden into fact.

To an assumption, all means which promote its realization are good. It influences the behaviour of all, by inspiring in all the movements, the actions, and the words which tend towards its fulfillment.

To understand how man molds his future in harmony with his assumption -- by simply experiencing in his imagination what he would experience in reality were he to realize his goal - we must know what we mean by a dimensionally larger world, for it is to a dimensionally larger world that we go to alter our future.

The observation of an event before it occurs implies that the event is predetermined from the point of view of man in the three-dimensional world. Therefore to change the conditions here in the three dimensions of space we must first change them in the four dimensions of space.

Man does not know exactly what is meant by a dimensionally larger world, and would no doubt deny the existence of a dimensionally larger Self. He is quite familiar with the three dimensions of length, width and height, and he feels that, if there were a fourth-dimension, it should be just as obvious to him as the dimensions of length, width and height.

Now a dimension is not a line. It is any way in which a thing can be measured that is entirely different from all other ways. That is, to measure a solid fourth-dimensionally, we simply measure it in any direction except that of its length, width and height. Now, is there another way of measuring an object other than those of its length, width and height?

Time measures my life without employing the three dimensions of length, width and height. There is no such thing as an instantaneous object. Its appearance and disappearance are measurable. It endures for a definite length of time. We can measure its life span without using the dimensions of length, width and height. Time is definitely a fourth way of measuring an object.

The more dimensions an object has, the more substantial and real it becomes. A straight line, which lies entirely in one dimension, acquires shape, mass and substance by the addition of dimensions. What new quality would time, the fourth dimension give, which would make it just as vastly superior to solids, as solids are to surfaces and surfaces are to lines? Time is a medium for changes in experience, for all changes take time.

The new quality is changeability. Observe that, if we bisect a solid, its cross section will be a surface; by bisecting a surface, we obtain a line, and by bisecting a line, we get a point. This means that a point is but a cross section of a line; which is, in turn, but across section of a surface; which is, in turn, but a cross section of a solid; which is, in turn, if carried to its logical conclusion, but across section of a four-dimensional object.

We cannot avoid the inference that all three-dimensional objects are but cross sections of four-dimensional bodies. Which means: when I meet you, I meet a cross section of the four-dimensional you -- the four-dimensional Self that is not seen. To see the four-dimensional Self I must see every cross section or

moment of your life from birth to death, and see them all as co-existing.

My focus should take in the entire array of sensory impressions which you have experienced on earth, plus those you might encounter. I should see them, not in the order in which they were experienced by you, but as a present whole. Because CHANGE is the characteristic of the fourth dimension, I should see them in a state of flux -- as a living, animated whole.

Now, if we have all this clearly fixed in our minds, what does it mean to us in this three-dimensional world? It means that, if we can move along times length, we can see the future and alter it if we so desire.

This world, which we think so solidly real, is a shadow out of which and beyond which we may at any time pass. It is an abstraction from a more fundamental and dimensionally larger world -- a more fundamental world abstracted from a still more fundamental and dimensionally larger world -- and so on to infinity. For the absolute is unattainable by any means or analysis, no matter how many dimensions we add to the world.

Man can prove the existence of a dimensionally larger world by simply focusing his attention on an invisible state and imagining that he sees and feels it. If he remains concentrated in this state, his present environment will pass away, and he will awaken in a dimensionally larger world where the object of his contemplation will be seen as a concrete objective reality.

I feel intuitively that, were he to abstract his thoughts from this dimensionally larger world and retreat still farther within his mind, he would again bring about an externalization of time. He would discover that, every time he retreats into his inner mind and brings about an externalization of time, space becomes dimensionally larger. And he would therefore conclude that both time and space are serial, and that the drama of life is but the climbing of a multitudinous dimensional time block.

Scientists will one day explain WHY there is a Serial Universe. But in practice HOW we use this Serial Universe to change the future is more important. To change the future, we need only concern ourselves with two worlds in the infinite series; the world we know by reason of our bodily organs, and the world we perceive independently of our bodily organs.

I have stated that man has at every moment of time the choice before him which of several futures he will have. But the question arises: "How is this possible when the experiences of man, awake in the three-dimensional world, are predetermined?" as his observation of an event before it occurs implies.

This ability to change the future will be seen if we liken the experiences of life on earth to this printed page. Man experiences events on earth singly and successively in the same way that you are now experiencing the words of this page.

Imagine that every word on this page represents a single sensory impression. To get the context, to understand my meaning, you focus your vision on the first word in the upper left-hand corner and then move your focus across the page from left to right, letting it fall on the words singly and successively. By the time your eyes reach the last word on this page you have extracted my meaning.

But suppose on looking at the page, with all the printed words thereon equally present, you decided to

rearrange them. You could, by rearranging them, tell an entirely different story, in fact you could tell many different stories.

A dream is nothing more than uncontrolled four-dimensional thinking, or the rearrangement of both past and future sensory impressions. Man seldom dreams of events in the order in which he experiences them when awake. He usually dreams of two or more events which are separated in time fused into a single sensory impression; or else he so completely rearranges his single waking sensory impressions that he does not recognize them when he encounters them in his waking state.

For example, I dreamed that I delivered a package to the restaurant in my apartment building. The hostess said to me, "You can't leave that there," whereupon, the elevator operator gave me a few letters and as I thanked him for them he, in turn, thanked me. At this point, the night elevator operator appeared and waved a greeting to me.

The following day, as I left my apartment, I picked up a few letters which had been placed at my door. On my way down I gave the day elevator operator a tip and thanked him for taking care of my mail, whereupon, he thanked me for the tip.

On my return home that day I overheard a doorman say to a delivery man, "You can't leave that there." As I was about to take the elevator up to my apartment, I was attracted by a familiar face in the restaurant, and as I looked in the hostess greeted me with a smile. That night I escorted my dinner guests to the elevator and as I said good-bye to them, the night operator waved good-night to me.

By simply rearranging a few of the single sensory impressions I was destined to encounter, and by fusing two or more of them into single sensory impressions, I constructed a dream which differed quite a bit from my waking experience.

When we have learned to control the movements of our attention in the four-dimensional world, we shall be able to consciously create circumstances in the three-dimensional world. We learn this control through the waking dream, where our attention can be maintained without effort, for attention minus effort is indispensable to changing the future. We can, in a controlled waking dream, consciously construct an event which we desire to experience in the three-dimensional world.

The sensory impressions we use to construct our waking dream are present realities displaced in time or the four-dimensional world. All that we do in constructing the waking dream is to select from the vast array of sensory impressions those, which, when they are properly arranged, imply that we have realized our desire.

With the dream clearly defined we relax in a chair and induce a state of consciousness akin to sleep. A state which, although bordering on sleep, leaves us in conscious control of the movements of our attention. Then we experience in imagination what we would experience in reality were this waking dream an objective fact.

In applying this technique to change the future it is important always to remember that the only thing which occupies the mind during the waking dream is THE WAKING DREAM, the predetermined action and sensation which implies the fulfillment of our desire. How the waking dream becomes physical fact is not our

concern. Our acceptance of the waking dream as physical reality wills the means for its fulfillment.

Let me again lay the foundation of prayer, which is nothing more than a controlled waking dream:

1. Define your objective, know definitely what you want.

2. Construct an event which you believe you will encounter FOLLOWING the fulfillment of your desire -- something which will have the action of Self predominant -- an event which implies the fulfillment of your desire.

3. Immobilize the physical body and induce a state of consciousness akin to sleep. Then, mentally feel yourself right into the proposed action, until the single sensation of fulfillment dominates the mind; imagining all the while that you are actually performing the action HERE AND NOW so that you experience in imagination what you would experience in the flesh were you now to realize your goal. Experience has convinced me that this is the easiest way to achieve our goal.

However, my own many failures would convict me were I to imply that I have completely mastered the movements of my attention. But I can, with the ancient teacher, say:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." Phil. 3:13,14

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Again I want to remind you that the responsibility to make what you have done real in this world is not on your shoulders. Do not be concerned with the HOW, you have assumed that it is done, the assumption has its own way of objectifying itself. All responsibility to make it so is removed from you.

There is a little statement in the book of Exodus which bears this out. Millions of people who have read it, or have had it mentioned to them throughout the centuries have completely misunderstood it. It is said, "Steep not a kid in its mothers milk." (King James version, "Thou shalt not seethe a kid in his mothers milk." Exodus 23:19).

Unnumbered millions of people, misunderstanding this statement, to this very day in the enlightened age of 1948, will not eat any dairy products with a meat dish. It just is not done.

They think the Bible is history, and when it says, "Steep not a kid in its mother's milk," milk and the products of milk, butter and cheese, they will not take at the same time they take the kid or any kind of meat. In fact they even have separate dishes with which to cook their meat.

But you are now about to apply it psychologically. You have done your meditation and you have assumed that you are what you want to be. Consciousness is God, your attention is like the very stream of life or milk itself that nurses and makes alive that which holds your attention. In other words, what holds your attention has your life.

Throughout the centuries a kid has been used as the symbol of sacrifice. You have given birth to everything in your world. But there are things that you no longer wish to keep alive, although you have mothered and fathered them. You are a jealous father that can easily consume, like Cronus, his children. It is your right to consume what formerly you expressed when you did not know better.

Now you are detached in consciousness from that former state. It was your kid, it was your child, you embodied and expressed it in your world. But now that you have assumed that you are what you want to be, do not look back on your former state and wonder HOW it will disappear from your world. For if you look back and give attention to it, you are steeping once more that kid in its mother's milk.

Do not say to yourself, 'I wonder if I am really detached from that state," or "I wonder if so and so is true." Give all your attention to the assumption that the thing is so, because all responsibility to make it so is completely removed from your shoulders. You do not have to make it so, it IS so. You appropriate what is already fact, and you walk in the assumption that it is, and in a way that you do not know, I do not know, no man knows, it becomes objectified in your world.

Do not be concerned with the how, and do not look back on your former state. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62

Simply assume that it is done and suspend reason, suspend all the arguments of the conscious three-dimensional mind. Your desire is outside of the reach of the three-dimensional mind.

Assume you are that which you wish to be; walk as though you were it; and as you remain faithful to your assumption -- it will harden into fact.

Neville Goddard 10-17-1957

RELEASE BARABBAS AND CRUCIFY JESUS

As you know, we feel that life should be a perpetual increase of the things you love! That, to me is the art of living. In man's ability to live in the end, to live in the feeling of the wish fulfilled, lies man's capacity to live the more abundant life. I do not care what your objective is; feeling that you have it is living a more abundant life.

First, tonight, let us turn to three who were awake, and by three I mean three men. The whole purpose of life is to awaken and join the chorus of awakened humanity, which is God. We will turn to a great poet, one who passed from this sphere only within the last two or three years, Walter de La Mare.

> "So flows experience, the vast without.
> It is the microcosm of the soul within,
> The day-distracted eye may doubt,
> But no longer as the dreams begin."

Think of it! This vast "without" is the microcosm of the soul within. The day-distracted eye cannot believe it, but you take this and expand it to the nth degree and see that the "vast without" is only the microcosm of the soul within. How can man believe it?

Now we will turn to the great bard – Shakespeare: Everything in the world is the projection of something that activated within myself. I meet a friend and I say that I love him and I see in him something that I would like to change. Everything in this world is the microcosm of this vastness in my own being. Everything in the world, "no matter what it is, all the so-called evil could be changed, would man, observing, distill it out." If I knew I could look at anything, any condition, as a scientist could look at bubbling mash, and know I could extract something from it that is good. Blake tells us: "He who does not imagine in stronger and broader lineaments, and in stronger and brighter light than his perishing and mortal eye can see, does not imagine at all." This is in a way a parable. A parable is a story told to illustrate a truth.

In Second Corinthians 3:6, in the letter which Paul writes to the Corinthians – these are not the people of Corinth. You are Corinthians, for these are stories of the mysteries, and so this is Corinth, so the letters are addressed to those who are interested in rising to another level of consciousness: "We are the ministers of a new covenant, not written in the code but in the spirit." Now remember the teaching: "The letter killeth but the spirit giveth life." So we are ministers of a new covenant. You be the judge, for I am not here to judge you. But if I came and whispered in your ear that you were harboring a robber, would you react violently? You be the judge, but I will tell you a story, in the code written in the form of a letter. This is the story of Jesus and Barabbas.

Now it was the season of the year when it was customary to release a man who was imprisoned. "Whom will you have me release unto you? Barabbas or Jesus? And they cried, Release

Barabbas! Crucify Jesus!" "And when the wife of Pilate said to him, will you do this thing?, he washed his hands," etc.

Now you take that, and that is the code – but what does it really mean? That it took place, actually? We are warned of those who "depart from the truth," and those who think that the resurrection has already taken place, they have wandered from the truth, for if it has already taken place then I cannot know the power that resurrects every dream in the world. The resurrection must be taking every moment in time in all men. The Passover does not take place at a certain time of year, like Easter. The Passover takes place every moment of the day, if we are will to pass over into another state. There must always be a passing over from one state to a higher state. So, which will you have me release, the robber or Jesus? Which will you let go of, and to which will you hold fast? I must release the robber, for I am housing him. Who is he? If this moment you want something and reason tells you that you cannot have it, then you are entertaining the thief that robs me of that other Son who will save me. The thing that will save me from what I am, is Christ Jesus. And what is keeping you from what you want? That is Barabbas.

So, they crucify Jesus; they fix the state desired. The whole drama takes place in you. You must release Barabbas and crucify the Lord. You must learn the art of doing it. I can tell it be now by telling a case history I have just received. This is what she told me: She had a neighbor, a woman who had been divorced for nineteen years, and who was up to her ears in debt. She worked hard but she could not get beyond a day-to-day existence. She could not afford a vacation, though she had one due. And in four weeks, college was starting and her son wanted to go to college, and there was no means with which to send him. She had prayed over her problem, but she had got nowhere, and then she asked this lady who wrote the letter to pray for her. This lady explained to her this teaching that I am giving you here, and then she did what follows for her neighbor. She asked her first: what do you really want? Well, this woman had been divorced for nineteen years and she had lost her faith in men, but still she said that above all else she would like to be happily married and out of debt.

Every night for a month this lady from the class here went to her neighbor's house and talked with her and made her think of the qualities she most wanted in a husband: gentleness, kindness, tolerance, attentiveness, honesty, etc. All the qualities she felt a man should have she had to name over and over. And then the lady asked her: "Can you feel the embrace of such a man?" and the other lady said: "Yes, I think I can." And then she did something else. She went through the marriage ceremony with her neighbor, the part of putting on the ring and hearing the words pronouncing the couple man and wife. And then she left her neighbor with the suggestion that she sleep in that state and promised her that she would do the same thing – that is, sleep in the state herself of having just seen her neighbor married.

They did this for four weeks. And then a man came into her office (the office of the neighbor) and in talking, he asked her where she was going for her vacation. She was ashamed to confess that she was not going anywhere, so she said she thought may she might go up to the High Sierras, and the man said: "Then you must be my guest, for I own a hotel up there." He booked rooms for three of them: the woman and her son, and the lady who had helped her. The man was very kind and helpful to them. He told the woman that he had lost his wife a few months before.

But he also told here that he would never marry again. The woman had grown fond of him and was distressed by this and told the lady who had helped her. “What will I do now? He is never going to remarry. He said so.” The lady said, “You are happily married, so we are not going to discuss this. You slept every night in the feeling of having a wonderful husband, a man who has the qualities you desire. So how can we discuss the matter? You are married.”

That was over two years ago. She has been married to this man for two years. Yes, he changed his mind about marrying again. He is sending this woman’s son through college. She said recently to the lady who had helped her with this teaching: “You have no idea how kind and good he is, how wonderful.” The woman said: “Haven’t I?” She said: “I set up these qualities with you and helped you. Do you think I don’t know what he is like?”

Now back to the crucifixion. You must release the consciousness of Barabbas, the robber. This woman robbed herself for nineteen years. She robbed herself of the lovely things of life. Finally she faced a choice: either Barabbas released or Jesus released, or Jesus crucified. If I want to be anything in this world and say I cannot be that, then I am robbing myself of the ability to be it. Man can be anything in this world that he wants to be, for man awake is the son of God. There is only one son and that is Christ Jesus and that son is human imagination, the only Christ Jesus in the world. There will never be another. So I look out on the world and I think it towers over me and I do not know that actually it is the microcosm of the soul within me. If I do not know it, state the dream to prove it. Can you feel embracing arms around you? This woman began the dream and then realized. The whole vast world without only mirrors the soul within. The Passover means the passing over into another. When we were children we were told that Jesus sacrificed himself for us 2,000 years ago. That is belief in a lie. You depart from the truth if you believe [the] crucifixion is already past. It is not over; it is constant fact every moment of time. It is not past and it must be continually taking place. The whole vast drama unfolds within us. We can distill out of any situation the good that is in it. You can take it as you take a mash and distill the essence from it.

You are told the Old Testament is one covenant and the New Testament is another covenant. Do not believe it. There is only one Book. When you find the spirit of it that sets you free, that is the new covenant. The letter killeth, the spirit giveth life. Take the same “code” and re-read it, and strike as it were the rock and then draw forth the water and make it into wine. Rock, as we are told, means literal fact. Water means psychological understanding; wine means the application of that truth. If you know this, every dream in the world can be realized. In the capacity to live in the wish fulfilled lies your capacity for living the more abundant life. These stories which I tell you are “stone” if you take them literally, but “water” if you understand them, and then they become “wine” if you apply what you have learned. You can get all the results as this lady got them.

But the lady who is now married, though she is happy, she may slip in to a way of life and forget how this was brought about. People quickly “recover” from this teaching. I could tell you many stories of friends of mind who wanted help and who told me the dream they wanted to come true. And with them I listened as though I heard and looked as if I saw what they wanted to see, and the thing became true in their world. There is the story of my brother-in-law, told in one of my books. He knows that story is there, and though all my other books are in evidence in his library,

that particular one he has put up so high that no one can reach it. He is such a factual, realistic person that though the dream he wanted most in the world was brought about, now he is embarrassed when he thinks about the way it was brought about. He is too down-to-earth to want to remember it.

So I tell you, we must remember the story of the crucifixion. As Paul said: "I die daily." I should be dissatisfied: I should have always a "divine dissatisfaction" and transcend and transcend, to become one of the awakened brothers. I cannot live on what I learned today. Extend the borders of your tent. Not only must I grow, but also I must also outgrow or I am not growing. Let no one tell you that this world is your end. You are a fabulous being. You do not change worlds by spatial travel; you change by a change in consciousness. Subjective or objective is determined by the level on which my consciousness is focused.

I ask you to construct a little drama that implies you have realized your dream. This lady went through the ceremony of marriage and with a man who had all the qualities she wanted. And in five weeks the drama began to unfold. The whole thing took three months and now this lady is happily married. Everything you want is within, for the vast without is only the microcosm of the soul within. But though you doubt, you will no longer doubt when the dream begins. "He who does not imagine in stronger and brighter lineaments than this perishing and mortal eye can see, does not imagine at all."

Smell a rose. See it. You can see and smell it the degree your attention is centered on it. If you let is possess your mind, you will see it and smell it. That is being creative. You see what you want to see, and enter into and live it as if it were true. Others may call it fantasy and when it becomes real they will believe you did it this way. But let anyone else believe what they want to believe. I told a friend of mine who was critical without taking the trouble to know what he was being critical of: you taste and your opinion do not qualify you to criticize. You must first know what I am trying to do, and then you may venture your opinion. But if you do not know what I am doing or what I am trying to do, then how can you presume to criticize?

Everything in this world is done through imagination, but many people do not see it. But do you know of anything that was made that was not first imagined? But you make your dream and walk in it as if it is true, and others will come along like the workmen following you to execute it.

Edison told Tesla that it would not be possible to have alternating current. Edison said it could not be, but Tesla told him: "I can see it. I can see the machine. And I am starting it and stopping it, and I am taking out the kinks in it before I make it in the laboratory." Read that story in the book called Prodigal Genius, the story of Tesla [ed. The Life of Nikola Tesla]. They called him made before he died. You know why? He said he was communicating with Edison, who was dead. Because others could not understand this, they called Tesla mad.

Ecclesiastes 3: "I am the beginning and the end" and "there is nothing to come that has not been and is." Creation is finished. We are only becoming aware of increasing portions of that which is. If everything is, am I still creative? I am in this sense: I become a selector of that aspect of reality to which I want to respond and then I bring that into my world. It is like taking the alphabet. Shakespeare and Blake used only twenty-six letters. A moron would use exactly

twenty-six letters. But think of the difference. This of an infinite alphabet and we select what we will from that alphabet. But you just put yourself in relation to it and then it becomes real in your world.

The two factors which are most important in my world, I would say, are my personality and then my relation to reality. Any real change in my personality should make a change in my outer world. I can interfere with the purely mechanical action of my brain by accepting what my brain does not register. If I can imagine, then produce in myself a shift of personality and then it works, the One condition is imposed on man: that he believe that he already has that which he wishes. And one that confirms this: "When you stand praying, if you have aught against your brother, forgive him," etc. You think this means to have something against someone? No. Forgiveness in the mystical sense tests man's ability to enter into and partake of the nature of the opposite. I think I cannot do something. That belief is what I must forgive. If I can do this, then I am forgiving myself. If I can take a friend who is ill and accept the fact that he is ill, then I have that against him. I must forgive him by seeing him looking well, and to the degree that I am self-persuaded, I am forgiving what I held against him.

Can you forgive a man by mumbling some words and saying you have forgiven him? You can only forgive to the degree that "complete" change of consciousness takes place. When I think of you, I should see a different you, a new you. If I do not see a different you, then I have not forgiven you. This lady I told you of tonight "forgave" her friend, for she saw her happily married. And that marriage was consummated.

I tell you that no matter what your dream is, it can be realized, you will enact the crucifixion. If you think the "resurrection is past already, you have departed from the truth" (Second Timothy 2:18). It must be going on eternally. It is up to you what you do now. Everyone can do it. That is the purpose of this platform – so that you may not only realize your dreams here, but that you awaken and slip into other worlds. There are worlds within this world, and worlds within worlds. I know – I have seen them and I have been in them. It does not matter what people say to me about whether I can do it or not. I know I can do it, and I do it. I know that I live in a home in West L.A. and come here on Monday and Thursday nights. You might as well tell me that I do not come here, as to say that I cannot enter some other sphere. I cannot take you with me, for the world only calls "reality" what can be shared. But it was not a subjective illusion; it was real.

There are many things that cannot be shared at the time, for the background of the other is not such that they are ready to receive it. But that does not make it less real. In time all will come to it.

Now let us go into the silence.

Neville 10-21-1969

REDEMPTION

We are told in Paul's letter to the Romans that this world is a world of sorrow. Then he gives us the reason and the glorious end it produces, saying: "I consider the sufferings of this present time not worth comparing to the glory that is to be revealed in us. The creation waits with eager longing for the revealing of the sons of God; for the creation was made subject unto futility - not of its own will, but by the will of him who subjected it in hope; for the creation will be set free from its bondage to decay and obtain the glorious liberty of the children of God."

Here we see that the redemption of the universe depends upon the revealing of ourselves, for, buried in this world, we are the sons of God but we do not know it. The world did not subject us; we subjected ourselves. No one took our lives; we laid them down ourselves. We have the power to lay our life down and the power to take it up again. Coming into this world for a purpose, we deliberately became what we are in the hope that one day we would rise and redeem the world by setting it free from its bondage to decay.

Your connection with the plan of redemption called Jesus Christ can be told in this manner. It is like a visible history which is compressed within a few years, and the eternal history of salvation, which continually unfolds throughout the ages. At a certain moment in time these two histories come together to unite into one person, who is the Son of God and the unveiling of your true identity. You and I departed the world of eternity and came here for a divine purpose. And it is here where our real humanity and the true divinity of Jesus Christ unite and become one person.

Think for a moment of Jesus Christ as divine history which will be experienced by you while you are in the world of human history. John tells of this event in the story of the raising of Lazarus. (Remember, Matthew, Mark, Luke, and John are not historical characters, but books bearing their names. The authors of these books took events which are separated in time and wove them into one dramatic experience.) The 11th chapter of the Book of John begins by identifying Lazarus as the one who is loved by the Lord Jesus, but is dead. Jesus, having heard this news, delays his journey and when he arrives, Martha (Lazarus' sister) said: "If you had not left us, my brother would not have died." And when they took Jesus to the cave where Lazarus was buried and he gave the command to remove the stone, Martha said: "Lord, by this time he stinketh as he has been dead for four days."

Prior to this event Jesus knew himself to be the resurrection, and when he asked Martha if she believed, she answered in this manner: "Yes Lord, I believe that you are the Christ, the son of the Lord God who is coming into the world." Notice the tense given here: he who is coming into the world; therefore, where is he being

addressed? If you and I were speaking face to face would you not be here with me? So is the conversation not taking place within, as self speaking to self? Are you not telling yourself that you are the Lord who is coming into the world?

Now, when the command was given to remove the stone, the statement is made that there will be an offensive odor. This is a very important sign, for when the stone was removed, he said, "Lazarus, come out." Then the one who was dead, bound hands and feet, with a napkin covering his head, came out. They unbound him and let him go.

You may think this is secular history, but I tell you it is not. John took events in divine history which were separated in time and wove them into this one grand experience. This I know to be true. John took the first event (which is resurrection) and the last event (which is the descent of the Holy Spirit in bodily form as a dove) and wove them into one grand complex picture; yet the events are separated in time by three and one-half years.

The resurrection of Christ in you and your birth from above are inseparable for "We are born again through the resurrection of Jesus Christ within us." John takes the first event as someone he is going to raise, yet refers to it as the last event; and unless you have had the experience or know someone who has, you cannot understand it. I have books on the Bible at home, yet no scholar has touched this truth, for truth is not logically proved. It proves itself through revelation.

In my own case, the last event was when the Holy Spirit descended upon me in bodily form as a dove and smothered me with love. A woman at my side observed the descent, and said: "They avoid man because man gives off such an offensive odor. But he loves you and to demonstrate his love for you he has penetrated the ring of offense."

Here we find the sign as an offensive odor. It was not just an odor, for an odor may be pleasant. The author was revealing the intensity of disgust felt regarding the world into which the sons of God had descended. Everything decays here - but everything! No matter how long a thing seems to live, whether it be animate or inanimate, in time it decays and vanishes. And the generative organs in the state of decay have a peculiar, offensive odor. On many occasions I have awakened knowing a friend or relative has died because I have smelled his odor, only to received confirmation during the day. The odor is associated with the decay of God's creative power upon which the world is built.

When the Holy Spirit in the form of a dove descended upon me, it was a woman - not a man - who told me of his love, saying: "They avoid man because man gives off such an offensive odor." The creation, waiting with eager longing for the revealing of the sons of God, avoids this odor. But at a moment in time, contact is made between the two histories: the human history of 6,000 years and the eternal history of salvation. They touch, and one new person is created, without loss of identity. You are aware of being touched and the being doing the touching. That being is Jesus Christ, the eternal, heavenly man.

Soon after that moment you will take off your garment of flesh and leave this world of death for the last time, for you will have come into your heavenly inheritance, which is the body of the Lord Jesus Christ. Creating anything at will, your every wish will become objectively real. That is the power you are inheriting, along with a body to fully appreciate it. Now, the creation waits for such contacts, for the creation has been subjected to

futility - not by its own will, but by the will of him who subjected it in the hope of revealing God's sons, for such everyone is.

Now let me share a recent experience of a lady who received my eyes in vision about three years ago, at which time she was told that she was an incurrent eyewitness: one who gives passage to a current moving inward where reality is to be seen. In her recent vision she found herself with a group of people watching bolts of light move toward her. Then she began to feel a power so great she felt as though she could still the universe. Suddenly a man dressed in black stood before her and she recognized him as the embodiment of fear. But as she looked into his eyes her memory began to return, and she knew he came into being by usurping her power when she fell asleep. She also knew that now that she was waking and her memory was returning, he was on the verge of demise.

There is a rabbinical legend which states that man's doubts, his unbelief, and frailties are always dressed in black. So she saw the personification of a being called Satan; and as she watched him try to cause her fear, she heard herself say to herself: "I am Paul and I am Jesus Christ." And at that moment she felt as though she were a man, yet it did not seem strange to be so. This lady is a young mother of two expecting her third child, and is very much a woman: yet in her vision she was totally man. She knew she was Paul. Not a Paul, but the Paul; and she also knew that she was Jesus Christ, with all the power she formerly possessed, minus the portion memory had not yet revealed.

Now to continue her vision: Reaching out, she struck the man, and as he fell back on his elbows he looked at her with his piercing, fiery eyes and she knew he was trying to find some weakness where he could once again recapture the power he had taken from her when she fell asleep and forgot who she was; yet they both knew it was hopeless now. Then he spoke, saying: "You don't remember when you met me, do you?" and as she started to reply she remembered an ancient dream of a tree and a man standing beneath it. It was he who told her to eat of the tree, and as she did she entered the dream of life and forgetfulness. Then he, the power of the world, became real. Appearing to be others, he was her very self; and the power she was going to redeem was returning to her, for she knew: "I am Paul and I am Jesus Christ."

Now, who is Paul? His name was Saul, which means "to ask for." Saul was ruled by his personified hate until he touched the eternal story, and the union of the two transformed Saul into Paul - the redeemed man who knows he is man, yet also knows he is the Lord Jesus Christ. Everyone is destined to experience this awareness.

The authors of the gospel took the events in the divine history of the Lord Jesus Christ and - taking liberties as poets do - they took events widely separated in time and fused them into a complex picture, as though they happened at one moment in time. Our evangelists knew that something as great as this could not be spelled out so that a child in kindergarten could understand it. As Blake said: "That which can be told to the idiot's understanding isn't worth my care. The ancients discovered that which is not too explicit was best fitted for instruction." Our gospels recorded events which were revealed and can never be understood logically. There truth will only be known from experience.

I am telling you what I have experienced based upon divine history. You will experience it in the manner I have told you. The evangelists did not give you the chronological order. They wove the events they had experienced into a story, because truth embodied in a tale shall enter in at lowly doors. Man finds it difficult to

accept bare truth. He finds a thought easier to accept if it is put in picture form, where he reads the story of a man being raised from the dead. Then he can say to himself: "Isn't that a mighty act!" But scripture is not speaking of resuscitation as our life guards revive those who are drowning at sea. The words used here are "four days," because at that time the body was kept for three days in the belief that the soul hovered over it in the chance that the body could be revived. So when Martha said: "He has been dead four days," she was telling him that there was no hope of resuscitation, as decay had set in and produced a stench.

I tell you: no man was placed in any little tomb here on earth. This is an adumbration, a foreshadowing in a not altogether conclusive or immediately evident way, of what you will one day experience. It is divine history which unfolds forever. It is not like human history, for it begins and ends, but this history is eternal. The moment you touch salvation history these things begin to unfold from within. Then you will know you are one with the body of the Lord Jesus Christ.

This union will produce one new man, and you will no longer bat your head against the world as Saul, but be Paul, one who knows he is Jesus Christ, the creator of it all. And you will discover that the things which are frowned upon here because of our moral codes are so natural there. It didn't seem strange to her that she was man in that world, yet she is so much a woman here.

Now, the Book of John has two endings. The true ending is found in the 20th chapter, while the 21st chapter is an epilogue. In the 20th chapter this statement is made: "Many other signs did Jesus do which are not written in this book. But these are written that you may believe that Jesus is Christ, the Son of God and that believing, you will have life in his name." There are a number of experiences you are going to have related to this eternal history that are not recorded, but everyone will experience the events written there. I have shared with you the series of visions I have had which fit into the given period of time; and I still have experiences related to divine history, because I can find their parallel in the Old Testament. My memory has returned, and I now know that the drama was experienced before we descended and lost our memory. But as our memory returns we have these experiences and can tell them; but we cannot share them with another, because they take place in a land unknown to mortal man.

This lady's experience is true. She is Paul and she is Jesus Christ; yet she is very much a woman here. This is not reincarnation. Paul is only the personification of everyone who has been transformed from Saul to Paul. Called "The Way," Saul was persecuting divine history, and when he heard the words: "Saul, Saul, why do you persecute me?" he questions: "Who are you, Lord?" and the answer came: "Jesus, whom you are persecuting."

Where did this conversation take place? In the mind! If, tonight you hear this story and refuse to accept it, you are persecuting the Lord by denial. But in the fullness of time the story of Jesus Christ will erupt within you and then you will know it was your very self you have been persecuting, for you will know from experience that you are the Lord Jesus Christ.

Who would have thought that simple little statement in the 11th chapter of John, "By this time he stinketh," could be so profound. Yet we are told that the one upon whom the spirit descends is he who is the chosen one. Here is the elect, unveiling one more Son of God, and in the end all of the revealed sons will form the Father.

There is no book comparable to the Bible, which is revealed truth and not truth which has been discovered by any logical process. Everyone will hear the words of Martha. It was she who stood on my left and said in a very commanding voice: "They avoid man because man gives off the most offensive odor." This is what the translators of the King James Version meant when they said: "he stinketh," because every man stinks, causing the world to give off an offensive odor to those who watch in eternity. They are eagerly waiting for the stir telling them that they may come down and redeem the one that is but an externalization of themselves. And the moment the eternal one is touched, virtue goes out and the one who touched is healed. Then that one begins to move from here to eternity.

I can tell you - as I have over the years - the chronological manner in which the visions came to me, but whether it is a chronologically true story or not is unimportant.

The poets who wrote the gospels told their experiences in poetic form. One day [Aldous] Huxley said to me: "There are three kinds of writings - journalism, literature, and scripture. Those who are considered to be literary giants can't write scripture." Huxley admitted he couldn't, for it is revealed truth and therefore something entirely different. The journalist writes beautifully and excitingly, but no journalist would ever be considered a mental giant in the use of words as to real literature. On the other hand, those who write great literature couldn't write scripture. And if you could understand scripture as it really is written, you would know it is inspired poetry, but our transcribers could not bring it into its poetic form. Everyone who reads scripture is moved by it, because it is speaking to the being in the depth of the soul; so don't treat it as literature because it is not.

I saw in today's paper that some ex-nun is teaching the Bible as literature at UCLA. You can do that if you want to, but that's not religion. Scripture certainly is not history, as there is no place on this earth where a man was buried for four days - having been proved dead - who rose from the grave. But I tell you: you have been buried for thousands of years. You don't know you are, but the watchers in eternity do, as they receive from you, multiplied by the billions of us here, a stench beyond the wildest dream of man. If you have ever visited the Chicago stockyards you know what a horrible odor is there. Well, multiply that smell by the population of the world and the stench will be beyond comprehension. But his love for you is so great he will, one day, penetrate this ring of offense. Then you will be Paul, a transformed being, joined to he who is Jesus Christ, and the two of you return together as one Lord.

When you read scripture don't discount the simplest thought expressed there, for you are going to experience it. You will know that Lazarus is not someone on the outside. The word means "God has helped." No man can redeem himself - only God can do it; therefore God has helped. There are numberless schools teaching self-realization and self-development, promising you self-realization by doing as they say. If you want to believe that you must pay others to teach you, you will lose your money for they cannot deliver the goods. Grace and truth come through Jesus Christ. Let no one fool you into believing that by doing certain things you will be saved. Rather, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ in you.

Don't reject this story. Firmly believe it and set your hope that without doing anything on the outside its revelation will come to you. And when it does and you share it with others not everyone will believe you. They may discount your experiences as wonderful dreams or hallucinations. Don't expect, just because a man is intelligent, that he will understand when you speak of these depths, because they with their PhD's can't

understand your words and will proclaim proudly that they are agnostics. I recently read this statement: "The man who prunes himself on agnosticism is only confessing that he is an ignoramus. This is the Latin word for 'we do not know,' as is the Greek word 'agnostic.' So he who prunes himself on agnosticism is confessing, in Greek, that he is a Latin ignoramus." Tell that to someone who claims to be agnostic and chances are he will slap your face, but I tell you: the truth of which I speak is not acquired in universities. It doesn't make sense logically, yet it is the eternally true story. Redemption is the wedding between visible history and salvation history; and when they meet they create a new being in one person, who is Paul, who is Jesus Christ.

Now let us go into the silence.

Neville 10-12-1969

RECONCILIATION

If I told you who you really are it would shock you, for in this world you can be frightened, limited, and filled with doubt; yet I tell you that you are God himself, the very one who created and sustains the universe. When you first hear this you will no doubt resist it and believe the one who makes this statement to be insane because the idea seems impossible. But I tell you: God is in Christ reconciling the world to himself. Jesus Christ is in you as your plan of redemption. As he awakens, his message of reconciliation is entrusted to you to tell it to your brothers who are waiting, confused by reason of the dream into which they have placed themselves.

When this message of reconciliation happens in you, you have entered the state called Paul. Then you, too, will say: "From now on I regard no one from the human point of view. Even though I once regarded Christ from the human point of view I regard him thus no longer."

As Saul (sleeping Man) Christ is seen as a person, someone separate and on the outside. But as Paul, Man awakens to the knowledge that Christ is God's plan of salvation and from that moment on will not be seen as human.

God prepared the way for his banished sons to return to himself. Christ is that way. Why should you be disturbed when you hear that Christ is a plan which has a voice when you read of the serpent who spoke to Eve, the asp who conversed with Pharaoh, and Daniel's experience of the tree becoming man? Everything is personified in scripture. A plan is speaking, telling you: "I am the way, the truth and the light. No one comes to the Father except by me." This is scripture, which is something entirely different from anything a man might sit down and write.

In this world we are God's sons which he banished for a purpose. Christ is his plan of redemption which God prepared to reconcile his sons to himself. God sent us out into a world of death, of horror, and despair only after preparing a plan which would bring us back as God himself, for there is only God. "Hear O Israel, the Lord our God, the Lord is one." There is only one ultimate body, one ultimate Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. In the end all constitute that one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

Paul was on his way to find those called "the people of the way," to bind and bring them to Jerusalem, when it happened in him and he was blinded by the truth. Then he defended himself to those who were blind, by saying: "You cannot prove anything against me, for our fathers taught us that God would raise the dead, and scripture has fulfilled itself in me." I tell you every being, no matter what he is doing, has done or is planning to

do is God playing a part, for there is nothing but God in the world.

I know from experience that God is love. He is love which is indescribable. I know what it is like to love a child, my wife, my family, and friends. But I cannot describe the feeling that possessed me when I stood in the presence of infinite love and felt his embrace. At that moment of incorporation I knew myself to be love and although others cannot see it, I wear the body of love. I now share my experiences with you in the hope that you will believe me, and I will go out on the limb and tell you that there are some here who will not depart this world until you know the truth of what I say: that this pathway is a series of mystical experiences in which God reveals himself in action for the salvation of his sons. By this path you are brought back into God as God himself, and God is love. I told you I was incorporated into the body of love. This is true. Whether I am awake or asleep (judged by human standards) that is the body I wear.

Now, when you give something in the spirit you do not lose it, rather it increases in its potency. One night in vision I gave my immortal eyes to one, that she may see the truth of which I speak. Last week she shared this experience with me. She said, "I awoke in my dream hearing heavenly music coming from a room in the house where I lived with my father. I got out of bed, walked to the foyer and looked into an adjacent room where I saw a ball of brilliant light sitting on a stool playing the piano. Within that light was the skeleton of a child, and I said to myself: 'I must find someone to witness this, for without a witness Neville will never believe me.

Now, this lady was living with her father in her dream. Scripture tells us that when Jesus was accused of testifying of himself and therefore it was not true, he said: "Your law states that when two agree in testimony it is conclusive. My testimony is true for I am not alone. The one who sent me, who is my Father, he witnesses with me." This lady's earthly father is but a symbol of her heavenly Father, who is the cause of the phenomena of all life. Desiring to find a witness to her experience, she sees her father getting ready to go to work and questions him saying: "Do you hear what I am hearing?" and he answered: "Yes, I do." Then she grabbed him by the hand and led him into the room where he, too, saw the brilliant light framing a child's skeleton, playing the heavenly concerto.

Knowing she had her witness, she wanted to tell me; but when she arrived at my home her father had vanished and standing beside her was her friend Natalie, who knew nothing of her experience. Knowing that my wife was asleep upstairs she entered my living room to discover it was a garden of flowers. I was there, in a body of love so bright I seemed to her to be the prince of light as I walked among the flowers, gathering a bouquet of white flowers for the one I love, who was asleep upstairs. I looked at her as though I didn't see her, and then she knew that I already knew what she had come to tell me.

I have been enveloped into the body of love and knew the one to whom I gave my eyes would - before I depart this world - see the truth of what I say. The world is a shadow containing symbols. An earthly father is but a symbol of our heavenly Father. One who has experienced God's path of redemption is sent as a messenger of reconciliation. I have experienced this plan and knew that I will not depart this world until someone testifies to the truth of what I have said. I am now enveloped in love, clothed in the light she saw as a child's skeleton. All through the centuries the symbol of Christ has been the child. Clothed in love, and having experienced the pathway, I can truly say: "I am the way; I am the truth; I am the light." Here we see the way of redemption taking on the human form and speaking to man as a man, for the pathway takes man to awaken to and externalize it.

The way to the Father seems to be dead, but as you enter, the way is resurrected. Man is the Living way to the Father, and when Man reaches his destination he is God the Father. Then that individual is entrusted with the message of reconciliation. Those who are more interested in things of this world will deny the message. They are those who desire a diamond, like the one which recently sold for over a million dollars. Millions of those in the world are more interested in hearing about a piece of gay stone than the way I have traveled. But you who are here know the way, for I have told you how, when I entered the way I activated it, and there is only one way back from where we are to where we were.

We were aware of being God the Father before we came into the world. Individualized now, we will leave this world and return to the Father by traveling the way which was fixed before that the world was. Having prepared the way for our return, we fell asleep and now sleep the sleep of death. No diet or worldly position can take us back, for there is only one way and that is by a series of mystical experiences in which God reveals himself in action for our salvation. God brings his banished sons back to himself, making each son aware of being God the Father. This is the destiny of everyone in the world.

Now that one has borne witness to the truth of which I speak, I am satisfied. One lady saw me clothed in power and wisdom, and now I know one has seen me clothed in my perfect garment of love. I am forever in that body, as you too will be when you travel the way, for your destiny is to return to that one indescribable body of love.

In the 82nd Psalm we read the words God spoke to us, his banished sons: "I say, you are gods, Sons of the Most High, all of you; nevertheless you will die like men and fall as one man, O princes." Although you do not know it yet, you are a prince, destined to awaken as the King of all and the Lord of all, for in the end there is only one God containing all of his sons who know themselves to be the one Lord and Father of all.

I tell you: any spiritual gift, given, is not only retained, but expanded beyond what it was. If love is given, love increases. Even though I cannot conceive of a love greater than that which embraced me - as it seemed infinite - yet in some strange way as all of God's sons return, love increases, as does wisdom and power. Love is not really infinite; rather it is a forever expanding illumination.

When you think of Christ do not think of a man, but a plan of redemption. When you read: "I am the way; I am the truth; I am the light," do not picture a man making this claim 2,000 years ago, and worship him, for a prophet's vision is foreshortened, always seeing as present what is future. The present moment does not recede into the past, but advances into the future. If you believe what I have told you now, its experience is advancing into your future. Scripture, although read as having taken place 2,000 years ago, took place 2,000 years before that, as the plan was shown Abraham in 2,000 BC. That's 4,000 years ago. Scripture is forever fulfilling itself, for that which is happening now is continually happening, but when it will happen in you, I do not know.

Now, any spiritual gift is never given on this level. When I gave this lady the gift of my eyes, it certainly was not here. If I had the choice of who I would give them to, it would have been my wife or daughter; but from this level I was not in control when I gave my spiritual eyes to a lady I do not know socially. She has received the gift and now her eyes are inwardly open into the world of thought. I, like Blake, will not rest from my great task to open the eternal worlds; to open the immortal eyes of Man inward into the world of thought;

into eternity ever expanding in the bosom of God, the Human Imagination. I gave my eyes to her and she will share them spiritually with others, for it was with her spiritual eyes that she saw me clothed in love.

When one wears the body of love he is incapable of doing anything save in love, and therefore everything in his presence is harmless, for perfect love casts out all fear. In this world we fear the wild beasts of the jungle, but when one is clothed in love nothing can harm him.

In her vision this lady saw the skeleton of a child clothed in love. Ezekiel tells of the day when all the dead bones will be lifted up and clothed by love, in love. She heard the harmony of the spheres come into being as a ball of light covering the skeleton of a child played the piano. That child is the plan of redemption, [of] which not one bone shall be broken. Without loss of identity, the body of love will be built on that little bone structure.

Even though I am now clothed in a body of flesh, she knew I was Neville. She also knew I was the prince of light and the embodiment of love. And her name, by the way, is Sharon. In the Songs of Solomon he speaks of "the rose of Sharon, my sister and yet my love." Then he mentions all of the flowers that are blossoming in the world of man. Symbolic of what is taking place in man, they are the fruit that love bears. So when Christ, God's plan of redemption, is complete in you, you will know yourself to be God who is infinite love.

When you read in the Book of John that God is love, don't think these are idle words; they are words based upon experience. God is love. Wisdom and power are attributes of God but God is love and when he incorporates you into his body, you - his banished son - have returned as the Father. Can you imagine the thrill when the curtain comes down upon this drama and all the sons have returned clothed as God the Father - who is nothing but love?

The harmony this lady heard in her vision, although beautiful, cannot be compared to the music of that heavenly chorus when they call your name and sing of your redemption. I heard it back in 1946 and its indescribable beauty remains with me today. Although we are one as the Father we are distinct as sons, and no one can take the place of another. I can't describe this in words - it must be experienced to be understood - but you are forever individualized, and yet together we all form the one Father.

Now, the witness of one is not acceptable, but if two agree in testimony, the evidence is conclusive. In the lady's vision she lived in a home with her father. He heard what she heard and saw what she saw, so he testified to the truth of what she witnessed. Wanting to tell the man who told her of the path to God, she found a friend. Here is a perfect fulfillment of scripture: "I call you friend and no longer call you slaves." And the living room she entered, it was not man-made, but God-made. It was a garden of flowers in a lovely greenery. I was watering my garden, giving it light and love, and she knew I was the prince of light as I gathered my blossoms to take them to the one I loved, who was asleep above.

Everyone must awaken, and as they do they will follow the same pathway I have shared with you. There is only one way. There aren't two ways to God. Today people teach numberless ways, but they are all false. There is only one way, which is made up of a definite series of mystical experiences. The way begins with the resurrection, followed by your birth from above. Five months later David reveals your Fatherhood, then the curtain of the temple (your body) is split and you ascend into heaven. And finally, the dove descends upon you, giving you his stamp of approval, telling you that you are perfect as your Father in heaven is perfect, for

you are one with your Father. He is Holy and now you are Holy. Then you are assigned a purpose in life for your remaining years and that is to tell the message of salvation, that God is in Christ reconciling the world to himself. When the way of redemption has been revealed to you, you are assigned the ministry of reconciliation, being ministers of the word by telling all the pathway from the outer world of sin and death to the inner world of God and love.

Don't despair. You are destined to awaken one day as God, who created and sustains the universe. And when all of His sons have returned, this outer world will come to its end. The universe will not take time to dissolve, it will simply vanish. Let our scientists speculate as to its age, it doesn't really matter. The world, including the sun and moon, came into being as one grand explosion. They all came together for a purpose, and the only little place that could house God's grand experiment (which is a stage) is this earth that we are on. All of God's sons are here and they will all return to the very being out of which they came, which is God the Father.

You are infinitely greater than you can conceive yourself to be. Tonight you may envy or dislike someone. That is because you cannot see behind the mask they wear; but if you could, you would see your brother, he who you loved before you came out from the Father. You are going to go back to that same body, only your capacity to love will be increased by reason of the experience of coming into this world of death.

I am so glad that I am returning with the knowledge that one has seen me clothed in the body of love, for I know that I am. Although the mortal eye cannot see it I feel this body all the time. I sleep in it and wake in it every day, then I put on this mortal body and allow my eyes to grow dim, knowing that the day will come when this mortal body will be taken off for the last time and then I will be clothed in a body of love which is protection beyond measure, for in it all fear is cast out and what you do not fear cannot hurt you.

Look upon Christ, not as a person (although it takes a man to express him). Look upon Christ as the path of salvation that the Father prepared before that the world was. Christ is a pathway leading from this outer world into the inner world, for the kingdom of heaven is within. You were sent out (or below) as they are one, just as above and within are one. When the Risen Christ was made to say: "I am from above," he was saying: "I am from within." It's back to the withinness that I go, back to that which has no circumference, but expands forever and ever. It is only without that is limited.

You are infinitely great and you are moving towards the discovery of this truth. In this lady's vision, she lived with her father who heard and saw what she did. Then, as she traveled the road towards my home, he vanished and a friend appeared to witness the garden. We came out of a garden and we return to a garden, but when we do we are fully conscious of being love.

Now let us go into the silence.

Neville 03-01-1963

THE PURE IN HEART

I think you are all familiar with the 6th Beatitude: "Blessed are the pure in heart for they shall see God." I daresay it would be unwise to pick and choose among the beatitudes, and yet I daresay most people look upon this beatitude as the particular star in the heavens. It really seems the most inaccessible – not only the promise, but the conditions that must be met in order for the promise to be fulfilled. We must be pure in heart to see God – and what wouldn't man give to see God! Yet, all he needs do in this world is fulfill this condition: to be pure in heart. What do we mean by "pure in heart?" Just what is it?

First of all, may I tell you: you need not think of moral perfection, and certainly it does not refer in any way to sexual purity, for we are told by the same one who uttered the beatitude that the harlot given to lust will go into heaven before the Pharisee. The Pharisee was perfect in keeping the outward law – the washing of the outside of the cup, of the hands, of the feet – and he abided by the law outwardly. Yet, he was told that the harlot given to lust would go into heaven before he did. So it is not that. What is the purity spoken of? "Blessed are the pure in heart for they shall see God."

The Bible is a mystery. On the surface it seems simple and anyone should be able to understand that simple statement. Well, the Bible is not that simple. So what is this purity and what is the heart? The word "pure" is "katharos" ([Gr.] "to cleanse"), which means, "clear; unalloyed; pure, pure gold." It was used on a tract of land completely cleared of all trees – no obstruction, none whatsoever. Here it is pure gold. To understand it we must go all over the Bible to get it.

In Psalm 73:1 we are told: "Truly God is good to the upright (Israel), to those who are "pure in heart." So right away we set up Israel as the pure in heart. And then in the 1st chapter of John, Philip sees Nathaniel (which means "gift of God") and says: "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathaniel looks at him, and at the moment is not quite sure that anything good could come out of Galilee. Jesus, looking at Nathaniel, said: "Behold, an Israelite, indeed, in whom is no guile." (John 1:45-47) That is an Israelite – one in whom there is no guile, no deceit, incapable of duplicity. That is the true Israelite, "that is the heart."

Now, in Psalm 24:3-4 the question is asked: "Who shall ascend the hill of the Lord? And who shall stand in his holy place?" Then comes the response: "He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully." Then you are told in the next line exactly what it means, "who does not lift his soul to what is false, who does not swear deceitfully." "He will receive the blessing from the Lord, and vindication from the God of his salvation."

So we bring the whole thing down to one simple, simple point: a man incapable of deceit for personal gain. If I tell you a story for amusement, where you and I can laugh together, that is not deceit. But if I tell it for personal gain, say in politics, in government, in religion, or in business – anytime I plot and plan a little scheme to get the better of another for my own personal gain – then I am not pure in heart. So, he is looking for one who is pure in heart because no one but such a one can see God. No one can be brought into the presence

of the Ancient of Days and be presented to him but the pure in heart. He may have no intellectual background or social background or financial background – nothing the world would recognize –but he is incapable of deceiving another for his own gain. That one has the heart of the Israelite.

At the moment it is observed by God, he brings him into his presence and you see God. When you see God you see that only reality, and you become what you see. In that very moment, like a seal upon wax, the impression is made and you bear the image of God. Not on this physical garment, but you bear it on your eternal garment which was waiting for that moment in time when the heart was pure gold. You start with this homogeneous substance called the body. This simply contains all the minerals, all things. Then we are put through the furnaces of affliction – I speak of them as furnaces of experience. Every test in the world is given the individual by himself (but he does not know it) to do what is called – not the right thing, but the loving thing, where you could never deceive. And when you have been put through all these tests and you know, in spite of your own poverty or need, you would rather die than take advantage of another, then that heart becomes pure gold. Only it can receive the imprint of the King of kings.

How he finds such a person (and this is the mystery – he has been looking and looking) he finds him and he calls him David, after putting himself through all the furnaces of affliction. He extracts the pure gold that can take his imprint and that he calls "David." "I have found in David, the son of Jesse, a man after my heart." (Acts 13:22-24). Here, for the first time, I have brought forth exactly what I want. "I have found in David, the son of Jesse, a man after my heart," of which posterity God has brought forth a savior, Jesus, as he promised. The word "Jesse" actually means "I AM." He is the father of David, so who is begetting that heart? I AM.

You put yourself, unknowingly on your present level, into every situation in the world, to test that gold. For here you are imbedded in this homogeneous substance containing all things, but you have to extract only pure gold, and that pure gold is David. "I have found in David, a son of Jesse" (the son of I AM) "a man after my heart." So I bring it out, and out of it now I make myself a pledge, and this is the pledge, as told us in 2 Samuel 7:12: "When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth from your body, and I will be his father, and he shall be my son." Now the process begins. He has found him and from him he is going to bring forth his own likeness. He has found David, his only begotten son – pure gold – and now God begins the process of making what he has brought forth into his own image. "Let us make man in our image, after our likeness." But you cannot make man until you first produce this pure metal, this pure gold. So God became imbedded in what is called a garment of flesh, and in it he moves through all the furnaces of experience until he can produce out of it the pure gold, and then from it he now brings forth himself. He is going to make himself – and making himself, he is making us individually.

Now, it does not make sense, but listen carefully: In Isaiah 44:28, we are told: "What is said of Cyrus is said of David." And the name only appears twice in the book – in the 44th and beginning of the 45th [chapters] of Isaiah. Cyrus is called "my shepherd," and that is what David is called. "He is my shepherd, and he shall fulfill my purpose." David will do all of my will, so you see, the two are as one.

Now in a wonderful manuscript, which is used in the Apocrypha and also in the traditional books of our Bible, Cyrus is made to say (and we are supposed to have this manuscript, this parchment): "I am Cyrus, the king, the great king, the mighty king. I am the son of Cambeses, the great king. I am the grandson of Cyrus, the great king, exalted according to the beneficence of their hearts." Here we find: Cyrus - Cambeses - Cyrus. I make the claim that man awakes, matures completely, when man becomes the father of his own

father. He is Cyrus, his father is Cambeses, his grandfather is Cyrus. So Cyrus awakes. He says: "I am Cyrus the king, the great king, the mighty king. I am the son of Cambeses, the great king. I am the grandson of Cyrus, the great king, exalted according to this love of their hearts."

Now, here we come back – David seems to be something that I begot. I promised myself I am going to extract this gold, my very being: "I will raise up out of your body" (out of your very body) "your son who will come forth from your body. I will be his father and he shall be my son." Now, we are told he buries this in the mind of man. The word "mind" and the word "heart" are the same in Hebrew. We are told in Ecclesiastes 3:11: "God has put the world into the heart of man, yet so that he cannot find out what God has done from the beginning to the end." That word translated "heart" and the word translated "world" are now changed in the Modern Version of the Bible, and the word "heart" now becomes "mind" and the word "world" becomes "eternity." So God has put eternity into the mind of man so that he cannot find out what God has done from the beginning to the end. The same word translated "world" is now translated "eternity," and the word translated "heart" in the King James Version is now translated "mind." It is the identical thing. What did he put into the mind? The heart, the whole personality of man. It is that gold. He had to first make him.

When man becomes incapable of deceit or duplicity, he has the gold. And the gold is in that man, and now that is placed in man by whom? The one who brought it into being. Who? Jesse. Jesse is producing David, and David is pure gold. "I have found in David, the son of Jesse, a man after my heart." Now out of him I am going to actually extract my own being. I cannot extract it from anything but pure gold. Now he begins to make man in his image, after his own likeness. And it takes that gold to take the imprint of God Almighty, of Jehovah himself.

Everyone in the world will do it, because Jesse is buried in your own wonderful I AMness, and if you should drop dead this very second, it makes no difference. The play goes on and you will be put into situation after situation until finally you become incapable of deceit. What you do sexually is not his concern, unless it is to deceive someone for personal gain. You marry someone with all the outer appearances of love, when basically you really want to get with them in twenty-four hours for what they have. That is marrying for personal gain – that is deceit. If you marry a thousand or live without marriage to a thousand people, that has nothing to do with it. No matter how you are given to lust, you will get into heaven before the Pharisee. (Matthew 21:30)

In Matthew 21:28, the question is asked to lead up to it: I ask you a question, said he. "A man said to his first son, 'Go into the vineyard and work,' and he said, 'I will not,' but afterward he repented and went into the vineyard. And he said to a second son, 'Go into the vineyard and work,' and that son said he would, but he did not. I ask you, who obeyed the will of his father? And they said, 'The first.' I tell you, the tax collectors and the harlots will get into the Kingdom of Heaven before you." For you are like the second son. You say: "I will do it," but you do not. The first one repented and said: "I will not," but after repenting, he went. He changed his mind – he did it. So everyone in the world is brought into these unnumbered situations where they are faced with it, and though you starve, you cannot take advantage of another. You would rather be dispossessed of everything in the world than take advantage of another for personal gain, or go through all the things in the world rather than seemingly dishonor anyone. You cannot do it. When man comes to that point, he is the pure in heart. It has nothing to do with the moral code of the world. Don't think of this in any way as moral perfection that is attained by an individual, and don't think of it as the world would naturally think of it – as sexual purity. It hasn't a thing to do with it. It has all to do with duplicity. Can you really be double-minded

and say one thing as a promise when you intend another – which intention is to get personal gain at the expense of another, whether it be a party, an individual, a family, or a government?

So, "Blessed are the pure in heart, for they shall see God." And that pure in heart is that when the gold is actually there, being put through the furnaces of experience and finally when I arrive at the point, just say: "Let me die but I cannot take advantage of another for personal gain." At that moment (and I am speaking from experience), you are taken into the presence of the Most High.

For my experience I go back to the days of the deep depression. I mean, I did not know where to find a nickel. There is a lady in the audience tonight who – along with my wife – came to my very first meeting, and she knows the truth with which I speak. I would walk from my little place in the village in the hope of finding a friend fifty blocks away. I could not ride the subway; I did not have the nickel. I would walk these fifty blocks in the hope of finding a friend who would give me a quarter, in the hope that eventually I could pay it back. I had four mouths to feed: my dancing partner and her parents. Could I find a quarter, I would buy some vegetables and a little olive oil and then walk back the fifty blocks. And many a day I could not find a friend who had a quarter. I would pass the places where these things were displayed and I could not take one piece of lettuce. I could not take anything from these trays all exposed. I would go back hungry and tell them of my experience. But I could not lift a thing from anyone; it was theirs, not mine.

I know exactly how this thing works, and while I was in that state – when I was incapable of stealing and I could not deceive for personal gain – one night I was taken in the spirit right into the presence of the Ancient of Days. And he asked the eternal question: "What is the greatest thing in the world?" and I was, by him, prompted what to say, which I ought to say: "Don't be anxious how or what you are to answer, for the Holy Spirit will teach you in that very hour what you ought to say." (Luke 12:12) And so in that moment what I ought to say I said, that "the greatest thing in the world is Love." You could not steal from one you love. If you ask them for it and they had reasons for not giving it, you could not condemn them for their reason or their action, or reaction. You accept it. So when you are brought into that state it is because the heart is guileless. And so he finds an Israelite – "Behold! An Israelite, indeed, in whom there is no guile." No guile whatsoever. He is guileless and then he can see the face of God. We are told in the same book, the 14th chapter: "When you see me, you see the Father." He saw the father because he was without guile and his face was unveiled.

Now we are told in 2 Corinthians 3 (so take heart, not one will fail): "We all, with unveiled face, beholding the [glory of the] Lord, will be changed" – or rather, it is said in the present active tense: "into His likeness from one degree of glory to another, by the Spirit." We are actually being changed, by beholding the face, from one glory to another glory. It is actually the present active tense, "being changed" from one glory to another. We all, unveiled, beholding the Lord, are being changed into his image from one glory to another glory.

So I tell you: don't despair. If today you think it is easier to get away with it than to face society and you get away with it, do it. But tomorrow you will be faced with a similar situation, whether in this world of ours or another, for there are worlds within worlds. But you will not come out of the furnaces until the heart is pure gold. No one in the world gets away with anything –but no one! We are told in the 6th Beatitude: "Blessed are the pure in heart for they shall see God." Believe it. Nothing but the unalloyed gold can come out.

I love all the Beatitudes, but I must confess this one excites me. There are eight, if you read them one way, or you read them another way, nine, and a maximum of ten. Some are inclined to read it as ten, as it gives them a feeling of a new Torah, a new Ten Commandments. It is stretching it a bit, but you can. But there are definitely eight. But it is a new code, a new law where causation becomes mental and not physical.

You are told: "You have heard it said, 'thou shalt not kill' but I say unto you . . .Thou shalt not commit adultery, but I say unto you, any man who looks lustfully upon a woman has already committed the act in his heart." The whole thing is raised from the physical level of the Pharisee – where he does not do it physically but he does it mentally – and it is raised to the level of the mind, where if you do it mentally you have done it. To plot and plan to take advantage of another and you restrain the impulse – you think of the consequences to yourself, your friends and family, and because you could not stand the embarrassment if you were caught, then you restrain the impulse to do it. That was not good enough. You should not have entertained the thought. To entertain the thought is to perform the act, with the new code. Until you cannot even entertain the thought – if I contemplate an act and it seems pleasant, I might be inclined to do it if I could get away with it. But if I contemplate the act, along with the consequences to myself and others, and restrain the impulse if the act is to take advantage of another for personal gain, I am told that is not good enough.

Maybe you have had the experience and you would rather die than steal. If you have not had it, may I tell you: you will not avoid it. Don't think that man is judged today because of his fabulous wealth. Sometimes I think that God starts on his play at the top of the ladder. All the honors given to the world, and they receive all the mortal honors – things that vanish – and how they love them! And then the play unfolds because they are not strong enough as yet to withstand the temptations if they are up against the pressure of things and if they have more than their own mouth to feed. When there are others that you love and they depend upon you to find that quarter, and you will not steal and come back without it, and you all have to amuse yourselves with fun, just simply play the game until that moment in time when pure gold comes out – and he found David. Having found David of pure gold, he sees David in you, and out of you he brings himself. Who was the being he is bringing out of Jesse? Who is Jesse? He is the father of David. He is pulling Jesse out of his own being, and Jesse is "I AM." Who is the one he placed in the mind in the beginning? In the beginning was when the gold became pure unalloyed gold. He leaves it in the mind of man and then he pulls out his own image and the image is Jesse, for his name is "I AM" and Jesse's name is "I AM" and Jesse is the father David, so he pulls himself out of himself. And he sets up in himself a son called David – pure gold – "A man after my own heart."

This is the mystery. It is not the easiest thing to reveal. May I tell you: it is the most glorious thing when you contemplate it. Here God himself – and his name is "I AM" – decides to take his own being and bring forth himself, the image of himself. He sinks himself in this we call "the tent." In the Bible it is called a tent of flesh and blood – all the passions, this complete state that contains everything, all the metals, all the fires of the world. He cannot use them. He has to extract them from the pure gold and that pure gold is David. He cannot start his work until he brings David out. He brings David out, only David. "I have found in David, the son of Jesse, a man after my heart, who will do all of my will; and I will bring forth from him a savior, Jesus, as I promised." So he starts the work of bringing him forth. And he brings forward himself, the father of David. He first creates David (Psalm 2:7) "Thou art my son. Today I have begotten thee." Out of this I am going to bring that which is my own being, and he brings his own being out, who is the father of the son, and that father is Jesse. He is the father of David, and Jesse is "I AM."

All of a sudden this begins to unfold within you, but it will not start until you reach that point where the pure gold is producing in you – through all the fires of experience, where you are guileless. Let no one tell you that your excessive energies expressed in anything in this world are wrong. They are not wrong, unless expressed falsely. Let me quote: "Who will ascend the hill of the Lord, and who will stand in his Holy Place? He who has clean hands and a pure heart, and does not lift up his soul to what is false and does not swear deceitfully." Any deceitful act on your part – and there are still more fires you must pass through and experiences you will pass through, until you are faced with everything, with all the world against you. You cannot violate your code of guilelessness. You find when you cannot raise a finger to take anything, then that heart is the heart he is looking for. Now he starts to mold it in his own image – as in the 1st [chapter] of Hebrews – and it takes on the imprint of God himself.

So don't be concerned – it will work. Because the one who does it is doing it in you – your wonderful I AM-ness. That is the great Elohim who sank himself in you and began the process of extracting pure gold that he may work on it – this gold – to mold his image upon it. And that is you. So, you believe it! Read the 24th Psalm. It is a short one, but what a beauty! "The earth is the Lord's and the fullness thereof, the world and those who dwell therein." It tells who you are. For right now you are going to come into his presence if you are one who cannot lift up your soul to that which is false. And he tells you who he is: "The earth is the Lord's and the fullness thereof."

You will find it one day. The whole vast world is yours. You are heir to it. Then if you can fit that bill where you can rise into the presence of the Lord, it is because you do not swear deceitfully, regardless of the temptation. Then you are brought, and when you take off this little garment, after that moment in time you will take it off for the last time. Then you will read in that wonderful 5th chapter of 2 Corinthians, what is waiting for you – what body of glory is waiting for you! And so you will fit it. It is all perfect. But don't despair and don't be concerned; you will not fail. No one in the world will fail. If today we seem to be on different levels, forget it. We will all pass through similar levels, moving to the time we will be fitted to come into the presence of the Holy of Holies. "Who will stand in His Holy Place?" You will. When you stand there you will see him and you will be just like him. You will take the imprint of the being you behold. And at this moment you become one with the being you behold. When you put on the veil once more and return to this world, no one sees it. They see the being they have always known. You are veiled, as all are veiled. But when it is taken off after the experience, it is taken off for the last time.

So when we are asked the question, after the statement is made that "the foxes have holes and the birds of the air have their nests, but the Son of Man has no place to lay his head." The son of man is waiting for just such unalloyed gold in the heart of man, because literally a nest means: "this moving tabernacle," this thing called the flesh. He is waiting for it to be just right, and when it is right – when he least expects it – he is taken to the Presence, where he receives the imprint, like a seal of wax, and he returns once more veiled and no one knows him. He knows what he saw and he knows what he became at that moment. He was like molten gold, but no one knows him because he is the being he was prior to that.

So I tell you: don't seek the opportunity, because he in you is working it out for you. He will take you through all the experiences necessary to reduce you to pure gold, and the chances are the majority of you have reached that point. But don't test yourself. No, life does that. All this is moving, and the day will come you will have these experiences, and when you can meet them and it does not matter whether you die or not (but you cannot be double- minded about it) then it is done, and he sees in you the David he has been looking for.

He is always looking for David. "I have found David and he cried unto me, 'Thou art my father, my God, and the Rock of my salvation.'" (Psalm 89) All these things are unbelievably true. Suddenly you are actually having an experience that was written 4,000 years ago. These words were written and put on parchment thousands of years ago, and you thought they were relating to some little incident of 4,000 years ago. But they were telling you God's eternal story, and in everyone it happens, and suddenly you find "I AM." Where was he all along? He was in you after he had made his David. Now he finds him in the one in whom he made him. As told you in Ecclesiastes 3:11, he hides it right into the mind of that man, and he so does it that man cannot find out what he did from the beginning to the end until that moment in time when he finds him, and it is David. And who is he? Your son. And if your son is his only begotten son, who are you? Jesse. And who is Jesse? "I AM." That is the name of God.

Now let us go into the silence.

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QUESTION: Do we have a responsibility towards purification of the heart – are we responsible in any way towards purification of our heart?

ANSWER: The name of the being who is doing it is "I AM." I ask you a question now: tell me your name? You would first respond: "I AM," before you would give the name, don't you? That is the being that is doing it. He is buried in you and has gone through unnumbered ages purifying that homogenous substance, separating it so he could bring out the unalloyed gold. So all the mixtures cause one to act in unnumbered ways that they do. So, the answer to your question, in a sense, is: the being who is doing it you named before you gave me your earthly name that you, now at the moment, bear. Is that clear? Therefore, I say we will never in eternity fly from that homogeneous substance into which he sank himself when he decided to make man in his own image. But he has to make him, first of all, pure gold. I tell you, it is really pure gold – when you see it one day after the temple has been torn from top to bottom (as you are told in the Book of Hebrews). He identifies the spiritual body with the curtain of the temple. The curtain was torn from top to bottom and then he entered into the Holy of Holies forever. No intermediary there. When it is torn you see molten gold, moving liquid gold, and you know this is yourself. And you will say, with Blake: "I behold the Visions of my deadly Sleep of Six Thousand Years Dazzling around thy skirts like a Serpent of precious stones and gold. I know it is my Self, O my Divine Creator and Redeemer." Then suddenly you will say: 'I know it is myself, O my Divine Creator and Redeemer." At that very moment, the being who created you, you are he.' He made you into his own being and succeeded in giving you himself. So you are looking for pure gold. And then, as that molten gold, up you go right like a serpent to fulfill the statement of John 3: "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." And, suddenly, and you are really molten gold then, and up you go. The incorruptible element, which will not corrode in all eternity – gold. The pure gold is incorruptible, and this is only the symbol of the true spiritual gold which you are. Therefore, Paul was right when he said the body you will wear is imperishable – incorruptible, immortal. But you first have to get that metal out of this very alloyed state into the unalloyed state. And when you see it, may I tell you: you will know at that moment you have always known it.

So, to come back to your question: it is the being that is in you, your own I AMness, that is doing it. Having heard it, believe it! The question is asked: "What must I do to do the will of him who sent me? What must I do to do the works of him that is called God? Believe in him whom he has sent." Believe it! It is true! I am speaking from experience. None of this is theory. All I have told you this night I have experienced it. And, so, the great I Amness sunk in us is God, the Elohim. Genesis 1:26: "Let us make man (us is plural – and the word "Elohim" is always plural, like the word "gods") in our image, after our likeness." Well then, he sinks himself in us and forgets who he is, and the journey begins and he is burning himself, and finally he reaches the point – and bear in mind, don't forget what I told you tonight, it has nothing to do with the sex angle. What you do in your life sexually, I do not know or care, and God doesn't – maybe some moral angle, who cares? But that is not God, and so it is not that. That is not your judge. It is not any moral purity, as the world understands that word. If you promise one, intending when you promised not to keep it but to fulfill another state for personal gain, that is what I am getting at.

The 6th Beatitude: "Blessed are the pure in heart for they, only they, shall see God." And that purity hasn't a thing to do with what the world will tell you. It is all based on guilelessness, for he is the true Israelite. "Behold! An Israelite, indeed, in whom there is no guile." And that is called Nathaniel, which means "gift of God." Pure gold. And "Who will ascend the hill of the Lord and who will stand in His holy place? He who has clean hands and a pure heart." You know about the clean hands and the pure heart now: to murder is better than the other, to murder for personal gain is full of guile. Moses murdered the Egyptian who killed the Hebrew boy, and yet he saw God. For even murder – in the heat of passion when it is someone you love, in a moment of violence – that, in the eyes of God, is not comparable to deceiving your neighbor. If you murdered for personal gain, as some do, as many do, and you go into battle – and those who plotted and planned the destruction of millions for their personal gain and their individual governments – but in the heat of battle, as we are told, Moses murdered the Egyptian when he had killed the Hebrew boy, and yet Moses saw the face of God.

David was chosen, yet he slew Goliath. So, deceit is that one little bit of alloy left among the gold that must be burned away before it becomes unalloyed gold. This seems to be the most difficult thing when man is under pressure to eat, to pay rent, to do these things, that he would take from another for personal gain. That is what is called "guile" in the Bible. That person cannot see God. They cannot see God and they cannot receive the impression of God. He cannot make you into his image. When you are brought into his presence, at that very moment it is like a seal upon wax and you are one with him – you take on the whole impression of God. Forever is your immortal body, your indestructible body. You cannot be brought into his presence until you are pure gold in His eyes – the one he calls David.

You dwell upon it and upon the answer to the lady's question: Who is doing it? I AM doing it. He dwells in you.

Neville 03-01-1963

THE PURE IN HEART

I think you are all familiar with the 6th Beatitude: "Blessed are the pure in heart for they shall see God." I daresay it would be unwise to pick and choose among the beatitudes, and yet I daresay most people look upon this beatitude as the particular star in the heavens. It really seems the most inaccessible – not only the promise, but the conditions that must be met in order for the promise to be fulfilled. We must be pure in heart to see God – and what wouldn't man give to see God! Yet, all he needs do in this world is fulfill this condition: to be pure in heart. What do we mean by "pure in heart?" Just what is it?

First of all, may I tell you: you need not think of moral perfection, and certainly it does not refer in any way to sexual purity, for we are told by the same one who uttered the beatitude that the harlot given to lust will go into heaven before the Pharisee. The Pharisee was perfect in keeping the outward law – the washing of the outside of the cup, of the hands, of the feet – and he abided by the law outwardly. Yet, he was told that the harlot given to lust would go into heaven before he did. So it is not that. What is the purity spoken of? "Blessed are the pure in heart for they shall see God."

The Bible is a mystery. On the surface it seems simple and anyone should be able to understand that simple statement. Well, the Bible is not that simple. So what is this purity and what is the heart? The word "pure" is "katharos" ([Gr.] "to cleanse"), which means, "clear; unalloyed; pure, pure gold." It was used on a tract of land completely cleared of all trees – no obstruction, none whatsoever. Here it is pure gold. To understand it we must go all over the Bible to get it.

In Psalm 73:1 we are told: "Truly God is good to the upright (Israel), to those who are "pure in heart." So right away we set up Israel as the pure in heart. And then in the 1st chapter of John, Philip sees Nathaniel (which means "gift of God") and says: "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathaniel looks at him, and at the moment is not quite sure that anything good could come out of Galilee. Jesus, looking at Nathaniel, said: "Behold, an Israelite, indeed, in whom is no guile." (John 1:45-47) That is an Israelite – one in whom there is no guile, no deceit, incapable of duplicity. That is the true Israelite, "that is the heart."

Now, in Psalm 24:3-4 the question is asked: "Who shall ascend the hill of the Lord? And who shall stand in his holy place?" Then comes the response: "He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully." Then you are told in the next line exactly what it means, "who does not lift his soul to what is false, who does not swear deceitfully." "He will receive the blessing from the Lord, and vindication from the God of his salvation."

So we bring the whole thing down to one simple, simple point: a man incapable of deceit for personal gain. If I tell you a story for amusement, where you and I can laugh together, that is not deceit. But if I tell it for personal gain, say in politics, in government, in religion, or in business – anytime I plot and plan a little scheme to get the better of another for my own personal gain – then I am not pure in heart. So, he is looking for one who is pure in heart because no one but such a one can see God. No one can be brought into the presence

of the Ancient of Days and be presented to him but the pure in heart. He may have no intellectual background or social background or financial background – nothing the world would recognize –but he is incapable of deceiving another for his own gain. That one has the heart of the Israelite.

At the moment it is observed by God, he brings him into his presence and you see God. When you see God you see that only reality, and you become what you see. In that very moment, like a seal upon wax, the impression is made and you bear the image of God. Not on this physical garment, but you bear it on your eternal garment which was waiting for that moment in time when the heart was pure gold. You start with this homogeneous substance called the body. This simply contains all the minerals, all things. Then we are put through the furnaces of affliction – I speak of them as furnaces of experience. Every test in the world is given the individual by himself (but he does not know it) to do what is called – not the right thing, but the loving thing, where you could never deceive. And when you have been put through all these tests and you know, in spite of your own poverty or need, you would rather die than take advantage of another, then that heart becomes pure gold. Only it can receive the imprint of the King of kings.

How he finds such a person (and this is the mystery – he has been looking and looking) he finds him and he calls him David, after putting himself through all the furnaces of affliction. He extracts the pure gold that can take his imprint and that he calls "David." "I have found in David, the son of Jesse, a man after my heart." (Acts 13:22-24). Here, for the first time, I have brought forth exactly what I want. "I have found in David, the son of Jesse, a man after my heart," of which posterity God has brought forth a savior, Jesus, as he promised. The word "Jesse" actually means "I AM." He is the father of David, so who is begetting that heart? I AM.

You put yourself, unknowingly on your present level, into every situation in the world, to test that gold. For here you are imbedded in this homogeneous substance containing all things, but you have to extract only pure gold, and that pure gold is David. "I have found in David, a son of Jesse" (the son of I AM) "a man after my heart." So I bring it out, and out of it now I make myself a pledge, and this is the pledge, as told us in 2 Samuel 7:12: "When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth from your body, and I will be his father, and he shall be my son." Now the process begins. He has found him and from him he is going to bring forth his own likeness. He has found David, his only begotten son – pure gold – and now God begins the process of making what he has brought forth into his own image. "Let us make man in our image, after our likeness." But you cannot make man until you first produce this pure metal, this pure gold. So God became imbedded in what is called a garment of flesh, and in it he moves through all the furnaces of experience until he can produce out of it the pure gold, and then from it he now brings forth himself. He is going to make himself – and making himself, he is making us individually.

Now, it does not make sense, but listen carefully: In Isaiah 44:28, we are told: "What is said of Cyrus is said of David." And the name only appears twice in the book – in the 44th and beginning of the 45th [chapters] of Isaiah. Cyrus is called "my shepherd," and that is what David is called. "He is my shepherd, and he shall fulfill my purpose." David will do all of my will, so you see, the two are as one.

Now in a wonderful manuscript, which is used in the Apocrypha and also in the traditional books of our Bible, Cyrus is made to say (and we are supposed to have this manuscript, this parchment): "I am Cyrus, the king, the great king, the mighty king. I am the son of Cambeses, the great king. I am the grandson of Cyrus, the great king, exalted according to the beneficence of their hearts." Here we find: Cyrus - Cambeses - Cyrus. I make the claim that man awakes, matures completely, when man becomes the father of his own

father. He is Cyrus, his father is Cambeses, his grandfather is Cyrus. So Cyrus awakes. He says: "I am Cyrus the king, the great king, the mighty king. I am the son of Cambeses, the great king. I am the grandson of Cyrus, the great king, exalted according to this love of their hearts."

Now, here we come back – David seems to be something that I begot. I promised myself I am going to extract this gold, my very being: "I will raise up out of your body" (out of your very body) "your son who will come forth from your body. I will be his father and he shall be my son." Now, we are told he buries this in the mind of man. The word "mind" and the word "heart" are the same in Hebrew. We are told in Ecclesiastes 3:11: "God has put the world into the heart of man, yet so that he cannot find out what God has done from the beginning to the end." That word translated "heart" and the word translated "world" are now changed in the Modern Version of the Bible, and the word "heart" now becomes "mind" and the word "world" becomes "eternity." So God has put eternity into the mind of man so that he cannot find out what God has done from the beginning to the end. The same word translated "world" is now translated "eternity," and the word translated "heart" in the King James Version is now translated "mind." It is the identical thing. What did he put into the mind? The heart, the whole personality of man. It is that gold. He had to first make him.

When man becomes incapable of deceit or duplicity, he has the gold. And the gold is in that man, and now that is placed in man by whom? The one who brought it into being. Who? Jesse. Jesse is producing David, and David is pure gold. "I have found in David, the son of Jesse, a man after my heart." Now out of him I am going to actually extract my own being. I cannot extract it from anything but pure gold. Now he begins to make man in his image, after his own likeness. And it takes that gold to take the imprint of God Almighty, of Jehovah himself.

Everyone in the world will do it, because Jesse is buried in your own wonderful I AMness, and if you should drop dead this very second, it makes no difference. The play goes on and you will be put into situation after situation until finally you become incapable of deceit. What you do sexually is not his concern, unless it is to deceive someone for personal gain. You marry someone with all the outer appearances of love, when basically you really want to get with them in twenty-four hours for what they have. That is marrying for personal gain – that is deceit. If you marry a thousand or live without marriage to a thousand people, that has nothing to do with it. No matter how you are given to lust, you will get into heaven before the Pharisee. (Matthew 21:30)

In Matthew 21:28, the question is asked to lead up to it: I ask you a question, said he. "A man said to his first son, 'Go into the vineyard and work,' and he said, 'I will not,' but afterward he repented and went into the vineyard. And he said to a second son, 'Go into the vineyard and work,' and that son said he would, but he did not. I ask you, who obeyed the will of his father? And they said, 'The first.' I tell you, the tax collectors and the harlots will get into the Kingdom of Heaven before you." For you are like the second son. You say: "I will do it," but you do not. The first one repented and said: "I will not," but after repenting, he went. He changed his mind – he did it. So everyone in the world is brought into these unnumbered situations where they are faced with it, and though you starve, you cannot take advantage of another. You would rather be dispossessed of everything in the world than take advantage of another for personal gain, or go through all the things in the world rather than seemingly dishonor anyone. You cannot do it. When man comes to that point, he is the pure in heart. It has nothing to do with the moral code of the world. Don't think of this in any way as moral perfection that is attained by an individual, and don't think of it as the world would naturally think of it – as sexual purity. It hasn't a thing to do with it. It has all to do with duplicity. Can you really be double-minded

and say one thing as a promise when you intend another – which intention is to get personal gain at the expense of another, whether it be a party, an individual, a family, or a government?

So, "Blessed are the pure in heart, for they shall see God." And that pure in heart is that when the gold is actually there, being put through the furnaces of experience and finally when I arrive at the point, just say: "Let me die but I cannot take advantage of another for personal gain." At that moment (and I am speaking from experience), you are taken into the presence of the Most High.

For my experience I go back to the days of the deep depression. I mean, I did not know where to find a nickel. There is a lady in the audience tonight who – along with my wife – came to my very first meeting, and she knows the truth with which I speak. I would walk from my little place in the village in the hope of finding a friend fifty blocks away. I could not ride the subway; I did not have the nickel. I would walk these fifty blocks in the hope of finding a friend who would give me a quarter, in the hope that eventually I could pay it back. I had four mouths to feed: my dancing partner and her parents. Could I find a quarter, I would buy some vegetables and a little olive oil and then walk back the fifty blocks. And many a day I could not find a friend who had a quarter. I would pass the places where these things were displayed and I could not take one piece of lettuce. I could not take anything from these trays all exposed. I would go back hungry and tell them of my experience. But I could not lift a thing from anyone; it was theirs, not mine.

I know exactly how this thing works, and while I was in that state – when I was incapable of stealing and I could not deceive for personal gain – one night I was taken in the spirit right into the presence of the Ancient of Days. And he asked the eternal question: "What is the greatest thing in the world?" and I was, by him, prompted what to say, which I ought to say: "Don't be anxious how or what you are to answer, for the Holy Spirit will teach you in that very hour what you ought to say." (Luke 12:12) And so in that moment what I ought to say I said, that "the greatest thing in the world is Love." You could not steal from one you love. If you ask them for it and they had reasons for not giving it, you could not condemn them for their reason or their action, or reaction. You accept it. So when you are brought into that state it is because the heart is guileless. And so he finds an Israelite – "Behold! An Israelite, indeed, in whom there is no guile." No guile whatsoever. He is guileless and then he can see the face of God. We are told in the same book, the 14th chapter: "When you see me, you see the Father." He saw the father because he was without guile and his face was unveiled.

Now we are told in 2 Corinthians 3 (so take heart, not one will fail): "We all, with unveiled face, beholding the [glory of the] Lord, will be changed" – or rather, it is said in the present active tense: "into His likeness from one degree of glory to another, by the Spirit." We are actually being changed, by beholding the face, from one glory to another glory. It is actually the present active tense, "being changed" from one glory to another. We all, unveiled, beholding the Lord, are being changed into his image from one glory to another glory.

So I tell you: don't despair. If today you think it is easier to get away with it than to face society and you get away with it, do it. But tomorrow you will be faced with a similar situation, whether in this world of ours or another, for there are worlds within worlds. But you will not come out of the furnaces until the heart is pure gold. No one in the world gets away with anything –but no one! We are told in the 6th Beatitude: "Blessed are the pure in heart for they shall see God." Believe it. Nothing but the unalloyed gold can come out.

I love all the Beatitudes, but I must confess this one excites me. There are eight, if you read them one way, or you read them another way, nine, and a maximum of ten. Some are inclined to read it as ten, as it gives them a feeling of a new Torah, a new Ten Commandments. It is stretching it a bit, but you can. But there are definitely eight. But it is a new code, a new law where causation becomes mental and not physical.

You are told: "You have heard it said, 'thou shalt not kill' but I say unto you . . .Thou shalt not commit adultery, but I say unto you, any man who looks lustfully upon a woman has already committed the act in his heart." The whole thing is raised from the physical level of the Pharisee – where he does not do it physically but he does it mentally – and it is raised to the level of the mind, where if you do it mentally you have done it. To plot and plan to take advantage of another and you restrain the impulse – you think of the consequences to yourself, your friends and family, and because you could not stand the embarrassment if you were caught, then you restrain the impulse to do it. That was not good enough. You should not have entertained the thought. To entertain the thought is to perform the act, with the new code. Until you cannot even entertain the thought – if I contemplate an act and it seems pleasant, I might be inclined to do it if I could get away with it. But if I contemplate the act, along with the consequences to myself and others, and restrain the impulse if the act is to take advantage of another for personal gain, I am told that is not good enough.

Maybe you have had the experience and you would rather die than steal. If you have not had it, may I tell you: you will not avoid it. Don't think that man is judged today because of his fabulous wealth. Sometimes I think that God starts on his play at the top of the ladder. All the honors given to the world, and they receive all the mortal honors – things that vanish – and how they love them! And then the play unfolds because they are not strong enough as yet to withstand the temptations if they are up against the pressure of things and if they have more than their own mouth to feed. When there are others that you love and they depend upon you to find that quarter, and you will not steal and come back without it, and you all have to amuse yourselves with fun, just simply play the game until that moment in time when pure gold comes out – and he found David. Having found David of pure gold, he sees David in you, and out of you he brings himself. Who was the being he is bringing out of Jesse? Who is Jesse? He is the father of David. He is pulling Jesse out of his own being, and Jesse is "I AM." Who is the one he placed in the mind in the beginning? In the beginning was when the gold became pure unalloyed gold. He leaves it in the mind of man and then he pulls out his own image and the image is Jesse, for his name is "I AM" and Jesse's name is "I AM" and Jesse is the father David, so he pulls himself out of himself. And he sets up in himself a son called David – pure gold – "A man after my own heart."

This is the mystery. It is not the easiest thing to reveal. May I tell you: it is the most glorious thing when you contemplate it. Here God himself – and his name is "I AM" – decides to take his own being and bring forth himself, the image of himself. He sinks himself in this we call "the tent." In the Bible it is called a tent of flesh and blood – all the passions, this complete state that contains everything, all the metals, all the fires of the world. He cannot use them. He has to extract them from the pure gold and that pure gold is David. He cannot start his work until he brings David out. He brings David out, only David. "I have found in David, the son of Jesse, a man after my heart, who will do all of my will; and I will bring forth from him a savior, Jesus, as I promised." So he starts the work of bringing him forth. And he brings forward himself, the father of David. He first creates David (Psalm 2:7) "Thou art my son. Today I have begotten thee." Out of this I am going to bring that which is my own being, and he brings his own being out, who is the father of the son, and that father is Jesse. He is the father of David, and Jesse is "I AM."

All of a sudden this begins to unfold within you, but it will not start until you reach that point where the pure gold is producing in you – through all the fires of experience, where you are guileless. Let no one tell you that your excessive energies expressed in anything in this world are wrong. They are not wrong, unless expressed falsely. Let me quote: "Who will ascend the hill of the Lord, and who will stand in his Holy Place? He who has clean hands and a pure heart, and does not lift up his soul to what is false and does not swear deceitfully." Any deceitful act on your part – and there are still more fires you must pass through and experiences you will pass through, until you are faced with everything, with all the world against you. You cannot violate your code of guilelessness. You find when you cannot raise a finger to take anything, then that heart is the heart he is looking for. Now he starts to mold it in his own image – as in the 1st [chapter] of Hebrews – and it takes on the imprint of God himself.

So don't be concerned – it will work. Because the one who does it is doing it in you – your wonderful I AM-ness. That is the great Elohim who sank himself in you and began the process of extracting pure gold that he may work on it – this gold – to mold his image upon it. And that is you. So, you believe it! Read the 24th Psalm. It is a short one, but what a beauty! "The earth is the Lord's and the fullness thereof, the world and those who dwell therein." It tells who you are. For right now you are going to come into his presence if you are one who cannot lift up your soul to that which is false. And he tells you who he is: "The earth is the Lord's and the fullness thereof."

You will find it one day. The whole vast world is yours. You are heir to it. Then if you can fit that bill where you can rise into the presence of the Lord, it is because you do not swear deceitfully, regardless of the temptation. Then you are brought, and when you take off this little garment, after that moment in time you will take it off for the last time. Then you will read in that wonderful 5th chapter of 2 Corinthians, what is waiting for you – what body of glory is waiting for you! And so you will fit it. It is all perfect. But don't despair and don't be concerned; you will not fail. No one in the world will fail. If today we seem to be on different levels, forget it. We will all pass through similar levels, moving to the time we will be fitted to come into the presence of the Holy of Holies. "Who will stand in His Holy Place?" You will. When you stand there you will see him and you will be just like him. You will take the imprint of the being you behold. And at this moment you become one with the being you behold. When you put on the veil once more and return to this world, no one sees it. They see the being they have always known. You are veiled, as all are veiled. But when it is taken off after the experience, it is taken off for the last time.

So when we are asked the question, after the statement is made that "the foxes have holes and the birds of the air have their nests, but the Son of Man has no place to lay his head." The son of man is waiting for just such unalloyed gold in the heart of man, because literally a nest means: "this moving tabernacle," this thing called the flesh. He is waiting for it to be just right, and when it is right – when he least expects it – he is taken to the Presence, where he receives the imprint, like a seal of wax, and he returns once more veiled and no one knows him. He knows what he saw and he knows what he became at that moment. He was like molten gold, but no one knows him because he is the being he was prior to that.

So I tell you: don't seek the opportunity, because he in you is working it out for you. He will take you through all the experiences necessary to reduce you to pure gold, and the chances are the majority of you have reached that point. But don't test yourself. No, life does that. All this is moving, and the day will come you will have these experiences, and when you can meet them and it does not matter whether you die or not (but you cannot be double- minded about it) then it is done, and he sees in you the David he has been looking for.

He is always looking for David. "I have found David and he cried unto me, 'Thou art my father, my God, and the Rock of my salvation.'" (Psalm 89) All these things are unbelievably true. Suddenly you are actually having an experience that was written 4,000 years ago. These words were written and put on parchment thousands of years ago, and you thought they were relating to some little incident of 4,000 years ago. But they were telling you God's eternal story, and in everyone it happens, and suddenly you find "I AM." Where was he all along? He was in you after he had made his David. Now he finds him in the one in whom he made him. As told you in Ecclesiastes 3:11, he hides it right into the mind of that man, and he so does it that man cannot find out what he did from the beginning to the end until that moment in time when he finds him, and it is David. And who is he? Your son. And if your son is his only begotten son, who are you? Jesse. And who is Jesse? "I AM." That is the name of God.

Now let us go into the silence.

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QUESTION: Do we have a responsibility towards purification of the heart – are we responsible in any way towards purification of our heart?

ANSWER: The name of the being who is doing it is "I AM." I ask you a question now: tell me your name? You would first respond: "I AM," before you would give the name, don't you? That is the being that is doing it. He is buried in you and has gone through unnumbered ages purifying that homogenous substance, separating it so he could bring out the unalloyed gold. So all the mixtures cause one to act in unnumbered ways that they do. So, the answer to your question, in a sense, is: the being who is doing it you named before you gave me your earthly name that you, now at the moment, bear. Is that clear? Therefore, I say we will never in eternity fly from that homogeneous substance into which he sank himself when he decided to make man in his own image. But he has to make him, first of all, pure gold. I tell you, it is really pure gold – when you see it one day after the temple has been torn from top to bottom (as you are told in the Book of Hebrews). He identifies the spiritual body with the curtain of the temple. The curtain was torn from top to bottom and then he entered into the Holy of Holies forever. No intermediary there. When it is torn you see molten gold, moving liquid gold, and you know this is yourself. And you will say, with Blake: "I behold the Visions of my deadly Sleep of Six Thousand Years Dazzling around thy skirts like a Serpent of precious stones and gold. I know it is my Self, O my Divine Creator and Redeemer." Then suddenly you will say: 'I know it is myself, O my Divine Creator and Redeemer." At that very moment, the being who created you, you are he.' He made you into his own being and succeeded in giving you himself. So you are looking for pure gold. And then, as that molten gold, up you go right like a serpent to fulfill the statement of John 3: "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." And, suddenly, and you are really molten gold then, and up you go. The incorruptible element, which will not corrode in all eternity – gold. The pure gold is incorruptible, and this is only the symbol of the true spiritual gold which you are. Therefore, Paul was right when he said the body you will wear is imperishable – incorruptible, immortal. But you first have to get that metal out of this very alloyed state into the unalloyed state. And when you see it, may I tell you: you will know at that moment you have always known it.

So, to come back to your question: it is the being that is in you, your own I AMness, that is doing it. Having heard it, believe it! The question is asked: "What must I do to do the will of him who sent me? What must I do to do the works of him that is called God? Believe in him whom he has sent." Believe it! It is true! I am speaking from experience. None of this is theory. All I have told you this night I have experienced it. And, so, the great I Amness sunk in us is God, the Elohim. Genesis 1:26: "Let us make man (us is plural – and the word "Elohim" is always plural, like the word "gods") in our image, after our likeness." Well then, he sinks himself in us and forgets who he is, and the journey begins and he is burning himself, and finally he reaches the point – and bear in mind, don't forget what I told you tonight, it has nothing to do with the sex angle. What you do in your life sexually, I do not know or care, and God doesn't – maybe some moral angle, who cares? But that is not God, and so it is not that. That is not your judge. It is not any moral purity, as the world understands that word. If you promise one, intending when you promised not to keep it but to fulfill another state for personal gain, that is what I am getting at.

The 6th Beatitude: "Blessed are the pure in heart for they, only they, shall see God." And that purity hasn't a thing to do with what the world will tell you. It is all based on guilelessness, for he is the true Israelite. "Behold! An Israelite, indeed, in whom there is no guile." And that is called Nathaniel, which means "gift of God." Pure gold. And "Who will ascend the hill of the Lord and who will stand in His holy place? He who has clean hands and a pure heart." You know about the clean hands and the pure heart now: to murder is better than the other, to murder for personal gain is full of guile. Moses murdered the Egyptian who killed the Hebrew boy, and yet he saw God. For even murder – in the heat of passion when it is someone you love, in a moment of violence – that, in the eyes of God, is not comparable to deceiving your neighbor. If you murdered for personal gain, as some do, as many do, and you go into battle – and those who plotted and planned the destruction of millions for their personal gain and their individual governments – but in the heat of battle, as we are told, Moses murdered the Egyptian when he had killed the Hebrew boy, and yet Moses saw the face of God.

David was chosen, yet he slew Goliath. So, deceit is that one little bit of alloy left among the gold that must be burned away before it becomes unalloyed gold. This seems to be the most difficult thing when man is under pressure to eat, to pay rent, to do these things, that he would take from another for personal gain. That is what is called "guile" in the Bible. That person cannot see God. They cannot see God and they cannot receive the impression of God. He cannot make you into his image. When you are brought into his presence, at that very moment it is like a seal upon wax and you are one with him – you take on the whole impression of God. Forever is your immortal body, your indestructible body. You cannot be brought into his presence until you are pure gold in His eyes – the one he calls David.

You dwell upon it and upon the answer to the lady's question: Who is doing it? I AM doing it. He dwells in you.

Neville 09-22-1967

PROPHETIC SKETCHES

The stories recorded in the Bible are prophetic sketches of events predestined to take place in the individual you!

We are told in the seventh chapter of John: "We know where this man comes from, yet we are told that when the Christ appears no one will know where he comes from." Speaking of the Father and the higher realm to which he now belongs, Jesus says: "A time will come when I will no longer speak to you in parables, but tell you plainly of the Father." Trying to convince man of man's own Fatherhood from which he came and to which he will return, Jesus said: "I came out from the Father and I have come into the world. Again I am leaving the world and returning to the Father." Now, where does he speak plainly? In the 14th chapter of John, saying: "He who sees me has seen the Father," and in the 10th [chapter] of John, when he states: "I and the Father are one."

Now let us take the first great sketch as recorded in the Book of Genesis (the seed-plot of the Bible). The Book begins: "In the beginning, God" and ends, "…in a coffin in Egypt." In the 37th chapter it is stated: "Behold this dreamer cometh." The one placed in the coffin is the dreamer, called Joseph. It is he who dreams that the sun and the moon and eleven stars come down and bow to him. And while gathering the sheaves, he saw his sheaf stand erect while all the others bowed to him. And when the father heard of these dreams, he said: "I and your mother and brothers will bow to you and serve you?" Well, time proved that it was true, for Joseph became the sovereign ruler over all. This outline, this prophetic sketch, is all about God! "In the beginning God" 9and the first and the last are one). :"I am the beginning and the end, the alpha and the omega, the first and the last." In the beginning God laid himself down in a coffin in Egypt. He dreams the dream of life in the coffin of you, for there is nothing in this world but God. Your "I am" is the God of scripture who is buried in the coffin called by your mortal name.

Now, Genesis ends on a mute note…a coffin. It's the overture to the exodus, where God is led out of the coffin in which he was placed, bringing with him the man in whom he is buried. This exodus is accomplished by signs and wonders. The foundation of the entire drama is the resurrection, for you cannot enter the New Age until you are a Son of the resurrection. "This age" is the age of death, while "that age" is the age of the resurrected.

The first sketch is given to us in the 11th chapter of the Book of John. It is the story of Lazarus, which means "God has helped." Now, Lazarus is only mentioned in the Book of John, yet in the 10th chapter of the Book of Luke his sisters Martha and Mary invite Jesus to be a guest in their home. Now, surely if the story of Lazarus was to be taken on this level, he would have been mentioned in Luke, but his story is a foreshadowing of that which is going to happen in you!

Many signs and wonders are incorporated into this story. When told: "He whom you love is ill," Jesus turned to his disciples and said: "The sickness is not unto death. It is for the glory of God, that the Son of God may be glorified." Having waited two extra days, he turned to his disciples on the fourth day and said: "Lazarus is dead, but let us go to him." Then to the sisters he said, "Your brother will rise again." When Martha said: "I know he will rise in the resurrection at the last day," Jesus replied: "I am the resurrection." Then the stone is rolled away and Lazarus is resurrected.

Prior to the resurrection the statement is made: "By this time he stinketh, for he has been dead four days." Why was this remark included in scripture? Because the evangelist who had the vision was recording his own personal experience. Only when you have had the experience can you see how these events are tied together. And when this first prophetic sketch has been fulfilled in you, the new age has begun.

As I said earlier, we are all buried within the coffin of ourselves; but we don't know it and will not know it until the last trumpet, on the last day. It is a mystery in which we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound and the dead will be raised, raised into the immortal body to wear immortality, as told us in the 15th chapter of 1 Corinthians.

The Mormon Temple has a statue of a man blowing a trumpet, but the word "trumpet" means "reverberation; to vibrate." And may I tell you, when that day comes upon you, you will know a vibration such as you have never known before. Centered in your head, it comes in the twinkling of an eye, at that last trumpet. This statement implies that there are other vibrations, but this is the final one, for from it you will awaken and rise from the dead from the coffin in which you are buried.

I never once entertained the thought that I was in a coffin, that this skull of mine was a tomb. I looked upon my skull as something very much alive and hoped that it would not be injured, for everything that I knew in this world I had brought forth from this head of mine. Yet, when the vibration possessed me I began to awaken as I have never awakened before, to find myself completely entombed in my skull. I was alone and the tomb was completely sealed. There was no way out except by rolling away the stone, which I did from within, with no help from one on the outside. I knew intuitively that if I pressed, something would roll away from the base of my skull. I did it and came out, inch by inch, just like a child comes out of the mother's womb. I who had been dead had awakened because of the vibration called the trumpet, awakened to realize who the Christ of scripture really is.

I have told you my story. I have finished the race and now the time for my departure has come. But when I depart I will send the Holy Spirit who will bring to your remembrance all that I have told you be reenacting the story of Jesus Christ, in you, casting you in the central role.

Who is Christ Jesus? The very breath of every being in the world. You could not live if Christ was not buried within you. His death turned your life onto a profound sleep. Those in great eternity see this world as a world of the dead, but in the third sketch of the resurrection, Christ awakens in each one of us individually, by the blast of the last trumpet.

In the 27th chapter of the Book of Isaiah we are told: "I will gather you one by one, O people of Israel." Each one of us is unique in the eyes of God, and each has his place in God's body; therefore not one can be

lost, but everyone will be called individually, in his own time.

When you read scripture don't take any word for granted. Look it up in the Strong's Concordance to determine the original meaning. The trumpet spoken of in scripture hasn't a thing to do with any outside symbolism such as the one atop the Mormon Temple, which depicts a man blowing a trumpet to awaken the world with its sound. One by one, each will hear the trumpet call and enter the body of God, the only church of scripture. The word "church" means: "the assembly of the resurrected; the redeemed." How can all be gathered into one? The same way that millions of atoms in your brain can be gathered into the human skull. It's a mystery, the greatest mystery known to external man.

These prophetic sketches are sketches of events which will happen in you. In the 37th chapter of the Book of Genesis, Joseph - the one God loves most and who is the prototype of Christ Jesus - is made a coat of many colors. Entering Egypt, Joseph is sold into slavery and appears in the New Testament in the form of a slave, made in the likeness of man. But no one killed God. Did he not say: "No one takes my life, I lay it down myself. I have the power to lay it down and the power to lift it up again." No Roman soldiers or Jews ever killed Jesus. The story hasn't a thing to do with any race of men. These are prophetic sketches. They are adumbrated, faint outlines omitting all the details, all the figures. They show the individual, when it unfolds in him how Christ comes the second time. The drama unfolds in each individually, so in the end there is Jesus only. Not Jesus and a bunch of redeemed men. It is God's power and wisdom (called Christ) in man that is resurrected, so in the end there is nothing but Jesus and his Christ.

When the question is asked: "What think ye of the Christ, whose Son is he?" They replied: "The son of David." Then he questions: "Why then did David, in the Spirit call him Lord? If David in the Spirit calls him 'Lord' how can he be David's son?" Man matures when he becomes our own father's Father! You see, Christ, God's power and wisdom, is buried in humanity. And humanity collectively is all the generations of men and their accomplishments. When these are all fused into a single moment of time, humanity is personified as David. And out of humanity (both the whole and individually) comes the Christ, as God's power (which is God himself) coming from the Davidhood of Man.

In the 7th chapter of 2 Samuel, the prophet said to David: "The Lord declares to you, "I will raise up your son after you, who will come forth from your body. I will be his father and he will be my son." I didn't realize I was so sound asleep that I was dead, until the night when I was awakened and came forth from the coffin of myself. The Lord declared through his prophet Samuel that he will be my father, but I did not know it then.

Now we are told: "Do not touch me as I have not yet ascended to the Father." Even though you are born from above you do not know you are God the Father, and will not know it until David, in the Spirit, calls you "Lord." Only then will you be touched by the realization of who you really are.

Everyone is destined to discover his Godhood, but we aren't a bunch of gods running around. The word "God" in the sentence, "In the beginning God" is "elohim." It is a plural word, a compound unity of one made up of others. Everyone will one day ascend to the Father and encounter David of Biblical fame. And when you look into the eyes of your son, David, your memory will return and you will know you are his father and he will know he is your son.

In the 22nd Psalm, David cries out: "My God, my God why hast thou forsaken me? The dogs surround me."

When you read that you may think of dogs surrounding a young lad, but the word "dog" in scripture means "the male temple prostitute." When David appeared to reveal my fatherhood, homosexuals stood nearby looking concupiscently at him. Then I told them the supposedly ancient story of how David brought down the giant Goliath, thereby becoming victorious over death. This 22nd chapter of Psalms is used through the New Testament as messianic, and everyone is going to have the experience recorded there.

Don't take any word in scripture for granted. Our scholars chose the words that made sense to them or made the sentence more beautifully expressed, but not necessarily the meaning the authors meant to convey. Take the preposition "in" as in the statements, "Scripture must be fulfilled in me" and "When it pleased God to reveal his Son in me." Some scholars have changed the preposition to read "to" me, but when God's son is revealed in you, you will confer not with flesh and blood. To whom could you go? In my own case I haven't found a priest, a rabbi, a Christian Science teacher, Unity, or minister of any ism who will accept the revelation of David as the son of the Lord Christ Jesus. But if Jesus said: "I am the Father" then he must have a son, for how can a person be a father without a child? When Phillip said: "Lord show us the Father" he was told: "I have been so long with you Philip and yet you do not know me? He who has seen me has seen the Father, how then can you say "Show us the father?"

We call the pope the great father, yet he claims he's a celibate. Extending his hand, he declares that the one hundred thousand who stand in the square and the five hundred million who watch him on television are his children. What a lot of nonsense. You have a child, a child who is the embodiment, the quintessence of all humanity. That child is David.

To the Hebrew mind history consists of all the generations of men, plus all of their experiences, fused into a single whole. That concentrated time into which all are gathered and fused is called "eternity, a youth, a lad, a stripling." This is what God has put into the mind of man, yet so that man cannot find out what God has done from the beginning to the end. Putting the quintessence of all humanity, its races and nations in man's mind, when man has experienced them all, they are fused into a youth and personified as David, the one to whom God spoke saying: "Thou art my son, today I have begotten thee."

Now the statement is made: "We know where this man comes from, but when the Christ comes no one will know where he comes from." Why? Because he comes from within, for that's where he died. Entering death's door, the human skull, God lay down in his grave and shares with you His visions of eternity until He awakes. And when He awakes you are God. But you will never know that you are He until His Son reveals you.

Listen carefully to the words in the 20th chapter of the Book of John: "Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." How will you ascend? By God's Son calling you Father. When it pleases God to reveal his Son in you, then you are sent. This comes five months after your resurrection. "Do not touch me as I have not yet ascended to the Father." Here you discover that there are intervals of time between the resurrection and the statement: "I am leaving the world and going to the Father, for you go to the awareness of being the Father when David calls you Lord. And from that moment on, although you walk in the world as flesh and blood, you are in the world but no longer of it.

These are prophetic sketches which begin in Genesis and end in Revelation. You may ask why it was not

made plainer, to which I will quote the words of Blake: "That which can be made explicit to the idiot is not worth my care, and the ancients discovered that what was not too explicit was fittest for instruction because it rouses the faculties to act." When you were a child you thought as a child, you reasoned as a child, but when you become a Man you give up childish ways. The outer concept of life is for the child mind, but if you are hungry to go beyond the obvious and nothing in this world can satisfy that hunger but an experience of God, you have become a Man and are willing to give up your childish concepts.

I can't tell you my thrill when I read the letters I am receiving from you who attend, telling of your awakening. We are all that one Father David comes to reveal. It seems strange to be gathered one by one to unite into a single man who is God, but it is true. I tell you, you have but one Father and you are He. Coming out from yourself, you entered the world, now you are leaving the world and returning to yourself. This you did for a divine purpose. Having reached the limit of contraction by taking upon yourself the limitations of man, there is no limit to expansion. Reaching the limit of opacity by limiting yourself to the physical senses, there is no limit to translucency. When you break these bonds you become more expanded, more translucent until you are above the organization of sex. Knowing you are not male or female you will say: "Forgive them for they know not what they do, for whatever they do I am the cause. My every thought is a vibration, drawing to me that which it is implying."

This was set up in the beginning. "As a man sows, so shall he reap." It's the law of identical harvest, called "seedtime and harvest" in scripture. There will be no change. You plant weal, you reap weal. Plant wheat and wheat will grow, all caused by the human imagination. As you imagine you vibrate and call forth that which you have imagined. Your world is forever bearing witness to what you are imagining. You may not recognize your harvest and deny you have ever had such a horrible thought, but no one did it to or for you, you did it yourself.

In the beginning you promised that you would take the consequences of your imaginal acts, good, bad or indifferent. And you can try from now until the end of time to change the outside, but only when you change your way of thinking can you change your world. Give a man something on the outside to support him and you have conditioned his world and he will curse you when you stop it. But show him how to use his imagination to attract what he wants and you have given him the gift of life.

In all of these prophetic sketches, prophetic behaviors are laid out from beginning to end. The life of Jesus is a prophetic blueprint which everyone will experience within himself. Every character spoken of in scripture is within you. The parable of Lazarus is unique in the sense that the character is named. Other parables begin: There was a judge; a rich man came; a widow, but no name given to the character.

In the 16th chapter of the Book of Luke the story is told of a poor man named Lazarus who, after death found himself in Abraham's bosom. A rich man, filled with anguish, could not reach the state of faith. He found a gap between the two ages. This gap remains until God, in his infinite mercy, brings you from this age of sin and death up to that age of the resurrected. So the word "Lazarus" means, "God has helped." In this world of sin and death we are awakening one by one to unite into the single Man who is God.

Now let us go into the silence.

Neville Goddard 7/18/1968

PROPHETIC SKETCHES

The Old Testament is a prophetic blueprint of the life of Jesus, and Jesus is the true identity of every child born of woman. Prophecy is over. What people call *prophecy* today is simply a little nonsense called fortune telling. You can use all the little –isms in the world; but true Prophecy is over, and that is in the Old Testament. The New Testament fulfills it, but that is the life of Jesus; and Jesus is the true identity of every child born of woman. So, the climax has been reached. It's been done, for all the Promises of God find their "Yes" in Him.

So, in everyone everything said of Him, the individual will experience; the whole thing is unfolding in man – in every child born of woman. It's not written so that you could read it as you would the alphabet. It wasn't intended in that manner.

As this theologian said to Blake, "You need some one to elucidate your ideas, and Blake said to him: "You ought to know that that which is grand is necessarily obscure to weak minds, for that which can be made explicit to the idiot isn't worth my care. And the Ancients considered what was not too explicit as fittest for instruction, because it rouses the facilities to act."

Then he asked the theologian: "Why do you think the Bible is more entertaining and instructive than any other book? Is it not because it is addressed to the imagination, which is spiritual sensation, and only mediating to the understanding or reason?"

So, the Old Testament is simply an adumbration; it's a foreshadowing in a notaltogether conclusive or immediately evident way. They are sketches, and the sketches are done in an overall picture, leaving out the particulars, to rouse the faculties to act.

Now, here we will take, say, as many as we can get in tonight in this hour. Genesis is the "seed" plot of the entire Bible. It begins: "In the beginning God" (Genesis 1:1); and it ends on this note: "In a coffin in Egypt" (Genesis 50:26).

"In the beginning God" . . . "in a coffin in Egypt." Well, who is in the "coffin"? A man, and his name is Joseph, the dreamer. The Bible has only one source of dreams. All dreams proceed from God. So, then, who is Joseph? The Prototype – the prototype of God. Well, God is Man. You are a man.

> "God is no more;
> Your own humanity – learn to adore.
> God appears, and God is Light,
> To those poor souls who dwell in night;
> But does the human form display
> To those who dwell in realms of Day."
>
> - Wm. Blake (from "Auguries of Innocence)

God is man, and you're a man. You contain the whole drama within you, and the whole [drama] will unfold within you. So, "In the beginning God" . . . "in a coffin in Egypt."

Now, the entire Bible – here is the "seed" plot. How does it end? The end of Revelation: "Come, Lord Jesus." (Revelation 22:20) Here is the fulfillment, for *all* of the Promises of God find their "Yes" – their fulfillment in Him. So, Come – Come, the fulfillment of all these Promises in me!

Now, here, everything in this world – every child, every chair, house or tree – I don't care what object you see – everything in this world contains within itself the capacity for symbolic significance. God speaks to man through the medium of dreams, and unveils Himself through the medium of vision.

Well, here, a lady has this experience. She said, "I found myself in the strangest, darkest area – it was so dark – jet; and here, in spite of the darkness, I am holding in my hand what appears to be almost the shape of a shoebox. It could be a small coffin; but because it was so small, I thought of it in terms of a shoebox. Yet, it did resemble a little coffin. And in the darkness, I knew that I was *in it*. I was in it! But I didn't understand. How could I be in it when I am looking at it and I am holding it in my hand? And here is a little tiny shoebox or a coffin, and I am in it! And in my dream, I turn over and as I turned over, I seemed to turn towards the light, and the light was blazing. And as I turned towards the light, the light seemed to illuminate me in the sense that I understood and then came a relief – a peculiar relief, because I knew what I was. Prior to that, I didn't know what I was – who I was; I only knew that I was in it, and then I knew beyond all doubt that *I* was Joseph, and I could not get out of that box until I became Jesus."

Now she came to me with this dread, and she said, "What on earth could that mean?"

Well, you go to any one without the knowledge of Scripture, and what would they tell you? And here is Scripture: "In the beginning God" . . . "in a coffin in Egypt."

But he exacts a promise that they will not leave him in Egypt; they'll bring him out.

Now, God is being formed in man. Here is the Unbegotten forming Itself in man; and when it is completely formed, it comes out. And who comes out? The Lord Jesus Christ! There is *nothing but* Christ; so He comes out.

So, here is this lady – a perfectly lovely lady. She's married; she didn't have a child, but she adopted one. They live happily in their sphere with this adopted son; so she's a normal, natural person, having a simple dream; and she turns to ask, "What on earth could it mean?" Well, here is Scripture. She is actually seeing Scripture in an adumbration. It's a foreshadowing, but not in detail. It leaves out the details – leaves out the important points, because if it didn't – well, then, we could not be roused. So, we are roused to find out, what on earth does this mean? And you begin to speculate. You begin to stir within you. And, so, "If it can be made explicit to the idiot, it isn't worth my care." (Wm. Blake)

So, here, every one – and who is that box? What is the box? This (indicating the physical body) is the box; this is the elongated box – the coffin in which God is buried. He's buried in every one

born of woman. And one day He will come out of the box. Who comes out? God. So, He's buried *in* the box, and He's buried as a man. You're a man. I'm a man. We are Man – generic Man. And after all the unnumbered blows that society gives us, we simply emerge from this box, and we emerge as the Lord Christ Jesus.

It frightens people. But may I tell you? Don't be scared, and don't be cynical about it, because you are going to have it anyway. You only delay it by your cynicism. So, if you're a cynic – all right, be one, if you must be; but I tell you, you are only delaying the inevitable – the inevitable "birth" of God-in-you. What does it matter if you own the earth and you didn't have this? You are building on sand, for you are going to leave everything you build behind you – but everything! You'll depart this world, maybe tonight, and leave everything behind you *but* the unfoldment of Scripture within you. *The only purpose of life is to unfold the Promise of God*!

And so, the entire Promise is contained in the Old Testament, and you come into the world to fulfill it. And only to the degree that we have fulfilled Scripture, have we really built anything, for we can only take the fulfillment of the Word of God. Everything else is left behind.

I don't care what name you call yourself, what position you occupy in the world – the presidents of the world, the kings, the queens, the czars – they all vanish and leave no trace behind them. *All they take with them is that portion of Scripture they have fulfilled.* That's all they are taking, and they take no more. So, you either believe it or you don't believe it.

So, here are the prophetic sketches. We will take a few. Who would believe this sort of a statement: "Can a man bear a child?" (Jeremiah 30:6) Now, the Lord is asking the question of the Prophet Jeremiah: "Can a man bear a child?" Well, the obvious answer is, No, he can't do it. "Then why do I see every man with his hands drawing himself out of himself, just like a woman in labor? And why is every face turned pale? Oh, of the day there was no daylight," (Jeremiah 30:6, Revised Standard Version[1]) –the most incredible thing that could ever be said of a man: "How could a man bear a child?"

So, now, it's just simply stated in the 30th chapter of the book of Jeremiah and dropped – just dropped. It's an adumbration; it's a foreshadowing. Now, that book was written six hundred years B.C. (600 B.C.). Who knew that it really was intended one day to be fulfilled in man? So, you and I are walking the earth, just as we are today – not understanding, not knowing a thing about it. There it is, and so we read it, and people speculate, and we wonder, "What on earth is he talking about? Was Jeremiah insane? So many statements that he made seem insane. Was he insane? And here they are considered words of God.

And then we are told not to add to it. "Do not add to the Word of God, and do not take from it", (Deuteronomy 12:32), for the Word of God will prove itself in performance. And don't take from it; leave it just as it is, whether you understand it or not. Well, men not understanding through the centuries – they altered it. And now today it reads: "Can a man bear a child? Why, then, do I see every man with his hands on his *loins* just like a woman in labor?" (Jeremiah 30:6, RSV)

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[1] Revised Standard Version – (RSV)

It hasn't a thing to do with any loins! The word in Hebrew is "khawlets" (pronounced "shall-ets"), and it means to draw oneself out of oneself, using one's hands. That's *exactly* how it takes place!

But man, not understanding that has said, Well, now, we'll just change it; so they changed the meaning of the word. But fortunately for us, we do have the original word and the original meaning of these words, and they didn't make sense. They didn't make sense then; they do not make sense now. It only makes sense to the one who has experienced it; and when all of a sudden you awake within yourself, and when you start moving out of your skull, you actually use your hands and pull yourself *out* of yourself, just like a woman giving birth to a child in the fields. In the ancient days, they didn't go to the hospital. There weren't any hospitals. You were in the fields when the child was delivered; and you took your own, formed being – you formed it within yourself, and with your own hands you pulled what you formed within yourself *out* of yourself.

Well, you form this within yourself, and the body of man is the Womb of God; and He forms Himself within man, and then pulls Himself – that which is formed – He pulls it out of Himself, just as a woman pulls the child out of her womb – that is, primitive woman did. Today we go to the hospital, and you are put into a sleep; and when you awake, you're told you have a child, and you know nothing of it. But this Book was not written when you went to the hospitals and you had sleep imposed upon you. You were in the field when suddenly it became necessary to take out of your own being what you had formed within your being.

Well, this is the grand miracle! How did it form in the skull of man? How did man, who is God – how did God form Himself – the Unbegotten, forming Himself within Himself – within a mold called "man"?

So, here, that is an adumbration, isn't it – a foreshadowing? But it does not give it in detail. It purposely leaves out all the little – I would say – things that the rational mind could hang onto, leaving man to live by faith. Can he really live by faith? So, here, the entire Book is nothing more than a blueprint. It's the foreshadowing of what every child born of woman one day will experience.

Now, what came into the world? Let me show you in this manner. I've told you in the last few days what you are destined to be. I tell you what I've experienced. You may believe me. You may doubt. It doesn't really matter. As far as *I* am concerned, it really doesn't matter! It does matter to *you* if you believe it. And I will show you to what extent I mean, it *does* matter to *you* if you believe it.

I tell you that I've been "born from above." I tell you that there's only Jesus in the world. Every one who is "born from above" is Jesus Christ – *every* one. Now, you can *see* a man, but you don't believe it. Why did you see him" Well, he is "born from above." To leave it on this level, all right, it makes no difference; you have to actually have the experience of seeing him on the level above, and know the truth of what he is talking about.

Now, why is that important? I'll show you why it's important. A lady just dropped dead – yesterday, really, when the call came through. The last time I saw her was the last Friday in June; and sitting at the table were four enjoying a very nice, simple lunch. She said, "Oh, what a strange feeling!" and the head fell over, and she's gone from this world. And, so those who know her – well they regret the departure of Marta; but Marta is free. Marta is not restored to life; Marta is free. I'll tell you why Marta is free.

Six months ago Marta had the vision of the carriage coming up, self-propelled and I got out; and when I came into this room where she was – and she was seated she *knew* that I am the being you know I am. I am Neville. And I was clothed in power – sheer, almighty power – just power. I began to speak on power and while Marta sat and looked, she said, "Why, he is Neville, and he is God." And she kept on repeating audibly to herself: "He's Neville, and he's God. He's Neville, and he's God." Well, here, Marta actually saw God, clothed in power, wearing the face of a friend – the one she knows as Neville. I said, "There *is* only God in this world; He wears all the faces."

So, she saw the power of God wearing the face of a friend. Now listen to the words: "I call you no longer servants. I call you no longer servants, because the servant does not know what his master is doing. I call you friends. All that I have heard from my Father, I have told you." (John 15:15, RSV)

When you see Him, and see Him as a friend, you are set free. How? In the 8th chapter of John: "You shall know the truth, and the truth shall set you free." (John 8:32) The truth of what? That two and two make four? No – *I am the truth*." "I have told you all that I have heard from my Father," and "I am the truth."

Now you see me. You see God wearing as a "garment" power, sheer power; but you see a face, and the face He's wearing is your friend. "And so I call you no longer a slave, for slaves do not know what their master is doing; I call you friends." And, so, you see a friend, and the friend sets you free.

So, Marta, by that one vision of six months ago, today is not restored to life; she is set free. You can only see it in vision; you can't see it here. Here you see a man, with all the weaknesses of the world; but in vision, He unveils Himself in vision. So He unveiled Himself, and He was wearing the body of a man; yes, but the body was sheer Almightiness – all Power. And, then, He wore the face of Marta's friend – the same Being; so she knew the truth of what I taught. So, she said, "I am your friend, for all that I have heard from my Father I have told you." So, she saw the entire drama gathered together into one marvelous picture. The self-propelled carriage comes up. Out steps this Being called Neville. He comes in and begins to proclaim the power of God, and he's clothed in power. The first appearance of God to man is power, almightiness, called El Shaddai.

"I made myself known unto Abraham and to Isaac and to Jacob as El Shaddai. By my name, I Am, I did not make myself known." (Exodus 6.3, RSV)

He made Himself known as "I Am" to Moses first; but to Abraham, Isaac and Jacob, He appeared only as Power – sheer power. And strangely enough, the night that I stood in the

presence of Infinite Love, when He embraced me, and then I heard the cry "out of the blue"; and then I found myself before Might – sheer Almightiness; and He wore, as she saw me wearing it, an Inverness cape – the One who commanded me to go into the world and tell it. And His words were; "Time to act!" He wore an Inverness cape, and He was Infinite Might. There was no compassion in that Being; and one second before I was embraced, and I was one with the Body of Infinite Love. And, yet, when I was commanded to go, it wasn't Love that commanded me – it was Might – Almightiness.

Now, she didn't know this; and yet when she saw me, the face wearing Infinite Power – here was Neville, and he was all power. Well, it was Power who sent me. Love didn't send me. Love embraced me, and I became one with Infinite Love, but it was Almightiness that sent me into this world to tell the story – to tell the story of Might – the story of Power.

And, so, when she saw me this night, I was wearing the same cape that He who sent me wore; therefore the words are: "He who sees me sees Him who sent me (John 8.19) If you knew the One who sent me, then you would know me; and if you knew me, you'd know the One who sent me. Who sends me is the One that I resemble. When she saw me, I was wearing the same thing that He wore when He sent me.

Now, this is a strange, peculiar mystery, but it is true. Every word I tell you is true. So, Marta tonight – this simple, sweet lady, my age who worked up until the very day – she went down to Laguna to the Art Festival, and it is a perfectly marvelous festival that meets every year. The four of them enjoyed the festival, and on their way back stopped in to have a simple Mexican meal; and there is no alcohol stronger than beer in these Mexican restaurants – and so, a glass of beer – she's not a drinker. And sitting there with the simple little meal and a glass of beer, she said, "Oh, what a strange feeling!" and then her head began to move towards the table, and she's gone suddenly. And Marta did not find herself, I know, restored to life in a world like this: no, Marta is as free as any one can be. She's obtained the glorious liberty and freedom of the "sons of God," because she saw the vision six months before. She saw the vision of God clothed as man – clothed in Power, wearing the face of a friend – the one called Neville. And then as she saw me, she said, "He's God, and yet he's Neville; he's God, he's Neville!" because there's *only* God in this world, and He'll wear every face in the world.

And, so, tonight as you tell the truth as you hear it from the depths of your own soul, tell it based upon, not speculation; tell it based upon experience. Well, then, tomorrow you could be worn, clothed as Power; and he who sees you in the garment of Power – but sees you, and you are his friend – he sees a friend clothed as Power; and, therefore, he is set free. That's how God frees them in this world.

Now, it doesn't make sense on this level; but, I tell you, it is true! And, so, should I drop a tear for Marta? No, Marta has been set free. She's not restored to life to continue the drama and the horrors and the sorrows of the world.

So, everything in Scripture is true. Everything is true. So, I ask you to believe it. I have been set free; so it doesn't make any difference to me, as far as I am concerned, but it makes all the difference in the world to you whether you believe it or not. If you believe it, as Marta did, then

you will have a similar vision. *I* may not be the one used; some one else who tells you a similar story, based upon his own experience, for I'm only telling you what I've heard in the depths of my own soul – what I've experienced. So, having told exactly what I have experienced, my face is used among those that come to me. But others could come in my footsteps and tell you of a similar experience, and maybe their face will be used, because *all* faces are the faces of God! He is a Being of infinite faces, and every face is His face.

So, do you really believe the story as you've heard it? If you do, as she did, you may this night encounter a similar experience; and then when the story comes to its end in this little world of Caesar, instead of being restored to life – no, you aren't restored, you are set free. You are in an entirely different world, the world of Heaven, above it all.

So, here: "In the beginning God" – there's only God; "in a coffin in Egypt." (Genesis 1:1, Genesis 50:26) And that "coffin" is every little form that was formed in the womb of woman.

Now, here is a little adumbration. You read it in the 4th chapter of the book of Galatians: "And Abraham had two sons. One was by a slave, and one was by a free-woman. Now, this is an allegory." (Galatians 4:22, 23) Well, if this is an allegory, what on earth are the priesthood and the ministers and the rabbis of the world doing when they teach this story as history? Listen to the words: "Abraham had two sons; one was born of a slave, and one of a free-woman – and these are Paul's words: "Now this is an allegory." Do you know what an allegory is? It's a story told as if it were true, leaving the one who hears it to discover the fictitious character of it and learn its lesson. Well, if the story of Abraham is an allegory – now listen to these words as the New Testament opens: "And this is the book of the genealogy of Jesus Christ, the son of David, the son of Abraham." (Matthew 1:1) Well, if the story of Abraham is an allegory, then what is the genealogy of Jesus?

Listen to it carefully: Read the 4th chapter of Galatians, which is the earliest book in the New Testament. That came first. It was written long before the four Gospels. That *was* the Gospel, and Paul claims it to be *the* Gospel – "my gospel"; and he said, "Any deviation from this, let him be accursed, (Galatians 1:9), because: "This came to me, not by man – I was not taught it by a man; it came by revelation." (Galatians 1:12) Now, he tells you the story is an allegory, because that was revealed to him. The whole thing was an allegory. Well, if it's an allegory, can it be history? Can it be secular history? No.

Therefore, if Abraham begins the whole [drama] in the story of Matthew, culminating in Jesus Christ, and that story is an allegory, then what is the culmination? It doesn't mean it's untrue, but it's not as the world believes it to be true. So the world believes it to be secular history, and it is not; it's supernatural history. The whole thing is completely outside of this sphere, just as my coming into view in a self-propelled carriage into the presence of a woman, and I unveil myself to her. I unveiled myself as the Being that I'm telling every one in this world that I am. But you choose an individual, and you unveil yourself to that being. I know I've been "born from above"' therefore I'm one with the Being called Christ Jesus, and he is God. So, in this moment of time, I took Marta. In the depths of my soul I knew Marta had just a matter of moments in this sphere; and here was Marta's faith, and so I unveiled myself in that picture. And she had no doubt – no uncertainty in her mind – she's looking at God and she's looking at Neville – the same Being,

and yet it's man; it's Neville, and it's God. And she awoke, and there was no uncertainty on this level. Reason begins to analyze it and tear it apart. Luckily for her, she wrote the whole thing down and then said, "Now, Neville, I don't understand it, but this is what happened. When I saw you, I knew you to be God – I had no doubt. I had no uncertainty. As I talk to you now, I know you are Neville, and you have all the weaknesses of the flesh; and still I know that was true."

Well, that was Marta; and she goes, enjoying lunch with three friends. So, that moment of departure, she simply found herself in Heaven; and Heaven is the last – the final union of man with God. So, that's where Marta is now. Not only that, listen to these words: In the 9th chapter of I Corinthians, when they questioned Paul concerning his claim that he was an apostle, he said, "Am I not free? Am I not an apostle? Have I not seen the Lord Jesus? (I Corinthians 9:1) He said, the indispensable prerequisite for apostleship and freedom from this world of death was to have *seen* the Lord Jesus, and to know it. And that's what Marta did.

He states it in the first verse of the 9th chapter of I Corinthians: "Am I not free?" Freedom depends upon seeing and knowing the Lord Jesus. You can see Him, but not know Him. You can walk the street *as* Him, seen by people, but they don't believe it. They do not know it. To see and to know are the same, so they didn't really *see*. Well, had they really *seen* him, they would have known him. But Marta saw me in the true sense of the word; and having seen, she knew me, for the words "see" and "know" in Greek are the same. To see Him in the true sense of the word is to know Him. So, had you really known me, you would have known my Father; but you know neither my Father nor me, for had ye known me, you would have known my Father. So, you have seen me, but you see me what? As the carpenter or the carpenter's son?

So, in the very, very end, He appears, and they did not recognize Him. They thought he was a carpenter. This is *after* the Ascension. And then they said, "Did not our hearts burn within us when he interpreted to us the Scriptures? He opened our minds and interpreted the Scriptures, and did not our hearts burn within us?" But they didn't know Him! At the very end, He was still unknown – unseen by those who followed Him all through life.

But an individual really believes it – and the whole thing is determined from within, based upon faith; and so, the only one who really believes it will be singled out; and a drama similar to that will unfold, and he will see, or she will see Him. He'll be wearing the face of the friend – the body of a man, and the body will be all power – sheer Almightiness; and she will know, or he will know, she stood in the presence of the Risen God! And she saw Him as a friend; and so seeing Him as a friend, she is set free, and he is set free – free from the world of sin and death, no more returning to this world at all.

And I don't mean reincarnation. The Bible does not teach reincarnation. It teaches restoration, but not reincarnation. You are restored. Every one is restored in a body that is unaccountably new – wonderfully new, in a world just like this; and you move on, playing the part that you must play, until that work is done in you. When the work is done in you, then He is formed in you; and so you will actually be telling the story that I am telling you now.

The day will come that you will become so hungry, not for food – as you are told in the book of Amos: "I will send a famine upon the world. It will not be a famine for bread, nor a hunger nor a

thirst for water, but for the hearing of the Word of God." (Amos 8:11) And not a thing in this world can satisfy that thirst or that hunger but an experience of God.

So, Marta had to have a thirst – a hunger to experience God; and so I told her what I had experienced, and that God and man are one. She believed it, and she had to come to the point where she could experience God as a friend. "So I call you no longer slaves, for a slave does not know what his master is doing; I call you friend, because all that I have heard from my Father I have told you. (John 15:15, RSV: Note: in the text the word "servant" is used, but in a footnote the translation "slave" is noted.) In other words, all that I have experienced from my Father, I have told you. I haven't held one thing back.

There isn't a month but what I get invitations from people, little groups, saying: "You certainly must have something more than you tell publicly. Would you form a class? We'll pay anything you ask." And they are willing to pay *any* price for an exclusive class of, say, twenty. I have not one thing I could tell a class of twelve, twenty, or one, that I haven't told you! I have not a thing that I have kept back as a secret. I have no secret. So, I couldn't possibly, unless I was a liar – if I formed a group as an exclusive class to tell them something I haven't told publicly, it would be only to make the dollar that they've offered me. It's quite a temptation. When twenty people get together and say, "I'll give you one thousand dollars each," – so twenty thousand dollars, you say how long the class will be – one week, two weeks – well, it's quite a temptation not to take the twenty thousand dollars in two weeks. But what could I tell them and live with myself that I haven't told every one in the world? I tell it to my maid. She comes home once a week, every Monday, and she's like a member of the family. When Doris comes to the house, we discuss. When I hear some statement from her that is on the negative side, I jack her up; and then I will spend five, ten, fifteen minutes with Doris. I'm paying her, mind you; so I am simply stopping her doing the work she is supposed to do by telling her some thing. What more could I tell some one else than I tell Doris? I can't find anything that I've held as a secret. "All that I have heard from my Father, I've told you" (John 15:15) So, I have not a thing that I could give to any private class that I cannot give, and haven't given, to the public class. No private class, none whatsoever. But there are those who believe you have a secret that you haven't yet revealed, and it's something they can put their fingers into and claim that they had something that no one else had. Well, I don't have that. So I call you friends. I called Marta a friend. I called Marge, with whom she was when she dropped dead – and Marge had a similar experience; only Marta saw it was God – he's Neville, and he's God; but Marge, with whom she was when she dropped dead, saw me as Jesus standing on the beach, facing this enormous crowd of people, all of different faiths, and I am speaking in a language they all understood, yet they differed, but each heard me in the language of his own tongue, and she said, "Why, he's Neville, but he's Jesus!"

It seems the height of blasphemy to say this, but I am telling you what I know from my own experience. But it doesn't take place here. Jesus as a man never walked the face of this earth – not here. The Bible has no reference to any man that ever walked the face of this earth. It's a supernatural drama unfolding *in* man. So every child born of woman is the Jesus-to-be; and that is simply a pattern unfolding within him. He is the Pattern Man. And when it unfolds, he knows who he is. He tells it to his friends; some believe him, some don't. The majority will not. He tells it to his family, and they laugh at him.

As you are told in the 7th chapter of John: “His brothers did not believe him, and they turned from him.” (John 7:5, RSV) They did not believe him. No one believed him, save a very few – just a handful; and at the very end of the drama he walked with them and said, “What is all this ado about? And they said, “Haven’t you heard?” and they began to tell him, but they thought he was the gardener. They still did not recognize him! (Luke 24:17, 18)

But the glory to me this night is that Marta recognized it here, and that today, by that recognition, she’s been set free. Free as the wind – no more restoration to life in the world of Caesar; and the same thing is happening – will happen eventually to Marge when Marge falls from this world – the same thing. And every one will have it who really has faith in what I am talking about and they will see me because I will have the urge to unveil myself. He unveils – self in a vision, and reveals Himself in that manner. He speaks in a dream, as Marge had the dream of the box like a little coffin, and she knew that within it she was there and she was Joseph. She knew she couldn’t get out of that box until in that box she became Jesus, for only Jesus resurrects. And so, he resurrects. Who resurrects? He is designated “Son of God” in power by his resurrection from the dead. So, only Jesus resurrects; so she has to actually form herself into Jesus to resurrect, and every one who resurrects as Jesus. There’s not a thing in this world resurrects, but Jesus! So, even though your name is John or Mary or Peter, when you rise from the dead, you are Jesus without loss of identity of being Mary, being Peter, being Neville, or being any other name. This is the mystery.

Now, these mysteries of the Bible are not matters to be kept secret, but they are truths that are mysterious in character. It’s difficult to convey them to the rational mind. The mind stands still before the mystery of God. You are trying to rationalize it. You can’t do it.

So, here, the entire Old Testament is an adumbration – a foreshadowing in a notaltogether conclusive or immediately evident way. It is like a rough sketch. That’s why, when Paul said to the Galatians – he said: “Oh, foolish Galatians, who has bewitched you? Before whose eyes Jesus Christ was publicly portrayed as crucified?” (Galatians 3:1)

He’s asking them: Have you forgotten? Let me ask you only this: “Did you receive the spirit by the hearing of the law or by faith? Are you so foolish? Having received it, the Spirit by faith, are you now returning to the flesh?” (Galatians 3:2, 3)

Are you going to see Jesus as a being of flesh and blood? He’s not flesh and blood; He’s not of this world – “I am not of this world.” (John 8:23)

“You are from below, I am from above; you are of this world, I am not of this world.” (John 8:23)

Are you going to see Him of this world? “Oh, foolish Galatians!” (Galatians 3:1) you saw Him “portrayed” – “go to a play and see the drama unfold before you. Do you really believe what you see as the fact; or are you going to extract from it, like the allegory, and take from it what it really intends to tell you? So, here is a play unfolding before you. That’s not the fact; that’s the allegory. Now, try to extract the meaning of the story as you saw it unfold before you, for it was portrayed before you.

Then said he: “From now on, I consider no one from the human point of view. Even though I once regarded Christ from a human point of view, I regard Him thus no longer.” (II Corinthians 5:16) So, he believed in a physical Christ, as the whole vast world does; then when the light came to him and the whole thing unfolded within him, he couldn’t see a physical Christ. He said, “I regard no one from a human point of view. Even though I once regarded Christ from a human point of view, I regard him thus no longer.” (II Corinthians 5:16) Read it.

So, here, you and I are the One Being, wearing this cross (indicating the body); and from this cross we will rise and when we rise, we are the Lord Jesus Christ. And then dramas like the one I’ve told you will take place, and you will set free those who believe it. “And every one who believes me now” he said “You will know the truth, and the truth will set you free.” (John 8:32)

The truth? Well, what truth must I know? He said, “I am the truth.” (John 14:6) The truth? Well, what truth must I know? He said, “I am the truth,” – in other words, “Know me. I’ve told you who I am, and the day will come that I will unveil myself to you, and you’ll know me; and therefore you’ll be knowing the truth, and that truth will set you free.”

You will actually know me as I have told you I am; and in that day you’ll be set free the minute you know me. For the minute I unveil myself before you, I’ll be wearing the body of a man, for God is man. I’ll be clothed in that of power, for He is Infinite Power. But I will wear my face, and my face is your friend. And, so, I will be your friend, and call you no longer a slave, for the slave will not know what I am doing; but I will call you a friend, for I’ve told you all that I’ve ever heard from my Father – all that I’ve ever experienced in the mysteries I’ve told you. So, then, you are my friend, and you will see me as I’ve told you that I am; and in that moment that you see me and you believe it, because you have no uncertainty within you, you are set free!

So, when your little moment comes in time to depart this world and you drop the body, you are not restored; you are free. You are a child of God – immortal, wearing a glorious, glorified body in the Body of the Risen Christ.

Every one is going to have it. We can only postpone it by our cynicism and our – well, unbelieving attitude towards it. It’s the most difficult thing. I’m not saying it’s the easiest thing in the world to grasp, but it’s true. Every word of it is true. And can you conceive of anything worthwhile dwelling upon, other than this? It doesn’t deny the world of Caesar. Oh, in the world of Caesar you can have anything you want – but *anything* you want you can have! It’s all here for the taking. If you dare to assume that you are now what you want to be, and do not fail in the assumption, you’ll get it. If you walk as though you *were* what you would like to be, you’ll get it.

Here is a friend of mine in L.A. He comes to all the meetings, a handsome, wonderful lad of about 40 years of age. He says, “In my office this perfectly lovely girl, she serves all the different gentlemen who are in the office and we all love her. One day she came into my office, and she spent twenty minutes telling me of the horrors of this world, where there are so few eligible men for marriage, and so many jerks – millions of jerks and so few eligible men. So, after she poured it out for twenty minutes, I didn’t say a word to her; she left the office, and I sat there for a few minutes, and I heard within me – I heard her tell me that she had met the man – the most glorious

man that ever walked this earth, and they are dating and – oh, she's just walking in the heavens. I did it at that moment. On my way home, driving on the freeway, I did it again. The next morning when I was shaving, I thought of her, and I did it again. Well, in ten days I had no confirmation of it. She still came into the office bringing the papers; and as she came in and she still seemed to be gloomy, I did it again. Well, ten days went by, and all of a sudden she came in, and here is sheer ecstasy! She spent one-half hour of my precious time telling me of the man of men in this world. They are dating, and they are dating night after night. Why, there's not a person in this world comparable to this man."

Well, what did he do? He simply used his imagination to give her what she wanted. She wanted a man, not a jerk; so he simply got a man. And, now, as far as *she* is concerned, he is just the best man in this world. Well, I closed on this very last Friday in June; so I do not know if it is consummated or not – I don't know. But they are dating every, every day; and as far as she is concerned he is the only man in the world. But who did it? My friend, his name is Ray Lee. He sat down – he likes her as a friend, and all the men in the office – they like her. She has worked in the office for a while. It's an advertising office. And Ray, knowing this principle, he figures, "All right, we'll forget all of the people in this world that she thinks are no good, and I will now see that she has a perfect man." And that's all that Ray did. On his way home, he did it; next morning when he was shaving, he did it; and he was reminded by her gloom that something must be done more than what he did, so he did it again. So, he did it maybe four or five times in that interval; and in less than two weeks, she finds an angel on earth. Of course, he may not always be that; but, nevertheless, at the moment, he is all that he (Ray Lee) wanted her to find.

You can have anything in this world – I don't care what it is, if you'll apply God's law. And God's law is simple: Whatever you desire, believe that you have received it, and you will. Well, if you *believe* that you've received it how would you feel? Just *how* would you feel? That's the feeling – catch it! Catch that feeling, and don't let it go! You have found Me; well, don't let Me go. Let all the others go, but don't let Me go. You have found salvation in that mood. That mood, were it true, would save you from all that you formerly had but you didn't want.

Now, this mood will save you. Catch this mood, for that's the mood that will save you – and walk in it. That belongs to the world of Caesar; but while we are in the world of Caesar, why not use it? And use it wisely; use it lovingly. But I am trying to get you beyond the world of Caesar to something that never passes away, because the most glorious romance in the world today must come to an end, and death will end it.

You love your child, and you'll die this very moment for your child. If you and your child were held by some monster in the world, and they said; "One of you must die," no father in this world would hesitate for an nth part of a second, who loves his child, to say, "Take my life." He couldn't for one moment, if he were a father who loves his child, hesitate to say, "What are you asking about?" You don't ask those questions; it's just, "Take my life." What does it matter? "But promise me as a man and save hers. Don't take hers – you can't take both. You take my life."

You wouldn't hesitate if you loved some one. Yet it has to part; either you go first or she goes first; and every man worthy of his name wants himself to go before the ones he loves. He doesn't

want to say "Good-bye" to one here that he truly loves. He wants to go first. But it has to be a parting in the world of Caesar, but not in the world of Heaven. There is no parting. It's an immortal body. It is a body that is forever, and relationships are forever; they are not parted. And it is harmony, and one body holds it all: one lord, one body, one spirit – without loss of identity.

So, here, while we are here, even though we know we've got to part, you go into a building or you go into a city, and a building that you knew and loved – where is it? It's gone. I go to New York every year. You can get into a taxi and say, "Take me to So-and-So." "That's gone, Sir." "Well, I'll tell you what – take me to that restaurant." "Why, that's gone, too, Sir." Then you get another restaurant; after a while, you think, "What's left?" You had better stick to something that you think is left, because you mention this hotel… that hotel is gone; and I'm not kidding. I mean from experience, I lived there for years and years. I came to New York City in 1922, and I have *lived* in New York City. I knew every square inch of it. And here, these lovely hotels where I used to go to dinner and different restaurants – well, that hotel is gone now, that restaurant is gone, and they are all gone. New buildings are in their place, yes but you don't know these buildings, and you don't know the personnel of the restaurants. They are all gone. So, not a thing is permanent in this world. It all vanishes. But while vanishing – all right, you have to live in the world of Caesar, apply His law, and have all the happiness that you want in this world.

Don't let any one tell you that any limit is placed upon the power of belief. There is no limit placed upon it. But don't forget the Promise. Dwell upon the Promise for that's the only important thing in this world: When you awake and you are God, without loss of identity. And, may I tell you? No matter what you might think of yourself today, as a man – and you know every person in the world can be improved in his body, in his face – I am telling you, when you see the face that is *your* face, there is no room for improvement. There is *no* room for improvement! I don't care what you may *think* of yourself today, or what any one in the world may think of *you*; there is no room for improvement. That face is God's face! It's perfect, and yet it's *your* face; and every one will know they are looking at you, and yet, it's *your* face, and there's no room for improvement. It's God's face!

And the body is man, and you may wear the garment of power, or you may wear the garment of wisdom, for both are the definitions of Christ. "Christ is the Power of God and the Wisdom of God." (I Corinthians 1:24)

In the case of these two: I wore the garment of Power in one, and I wore in the other the garment of Love, for that is God's true garment. But you don't wear it because you're simply a man in the eyes of Caesar, and a very weak, limited, fragile person.

Now, let us go into the Silence.

Good.

Now, are there any questions, please?

(Question was inaudible on the tape)

Neville: No, I said that man can, by his cynicism, as told in Scripture, turn his back upon the Truth. He's not going to stop it from coming into fulfillment. He could, by turning away from it, delay it as far as *he* is concerned; but he's not going to stop the ultimate end, because it's God's will that not one be lost, and all will be saved.

Everyone is going to be saved – I don't care who he is, even the Hitlers and the Stalins of the world. Not one will be discarded. But, if I scoff at the Word of God, as we are told in the second letter of Peter: "In the latter days, scoffers will come scoffing saying, where is the promise of his coming?" (II Peter 3:3, 4)

Well, ever since the fathers fell asleep, all things have continued as they were from the foundation of the world; and they forget that a thousand years is as a day in the eyes of God. So, they are wondering, what has happened since the fathers fell asleep. Well, you and I are "the fathers," and we *are* asleep, and we don't' believe these things.

For instance, I find greater belief among strangers than I would in my family. Among my family, I have no belief whatsoever. My wife, yes, my wife believes. My son, no – as far as he is concerned, this is all stupid. My daughter, she is believing; but like all these young girls today – she is 26, a college graduate – and no one is more stupid than your father when you're 18; and then by the time you are 24, it's amazing how quickly he became wise! In four short years he became so wise; but at 18 he was the most stupid person in the world, because *she* knew that I couldn't pass any examination that was given her to enter college. I would flunk any college examination; and so, therefore, she catalogued me right away as stupid. And the wisest people she ever knew, which were in college, were the teachers. Every one was simply a giant in her eye; but all of a sudden, they became just normal people; and then her father, who was stupid – well, she doesn't voice it, but I know that she has changed her attitude. But my brothers and my sister at home, they can't give me one word because they don't believe one thing I say. First of all, Neville is simply one of the boys. Well, I *am* one of the boys – I can't deny that. And so, what on earth is he talking about, because they all believe in the historicity of Scripture. I tell my sister it isn't history, not secular history. It's Salvation history. It's eternal history but it's not secular history. Well, my sister is a pillar of the Christian church – the Anglican Church. She contributes, not only her time, but her money. She gives generously to the church – supports the old men's home, the old women's home – all the homes; and she is the most generous one because she has it. She has oodles of money, and she gives generously to the church. But she also gives her time to the church, and she's always in the church Sunday morning, whether she feels well or not; her husband has to drive her to church, and she goes. She has to be in church. So we get together and over the morning's breakfast, she doesn't want to discuss it; but something will always come up to – you know – prompt some little thing. But it's an irritant as far as she is concerned. That will disturb her, and she doesn't want to be disturbed. She's satisfied that Jesus is a man, as she was taught – not as she discovered from Scripture or from a vision, but as she was taught by her ministers. And they are just as blind as my sister.

And as far as my brothers are concerned, they have made all the money in the world that they want or they need – and don't disturb them. As my brother Victor said, "Look here, you are interested in what is going to happen *after* this world. I didn't know what was going to happen when I came into it, and I made a good world of it. I came here without knowing what I am

supposed to do, and I did a darn good job," said he. "Well, when I go into the other world, I'll do a good job, too." So, that's his concept. So, "just don't bring up any of these things because I'm not interested."

So, when I go home, I leave them alone – only to fulfill Scripture. This whole thing is fulfillment of Scripture. "His brothers did not believe him." (John 7:5, RSV) I have an Aunt – she's 92 years old. The family supports her. She lives in Jersey. She and I, when I was just a boy and the visions began, she thought herself one marvelous, wonderful Christian. She couldn't let her daughter marry the son of the devil, not because he was a Christian, but of a different denomination; so he was the son of the devil. So, they got married anyway. And here is this Aunt of mine, and one day I said to her, "Don't you know that Jesus had brothers?" because I knew that she believed in the literal word of the Scriptures. She said, "Our good Lord had brothers? And she just got up and ran out of the room. She couldn't be in the presence of the devil who was her nephew!

So, when she came back, I said, "Do you have a Bible?" "Yes." I said, "Go and get it." She brought it in. I said, "Open it up. Turn to the 6th chapter of Mark and start reading." Well, you only get to the third verse when they name the brothers: James, Joses and Simon and Judas, and "his sisters are with us this day" (Mark 6:3) – plural; and when she read it she took the book – and she could have eaten it, because I made her see what she hadn't seen before.

She wants the literal word. Well, *read* the literal word. He had at least – at the very least, it was a family of seven. And, so, she wants to believe in this strange, peculiar rigidity. No!

A man came to my meetings every night when I lectured in L.A. until one night when I said, "I am Mary." I said, "I am Mary, and birth to God must give, if I am blessedness for now and evermore would life."

And he said from the audience – he was in the first row – "You don't look like Mary to me." I said, "May I tell you that you are Mary, too? You call yourself a man." He's a Green Beret – always wore his green beret; he's from the Green Beret Regiment, and very proud of it. He always wore it, even though he was in the meeting – he never took the hat off.

I said, "*You* are Mary; and just as I gave birth to Christ, *you* must give birth to Christ or live in hell for the rest of eternity, for the only salvation is to bring forth Christ, and you will give it."

He never came back. After the meeting, he came forward and said, "You know, I want to tell you something, Neville; you do teach some of the truth, but not all the truth."

I said, "Well, thank you very much."

(End of tape recording)

Neville 01-08-1963

PROPHETIC BLUEPRINTS

Tonight's subject is "Prophetic Blueprints." Now we could take it on this level, but I will not. To summarize it on this level, may I tell you: if you could conceive of an infinite might as a great computer, and if the imaginal activities of all of us – every man, woman and child in the world – make us free to change this activity at any moment in time, then you could predict the future for this level; for this level is the outpouring or outpicturing of the imaginal activities of men, women, and children in this world. You can prove it in your own individual life by setting a goal and imagining that you are at the end of that goal. Remain faithful to your goal, and no power in this world can stop it in your peculiar individual life. Take it and multiply it by the world, and you will see what it would be on this level. You will see that you and I are free to imagine things that are in conflict with God's purpose, and in the short run we can accomplish them. Yet, it is God's purpose that is ultimately the only true end and that is realized. So, tonight we will take it from a higher level.

If you would know your future, study the story of Jesus Christ. Jesus Christ is the actual realization of God's prophetic blueprint for man's redemption. Everything said of Jesus Christ will one day be said of you, individually. Everything that he ever experienced, you will experience. Jesus Christ is only the fulfillment of all that was told us in the Old Testament. The old is the plan, the plot, the purpose of God - and Jesus Christ is the fulfillment of that purpose. There is a rabinnical principle that what is not written in Scripture, is non-exisistant. Now, when they speak of Scripture, they meant only the Old Testament. There was no New Testament. The drama of Jesus was this principle. As I stand here tonight, I am speaking from experience. I make no claim to be any other than the man you know me to be. I do not differ from you at all - just a man with all the weaknesses and limitations of any man in this world. Yet, I know this story to be true, and I know it to be true from experience. The five words in the end of Luke could summarize the entire Gospel: "They told what had happened." Moffit describes this phrase in Greek. As he translated it: "They related their own experience." Tonight, I will relate my own experience, to tell you how true this is.

The entire drama of Christ Jesus took place in the fall of man. It did not take place on the surface, like this. It did not take place here at all. Therefore, no one believed him. At the very end of the journey a few – just a remnant – accepted it, and the rest rejected it because he could not share with the world what he had experienced in the depth of his own soul. The cue was given in the earliest of the gospels, Mark. Here, we are told the very first sign to appear: "Immediately the heavens opened and he saw the Spirit like a dove descending upon him" and then we hear the words – seemingly from out of space – "This is my beloved son with whom I am well pleased."

Now it is said (if you read it carefully): no one experienced this but Jesus. It is recorded in scripture, but he must have told it, because no one saw the heavens open or saw the spirit like a dove descending upon him, but him upon whom it descended. If Mark records it as an experience, then it could only be an experience that was told him by the one who experienced it. The other gospels modify it somewhat and imply that John

saw it, but they pull forcefully upon the earliest gospel, which is Mark. I can tell you my experience of that scene, and it is true. The same simple man, limited as I am, had that experience. No one saw it from this level. I can tell you, and you can either believe it or reject it.

You are told: "Immediately the heavens opened." It does, suddenly, and you see nothing but infinity, translucence, infinite expansion– and hovering above you is a dove of a light beige color, and the dove is looking at you and you look at the dove unconcerned, and it is all anchored on you. It remains there over you, seemingly without effort on its part, and yet it is alive and looking at you. Then you automatically lift your hand (in my case it was my left hand) and it descended and perched on my index finger. I brought it down to my face, and it smothered me with kisses. I had the impulse to take it across my head, and it kissed and kissed me.

Then a woman on my left made this statement: "He loves you." I heard no voice saying: "This is my beloved son in whom I am well pleased." I only heard the woman's voice, and she said: "He loves you," meaning the dove, symbolizing the Holy Spirit. Then she said to me: "They (now using the plural, and speaking of birds) do not come near man," And she gave me the reason: "To them, we are like a large bowel – a consuming bowel, and we give off to them a most offensive odor, so they try to avoid contact with man. But this one pierced this ring of odors and came through because of his love for you." And the only sign of "I love you" was the demonstration – the actual physical demonstration – of a dove smothering me with kisses all over my head and ears and neck. So I know that story is true. I can share it with you only in words. You may believe it or disbelieve it. The choice is yours.

We are told in John 7:3-8: "So his brothers said to him, 'Leave here and go to Judea, that your disciples may see the works you are doing. For no man works in secret if he seeks to be known openly. If you do these things, show yourself to the world.' For even his brothers did not believe in him. Jesus said to them, 'My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify of it that its works are evil . . . Go to the feast yourselves; I am not going up to the feast, for my time has not yet fully come.'" The disciples had not yet seen any demonstration of the power of which he spoke.

Our time is always here, and this time is curved, and we are moving on a circle that is a recurring circle, and we have a short memory and cannot remember the things that have happened; therefore we cannot foresee the things that are going to happen, for this is a wheel of recurrence. Our time is always here, but he has tasted of the power of the New Age and can only describe the satisfaction of that power of the New Age, but cannot demonstrate it to the satisfaction of anyone in this age. Here he speaks of this power and he knows, and tells them quite firmly: "You will experience it." He knows everyone will experience it. It was on this level. In this age none believed it – it is too fantastic. He rises into a world completely subject to his imaginative power. Now, here is a sign: "And I, if I be lifted up from the earth, will draw all men unto me." Bear in mind the symbol: this [the body] is the earth, and I, if I be lifted up from this garment called "earth," I will call all men unto me.

I see in the audience tonight a gentleman who wrote me a letter last Saturday. His experience preceded mine. He is much younger than I am. He does not look any older than my son, who will be 39 in May of this year. In his letter he said it happened to him in 1940. In my case, it happened in 1941. I was coming through the Caribbean Sea on a freighter from Port-of-Spain, Trinidad to Mobile, Alabama. I retired early that night. Suddenly I am lifted up from this earth, and as I am lifted up, a heavenly chorus comes into view and they are

singing: "Neville is risen, Neville is risen." Here I am – I do not need the sun, or the moon, or the stars for light, for I am light unto myself. It is not brilliant, but it is luminous beyond the wildest dream – but it is a gentle light. Then I came upon an infinite sea of human imperfection – the blind, the withered, the halt. I had no human compassion, may I tell you. As I walked by, there was not a shred of human compassion in me. I simply demonstrated this new power called, "the power of God." As I walked by, I fed every one of the thousands waiting for my appearance. Not everyone wants meat or bread. I gave them their most urgent need. One wanted eyes, another wanted arms for empty sockets – and lovely eyes were molded into empty sockets and arms into empty sockets. Everything that was missing in the human body came into being as I walked by. As I came to the end and the last one was completely satisfied with whatever he needed, then this chorus exalted: "It is finished." Then I – in a world of luminosity, of infinite expansion – contracted into this world of opacity, and reached the limit of this contraction called "earth," which is the body I am now wearing. Here is this experience verifying the truth of that statement that "I, if I be lifted up, will draw all men unto me."

These experiences are adventures of the soul. It did not take place on this level. To this day, in 1963, our most brilliant scholars, reading this ancient manuscript do not understand it, because you cannot grasp it without these experiences. And here is one who has had them, and I am going to say to you: I am confident that some of you present tonight must have it before you taste death. Of that I am convinced. This is the statement made in Mark 8:36: "For what does it profit a man, to gain the whole world and forfeit his life?" Then he said: "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power." (Mark 9:1) I tell you: there are some seated here tonight that will not taste death before they see the kingdom of God come with power. It has all to do with the age to come, and you will taste of the power of that age to come. In other words, you will experience that power before you taste death, for all things in this world die. These are mortal garments and they all die. Who are you? No one knows – no, not the angels of heaven, only the Father. When the curtain begins to lift in him and Christ is in him, wherever he goes there is a remnant – whether ten, or a thousand, or a million – a remnant present will not taste death until they see the kingdom of God come with power. Who you are, I do not know. That is hidden from me.

Listen to these words: "The prophets who prophesied of the grace that was to be yours, searched and inquired about this salvation. They inquired what person of them was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory." It was revealed to them that they were searching not themselves, but you. Not the things that are now announced to them by those who preach the good news – things unto which angels long to look; therefore, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. Here are men organized by divine providence for spiritual communion, and from the depths of their soul Christ is speaking. Listen: "Christ in them predicts this." Not Christ on the outside – there is no Christ on the outside. If any man tries to influence you to trust him as a leader, do not believe him. Christ in you is slowly being unveiled, the only Christ in the world. "The prophets who prophesied of the grace, that was to be yours," meaning God's gift of himself to man, unearned, unmerited – you cannot earn it. It is too good. No one could ever in this world earn it. It is given to you by God. You will receive it as an inheritance. God tells us "They shall have no inheritance; I AM their inheritance; and you shall give them no possession in Israel; I AM their possession." (Ezekiel 44:28) You inherit God – you inherit his kingdom, for there cannot be a kingdom without a king. You inherit the whole as he slowly unveils himself in you, and the plot of his unveiling is described in the New Testament.

They searched the scripture (the Old Testament) and could not find the Christ of whom they were told. They

searched it from beginning to end and could not find who he is. "What person of them was indicated by the Spirit of Christ in them when predicting the sufferings of Christ and his subsequent glory?" They could not find it. Have you ever had a toothache? Who suffered? Christ did. Have you ever been cut? Christ was cut. You witnessed a friend go through "the gate" and you wept? It is Christ weeping. Christ suffers. There is nothing but Christ, and he is your own wonderful human imagination. He suffers until the moment of that last day, when he begins to unveil himself in you as you.

And so, the prophetic blueprint for you, individually, is revealed to us in the New Testament. You cannot find it in the Old Testament until it begins to unfold itself in the New, and then you go back and see where the prophets have recorded it – but they could not understand it. Like all of us, they were looking for a person. Where will he come from? They asked a simple question. When Christ comes, no one knows where he comes from. The last words asked him by Pilate were: "Where do you come from?" He does not answer. If he answered he came from a certain area, he is not speaking of the outer garment, and he could not tell them because they would not understand it. So, that is the fulfilled scripture in the last book of the Old Testament.

Suddenly he appears in a temple, and no one knows where he comes from. Who appears? The Lord. He appears so suddenly in you that you do not have the slightest idea what is taking place. (Malachi 3) And suddenly you are in possession of a power no being on earth dreams of – greater than any power on earth. What power on earth could take unnumbered eyes and hands and arms and legs and mold them in perfect bodies? They cannot make a hair of your head. Here, a man walks by, unmoved by human compassion, and he could make anything appear that was urgently needed. He is exercising a power. Seeing this human imperfection, the question is asked: "Who sinned? This man, or his parents?" "Neither this man nor his parents, but that the works of God be made manifest." What did I care who sinned, when I saw the blind and the lame and the halt made perfect! It is an entirely different world into which we are all moving.

Every being is moving into this world, and God's will surely will be manifest, even by the cruel surgery of war. "He has made everything for its purpose – even the wicked for the day of trouble." His purpose is to give us himself, that we may inherit God. We inherit God, that we may live and function as God in an entirely different age. But you do not change your identity. I have not changed my identity. From my own experience, there will be a radical discontinuity of form. The lady said to me: "We are to them (the birds – the symbol of the Holy Spirit) but large bowels giving off the most offensive odor to these beings of peace and gentility. The dove is not only the symbol of gentleness and peace, but the symbol of the creative power of God. When he is smothering you with kisses, he is transferring to you the creative power of his own being. Slowly the whole thing begins to unfold in symbols – actual mystical experience – and you will see that that offensive area of your body will be completely transformed. You cannot describe it to anyone. Identity remains; hands, feet remain, but what that large bowel is transformed into, I cannot tell you.

Look for the large bowel on the leaf in the cabbage patch and you see the caterpillar – but you cannot see the butterfly. Suddenly comes the state of the limit of contraction –or chrysalis – unmoved. Out of that seemingly dead state comes the butterfly. You could not have predicted it when you looked at the large bowel consuming the leaf. Something altogether different comes out. Hands, feet, legs remain, but what the transformed bowel is, is a power beyond the wildest dream of man. It creates without the divided image it sees. It does not need any transforming itself. It, in itself, is life. You are life in yourself and need nothing to sustain life – no food. I know on this level when one enjoys a good meal, it may not be the most desired anticipation. But in that age, you are life in yourself. No need of any substance from without. You will have

these demonstrations of the power of the New Age. I am speaking from experience.

There is a strange reversal of order in these experiences. The first experience recorded in Mark is the descent of the dove. In my many mystical experiences, that has been my latest. It happened on the 1st of January of this year. So, I do not know. I will not speculate. He has nothing recorded earlier than that. How close to departure from this level, I have not the slightest idea. It makes no difference to me at all. The earliest recorded in Mark is my last experience. Those he recorded all the way down, coming to the end, were my earliest experiences. When he said: "I am the Light of the world," I have had that experience. It happened when I had just turned twenty. An infinite sea of liquid light, and I am it. That comes late in the story as he unfolds it, and the one that comes first, is my latest. If this thing recorded for us in the scripture is by design or by accident, I do not know. If the evangelist recorded it by design and mixed the things up so you would not question as to how they would unfold, I do not know. It could be that the parchments were dislocated. We had no printers in those days. I only know: if I told you the story as it has unfolded in me, the order of arrangement would radically change, because we are all unique in God's eyes, and the experiences would naturally come differently.

My friend who is here tonight had this experience in 1940. I do not think he could have been more than a boy in his teens. He was a scoutmaster. He was happy with the boys and felt delighted with their accomplishments. He went to bed feeling pleasure with the accomplishments of the day. This night, he too, was lifted up on high and heard this heavenly chorus. I heard the words: "Neville is risen." In his letter to me, he used the pronoun "he." Whether he heard that as recorded in scripture, or his own name called, I do not know. I heard my own name called over and over, and that was the theme of this heavenly chorus as it swelled through the heavens. But because we are different in God's eyes, these eternal experiences would take on certain changes as we individually experience them. We could sit tonight in a concert and no two here would have heard the same thing. But I do hope you will hear and believe it. There are some seated here tonight who will not taste death before they see the kingdom of God come with power. One here tonight – and he has not left this garment of flesh – has tasted of this experience. There is always one, everywhere, who has tasted the unveiling of Christ. Everyone will be Christ-like without losing his distinctive individuality. Not one will fail, because God would fail, and that is an impossibility.

So I tell you: believe this prophetic blueprint of which I speak this night. It may not be to the satisfaction of those who want a bigger and better job tomorrow. But that is simple – all that is easy. You can have a plot and plan contrary to God's purpose, and execute it. But you will not thwart God's purpose. He is not concerned whether you are rich or poor, known or unknown. He does not care about these superficial values on this level. "What does it profit a man who would gain the whole vast world and forfeit his soul." Yet, there are such men. I saw in this morning's paper – and undoubtedly he has left hundreds of millions behind him – suddenly he fell back and is gone. The dust to dust returns from whence it was taken, and the spirit returns to God.

Don't for one moment forget this, when people tell you they need not suffer. They predict the sufferings of Christ. Only through suffering can you turn into Christ. God is looking for the guileless heart, not the guileful heart. He does not care how you can out-trick any being in the world. He is looking for other than that. He is looking for the heart of the Israelite: only the pure in heart can see God. Nothing in this world matters but the unveiling of Christ, and Christ is buried in every being. "I have been crucified with Christ. It is not I who live but Christ lives in me and the life I now live in the flesh, I live by the faith of God who loved me and gave

Himself for me." He actually became me, and I did not know it. I went about my business between receiving the promise, and receiving that which was promised.

There is a vast difference between receiving the promise and receiving what is promised. When we receive the promise, we are recipients of the inheritance. We are declared recipients of the inheritance. When we receive what is promised we obtain the inheritance. And, between these two points, of receiving the promise that I will inherit God, and actually receiving what is promised – that is God Himself – lies the life of the individual.

And, so, we move from receiving the promise to receiving what is promised, and we pass through hell. That is the Hades through which Christ passes after the crucifixion. In the beginning we are crucified with God and then come all of these experiences. And then comes the end, and the end is an unveiling process. And everything said in the gospels about Christ Jesus will be one day experienced by you as your own personal experience, and then and only then, will you know who Christ Jesus is. Revelation is the unveiling of Jesus Christ in you. And when you are unveiled, then you resurrect.

Now let us go into the silence.

Neville Goddard 4/5/1971

PROOF, THE LAW WORKS

Paul, in his letter to the Galatians, says, "I see that you observe days and months and seasons and years. I am afraid I have labored over you in vain." Now here we are, this crowded week of observing these different days, and this is the season, and naturally it is the year. What did Paul give to the world? What he gave to the world is this: that the Spirit of God and the human imagination are one. He said, "We did not receive the spirit of the world, but the Spirit which is from God, that we may understand the gifts bestowed upon us by God."

Here is the One that became the many, that the many may become the One, for "One must be All, and comprehend within himself all things, both small and great" (Blake, from "The Four Zoas"). Everything in the world – "All that I behold, though it appears without, it is within, within my imagination, of which this world of mortality is but a shadow." [Blake, from "Jerusalem"]

So, we are told that: I, if I be lifted up, I will lift all men and draw all men unto me. Now we are told he is lifted up, therefore all men are already redeemed! But they have to experience it within themselves. *They are already redeemed,* but in this world of mortality – this must be now, I would say, *repeated* within the individual, for he must contain and experience all within himself. There is only God in this world. "God only acts and is in existing beings or men." [Blake, from "The Marriage of Heaven and Hell"]

Now let me share with you a story that was given to me last Friday night. This lady's husband's name is Ray. When I use the word *Ray*, I am speaking of her husband. She said, "Last year Ray said to me, 'It's going to cost a thousand dollars to put on a new roof. We need the roof, but it will cost a thousand dollars.'"

She didn't say they could not afford it, she said, "I *saw* the new roof. Right then and there, I saw the new roof!" Then she said, "I was working at my sewing machine, it's an old one, but it was adequate. It did the job, but I would like a new one," she said, "and so I imagined a new one. Here is the old one, but I imagined a new one. Then I was putting away my tape recorder, and I felt, 'How heavy this thing is! I would like a new, lightweight one.' I put the old one away – the heavy one; but I thought I would like a new one that is light of weight. So, I *put away* the new one that was light of weight."

Then she said, "Ray said to me 'My new shoes hurt.' He had just bought them and they were hurting. Well, I wanted him to have shoes that did not hurt. I did *that* in my imagination. All of this was last year. Then came the turn of the calendar year, and we had a robbery. No, they didn't steal the roof, but they took the other movable objects, and this past week I got a settlement from the insurance company for two thousand and fifty-odd dollars. I now have my nice, new sewing machine. I have my nice, lightweight tape recorder. Ray's shoes do not hurt. And there is money for the roof, with much, much, much left over. Now, who instigated the robbery?"

Now on Friday, you will hear, if you go to service, the Seven Words on the Cross: three taken from Luke, three from John, and one from Matthew and Mark, it's the same one from Matthew and Mark, which is the fourth one: "My God, my God, why hast Thou forsaken me?" That is the one taken from these two Gospels. But the first one used on the Cross is from Luke, "Father, forgive them, for they know not what they do. Everything is moving under compulsion. No one sees the invisible causation. No one sees the invisible imaginal act that is putting pressure upon everyone who is bent in a certain direction to perform the needed act to produce the imaginal act that is completely unseen by the world.

Here, "Every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion of the fading, vegetable memory." [Blake, from "Milton"]

Now, in her letter to me she said, "These things I remember. They were all last year, but I remember them." In her case she is blessed that she can remember when Ray said to her, "It's going to cost a thousand dollars to put on the new roof," and "I saw the new roof, even though at the moment he thought he could not now afford a new roof. When I used my sewing machine, it was adequate, it was good, it did the job, but I would like a new one, and I *saw* a new one. And when I put away my tape recorder, it was all right, it was adequate, but it was heavy when I put it away. I thought, I've seen all these nice new, lightweight ones, and I would like a nice lightweight one, a good one.

"Now," she said, "I have all of them. I have my nice new, lightweight recorder, my new machine, Ray's shoes that do not hurt, and the roof will be a new one. The money is there and much left over."

So, the first cry on the Cross, "Father, forgive them. They know not what they do." They are all asleep, moving under compulsion. And men and women unwittingly – most of them, some wittingly – are setting the whole thing in motion. And they simply move. So, someone given to the feeling of getting something for nothing, he takes the recorder. If he sells it for anything, that's profit. It cost *him* nothing. No matter what it cost *her*, whatever he could get for it was sheer profit. If he goes out and finds something that he stole and he could move it quickly for $15 and one gets a bargain, he made $15. It cost him nothing; his investment was nothing. And there are those in the world who think that way. They are all passing through the *furnaces*.

So, the first word on the Cross – a "word on the cross" does not mean a single word; it's a completed thought. So, the shortest *word* is: "I thirst," but there are two words. The next one, from John, is, "It is finished" – there are three words. All right – still it is one *word* when you take the seven *words*.

So, the first word is from Luke, "Father, forgive them. They know not what they do." And then comes Luke's second, then comes John's first, then comes Matthew and Mark, then come two from John, and then Luke completes it, "Father, into Thy hands I commit my spirit."

This little punctuation mark has been pushed around in the second word on the cross, which is from Luke. And the thief turns to him and asks him to have mercy on him, and he said, "Behold, I say unto you, 'Today thou shalt be with me in Paradise.'" Well, you can alter the punctuation

and put the comma *after* 'today', but no, leave it just as it is, "Behold, I say unto you, today thou shalt be with me in Paradise."

This is, now, Resurrection. "And I, when I am lifted up, I will draw all men unto me" – for all things are in my own wonderful human imagination; and I am *all* imagination. So, when I am lifted up, I draw all. At the very moment, I draw them *all* with me. But they individually must have the experience that I have had, but they are already redeemed because I took them up with me. Because, "All things exist in the human imagination," and any one who is resurrected – but he can't be resurrected and leave behind him any part of himself, so, the whole world is raised up with him.

I am telling you from experience, the heavenly chorus sings when this thing takes place. They sing the fall – the actual fall into division, and the resurrection into unity. They sing it out, and then the regeneration through resurrection from the dead. They actually sing it out, and the words, "It is finished" – I heard it, but I didn't sing it. The heavenly chorus sang it.

When I walked by and everyone was made perfect because I was perfect, and then at the very end, the chorus sang out, "It is finished," that was the sixth word on the cross. And the last One is when this garment comes off, and that is the 31st Psalm, the 5th verse, "Into Thy hands I commit my spirit." Complete the verse: "Thou hast redeemed me, O Lord, Faithful God." That was the Promise in the beginning: I would fall into division and become fragmented, dwelling in all, that not a thing in this world could be apart from me because how could I be apart from something that I am going to influence? Because –

> "All things by a law divine
> In one another's being mingle."
> [Shelley]

If I am not penetrating you now, I couldn't see you. You couldn't hear me if I did not penetrate you and you penetrate me. So:

> "All things by a law divine
> In one another's being mingle."

So, when I am lifted up, I take with me my entire universe – my whole vast world – knowing that everyone that is now shattered in that world will have a repetition of the same experience. For, One fell into division, and then resurrected into Unity, bringing all back together into The One.

So, in her case, I can't tell you how thankful I am that she shared it with me, that she could now actually feel that the robbery which seemed at the moment such a shock – she lost the tape recorder, she lost this – all the movable objects, and then came the settlement from the insurance company for two thousand and fifty-odd dollars, which replaced these with the new ones – all the light ones, and enough to put on a new roof, and then some still left over. So, "Father, forgive them." Yes – the thieves are thieves – it's your Self "pushed out" anyway.

Here someone tonight is accused for stealing maybe what? A little cup or a saucer. And yet the bank where I bank – the United California Bank – they are still looking for the internal thieves who stole fifty million dollars last year from their subsidiary in Basel, in Switzerland – fifty million dollars! And they know it is all on the inside, it can only be on the inside by trusted employees. They think they can bring it down to six – six trusted employees! They can't quite put their fingers on it because in Switzerland they have all these strange hidden accounts. But they are missing fifty million dollars. So when someone goes into the bank and holds it up and gets a thousand dollars, and we balloon the whole thing – the other thing is "hush-hush."

Here is a bank in Illinois a few months ago that lost close to seven million dollars, and they still can't quite put their finger on how it happened on the inside. No one came in and robbed them. And we speak of the little shoplifting on the outside, and the poor little girl goes off to jail, or the little boy goes off to jail. I am not *condoning* it. If you could stop the embezzlement from the inside, your dividends would jump from their present little three percent or four percent to twenty percent, if you could only stop it from the inside. All things happen really in the true sense of the word, from the inside.

So, every so-called *act* in the outer world that seems a cause in itself – may I tell you, "Every natural effect has a spiritual, imaginal cause, and not a natural. A natural cause only *seems*. It's a delusion" – of what? "– the fading memory." Man can't quite remember. Luckily, she remembered when Ray said, "We could use, and need, a new roof; but it would cost a thousand dollars, and so that is put into the future." She remembered when he complained the new shoes were hurting. In her mind's eye she revised it *instantly*, at the moment – the roof and the shoes. When she worked on her machine, she revised it. It was adequate, but she said, "I have a new machine – sewing machine." And putting the heavy tape recorder away, she wanted a new one that was light of weight, and she revised it, and she got in her mind's eye a lightweight, new tape recorder. Then she goes home one day to find the house had been robbed. She had carried insurance, so she brought in the insurance people, and here they paid her the two thousand dollars, which replaced all these things in a new way.

So, I tell you, the story is the greatest story ever told. There is no story like it. But Christianity needs forever and forever to be saved from secular history. It is not secular history. It's the history of your own wonderful *human* imagination. God and your own imagination are one. They *are* one. You are an Immortal Being. You cannot *die*, because you are all imagination. When you actually know it from experience, then you can wipe your tears. Nothing can pass away.

You may not see them with the mortal eye, touch them with the mortal hand, but they are in a world just as real as this – just as real, continuing the journey until they reach that moment in time when they are resurrected, and then the scattered body begins to be collected and they are gathered together into one. So:

> "... One must be All,
> And comprehend within himself all things both great and small."
> (Blake, from "The Four Zoas")

And you are that one that actually fell, and then, in falling, you became fragmented. You became divided into the unnumbered parts, and each seems to be independent of you as you look out on it. You are only looking out on your Self "pushed out." And your whole vast world must make real your unknowing imaginal acts, or your knowing imaginal acts.

I ask you to *trust* this teaching. *Believe* in your imaginal acts. You may not see it tonight or tomorrow; but *believe in it*. Actually assume the most glorious thing in the world for yourself or any aspect of yourself. *Trust* it. And that imaginal act, if it takes a thousand or ten thousand or a hundred thousand of your projected selves, will use them to make that thing become real in your world.

As she said in her letter to me, "You may call it imagination, or some may call it thought, but this I do know, having remembered what I did last year, I can say it does produce reality."

And I've told you time and time again that –

IMAGINING CREATES REALITY

– that all the objective facts in the world are produced through imagination. There isn't a thing that you can name in this world that wasn't first imagined. *But you can veto it the minute you imagine it*. You can say, as she could have said, "We can't afford it," and stop it. She didn't say, "We can't afford the thousand dollars for the roof," she saw the roof, and it was new. But she didn't see the robbery. That's the means.

Let us turn you now to the 55th chapter of Isaiah: "My ways are higher than your ways, and my thoughts than yours." This is the chapter where you are told, "My word shall not return unto me void, but it must accomplish that which I purpose and prosper in the thing for which I sent it." So, "My ways are higher than your ways." Don't concern yourself with *how* it's going to be done, for the same voice who spoke these words said this in the 32nd chapter of Deuteronomy, the 39th verse:

> "I, even I, am He. I kill, and I make alive; I wound, I heal; I do all
> these things, and none can deliver out of my hands."

He is playing all the parts. And if one is basically inclined to steal, he will use him to produce the necessary means to get the money to put on the roof. So she comes home, and there was a robbery. All the things have been replaced with new ones and better ones, as she desired them. At the moment, it seemed to be a shock, but she set the whole thing up in motion, for she's the one who spoke those words, "I kill, and I make alive, I wound, and I heal, and none can deliver out of my hands." For the Spirit of God and the *human* imagination are one; and there is nothing but God, "All things were made by Him, and without Him was not anything made that was made."

And so, if all things are made by Him, is there a thief in the world? *He's* playing that part! Is there a so-called *hero* in the world? He's playing *that* part. A coward? He's playing *that* part. He is playing every part in the world, and it all adds up to produce the unseen imaginal acts of men.

So, you are alone, and you think, "No one sees me and this means nothing. It's only my imagination." And you carry on your lovely imaginal act. And so, that's it – not knowing that you are actually producing tomorrow's effects in this world. And when it comes into the world, that natural effect has an unseen, invisible, imaginal act as cause, and not a natural cause. "A natural cause only *seems*, it is a delusion" – a delusion of what? Of your fading memory. You don't remember when you did it. So, when confronted with your own harvest, you can't quite believe it. You can't remember when you did anything that could actually be like this.

I didn't rob myself! I never thought for one moment of robbery to get the money. No, but I did see the whole thing done. And there are *thieves* in the world –all over the world, and they are all played by God! There is nothing but God.

"God only acts, and is, in existing beings or men." [Blake, from "The Marriage of Heaven and Hell"]

Now, let me find that Actor, because *God* only acts, and He is in all existing beings or men. Well, I'm a man. I've got to find that Actor, for the thing that I see reflected in the mirror when I shave in the morning is a mask. That's *persona*. Now, *who* is wearing that mask? *I am*. You simply say, "Neville," and I turn around and say, "Yes? Here I am," but who is the Being that is there? I am. That's my real name. But the mask is called "Neville." But I will say, "I am Neville." So, the wearer of the mask called "Neville" responds. That Being in that mask, behind that mask, that no one sees is God!

And now the whole vast Christendom will celebrate this victory of God, that he actually died – literally died. But God's first attribute is Mercy.

And God turned Death into Sleep; and then rose the sexes to work and to weep." [Blake, paraphrased from "To Tirzah"][1]

And so all the sexes rose en masse when God *died*. He buried Himself in humanity and died, and then His first attribute – Mercy – turned it into sleep. That is what Blake meant when he said:

"Eternity exists, and all things in eternity, independent of creation, which was an act of mercy." [From "A Vision of the Last Judgment"]

That was the merciful act: to turn *death* into sleep. And God is dreaming this dream.

One day He will awake. And when he awakes, he resurrects, and then he gathers into his own Being all his scattered beings. So, *all* are gathered together.

When I depart this time, may I tell you, I am taking everything in the universe with me. And "I, when I am lifted up, I will raise all unto me." Read it in the 12th chapter of John. Not one can be left, because all things exist in the human imagination. But it's not raised up until *He* who is scattered is awakened to Unity. And then He draws into His own Being all that was scattered.

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[1] "But Mercy chang'd Death into Sleep; The Sexes to work and to weep.

So, they sing his fall into division, and his resurrection into unity – His fall into the generation of decay and *death*, and his *re*generation into the resurrection from the *dead*. So, when he actually is raised from the dead, he gathers all into his own Being. And they are all with him. No matter where he goes, he has the whole vast world raised up. He hasn't left one behind him. But everyone shattered in the world will have a reproduction of that drama in themselves.

So, what is now being dramatized as a memorial this week – for this is really a memorial, this is simply a great memory, a remembrance of what God has already accomplished. And so they are perpetuating it through Good Friday. Then comes the burial on Saturday. Then comes the Resurrection on Sunday. But the whole thing is done! It's all done; *only to be repeated in the individual*, and then the individual who is seemingly scattered becomes the unit, and *he* draws his vast world unto himself, and he is resurrected.

So, the One becomes the many, and then the many become the One. So, whenever one is raised, he takes the whole vast world with him, even though it *seems* to be left behind, and every aspect that seemingly is behind becomes the unit, and then it raises up. So, *one must be all*.

That is the story of the Christian mystery: One must be all! So, the first cry on the Cross, "Father, forgive them. They know not what they do." And they do *not* know what they do. They go blindly on under compulsion, executing the unseen imaginal acts of humanity. And they move under compulsion.

I told the story, and I was severely criticized for it by a lady at a dinner party one night when Fred Bailes, who is now gone from this world, gave a party at the Ambassador Hotel. And I had told this story about two weeks before to one of his great – I would say –contributors who would come and always write a huge big check at the end of a year or the end of a month to keep that going. And she was most critical that night. I didn't feel well that night at all. And she said, "You know, I can't quite understand how you could take the platform before an audience of twenty-six hundred, a thousand who could not get in – they were all overflowing at the Fox Wilshire, and tell what you told about your wife" – this was my first wife.

I told a simple story to explain that everything in this world must be forgiven, no matter what it is. When I met the girl who now bears my name and who is the mother of my daughter – the very first time I met her, I knew she was going to be my wife. *She* didn't know it, but I knew it. I said to myself, "She doesn't know it, but she is going to be my wife." We sailed for Barbados six months later, and she met my mother and met my family – met them all. They all loved her. That was back in 1936.

In New York City, because of the archaic law that is now past, you couldn't get a divorce unless she was insane for seven years or for adultery, and that's all. The orthodox Christian churches had sewed the whole thing up so that it made life miserable and made everything simply a burden to all. When I met her, I had just such an entangled background. And here it's New York City, the most archaic city in the world concerning such laws.

I went to bed and slept as though I was happily married to the girl who now bears my name. I did not have any physical emotion with her: just that she was sleeping there, and I am here, and it's blissful. I did that for one solid week. Then comes a telephone call from the court one morning, telling me that I must come down to this federal court on Tuesday morning. Well, I was groggy, it was early in the morning, and in those days I didn't rise as early as I do now. And so, I just said, "All right," and I hung up.

Well, on Tuesday morning that I am supposed to be there, I made no effort to go there. And about 9:30 the phone rang. It's the court, and they said to me, "You are supposed to be here in court this morning. We meet at 10:00."

And I said, "What on earth am I supposed to be in court for?"

They said, "Well, it happens that your wife is arrested, and we thought maybe you could throw some light on the reason for her arrest. That's why we are asking you to come down."

Well, I wasn't shaved. I simply threw myself into some clothes, and off I went in a taxi down to the court. I got there just as they were bringing her in. A man whispered into – there were three judges – into one judge's ear that I was in the audience. The judge asked me to take the stand. "You don't have to swear, but will you please take the stand and throw some light on the behavior of your wife? She tells me you have been separated now for almost fourteen years."

I said, "Yes."

"Is it a religious reason why you have been separated?"

I said, "No, none whatsoever. We knew we were wrong the very first day we got married. We knew it was completely a failure right away."

Then he read the case. She was picked up for shoplifting. They went to her home and found other things in her home.

He said, "What can you say for this?"

I said, "As far as I am concerned, I don't think that really she is a shoplifter. As far as I am concerned, she just moved under compulsion. Take into consideration her age. She is eight years my senior, and she is passing through a certain emotional state. And do be lenient. We have a son who lives with me, and I don't want anything to happen to his mother that would cast any shadow on his life. He is a wonderful boy. He is in my charge by law. He is in my home, lives with me, and I don't want anything to happen to her that in any way would reflect upon my son."

The judge said, "You know, in all my years on the bench, I have heard no plea by one for another who has every reason in this world to get her committed, because that in any other state would be enough for a divorce, and yet he pleads for her."

He sentenced her to six months, and then, on my plea, he suspended it. She met me on the outside, and said, "Neville, that was a very decent thing to do. Give me my papers." She knew I was looking for her. My dancing partner had told her I was looking for her to serve the papers and therefore to be scarce and move out of New York City. So, she did.

But she had to commit the act, and they had to call me and ask me to throw light upon that. How could I condemn her? Who was the actual cause of her shoplifting? I! I slept as though I were blissfully married to the girl who now bears my name, and I had to get the evidence. I had to get some reason to bring the action. And here, my wife actually gave me the papers.

I said, "I don't have the papers with me."

She said, "I am driving home to your place right now, and you can give me the papers."

That is illegal to serve your own papers, but she drove up to my hotel where I was living. I went to my room and came down to the lobby and gave her the papers – did my own serving! Now that is an illegal thing in this world. Then I got my divorce in the City of New York, then I could marry the girl who now bears my name.

When I told that, I told it only to tell people of that one *word*, the first word on the cross, "Father, forgive them, for they know not what they do." They are all moving under compulsion, and the unseen causation is hidden from the world. They do not know who is "treading in the winepress." And I was "treading in the winepress" to be happily married to a girl who was not then engaged to me. I couldn't be engaged to her under the circumstances. And then my wife behaved in such a manner that it made it real and natural for me to do what I did. How could I blame her?

So, the first word on the cross, "Father, forgive them. They know not what they do" – they *have* to do what they do. I had to fall into division and fragment my being into the unnumbered parts called *humanity*, and then rise into unity, and gather all my scattered members together and rise as God Himself. That's the story. It is God who fell, and God who rises.

So, I know from my own experience that nothing *dies*. Those who have not had the experience here – all right, they are restored in a world that is terrestrial just like this, and they continue their journey until that moment in time when they are resurrected. And Resurrection is resurrection into Unity. And the outpictured world – the whole vast universe – it's himself "pushed out" – is gathered together then, and they move up. And I, when I am lifted up from the earth; I will draw all men unto me. See it? This is the mystery of which we speak here night after night.

You are not some tiny little thing just pushed out. You are the Whole. "One must be all." And the day will come; you will find that you really are the All!

So, not one person in the universe could be *outside* of you when you are resurrected, because as you are raised up, you raise all with you. And each will have the experience of being raised up, and all eventually will be The One. And in that day, "they shall be one, his name one," as we are told in Zechariah. But Blake tells it so beautifully in his "Dream of Nine Nights," called Valla or

the "Four Zoas," And then he tells the story of the falling into division, and when they are all gathered together, this one man they call Jesus – and they in him and he in them – live in perfect harmony in Eden, the Land of Life.

Well, *you* are the Lord Jesus Christ, whose resurrection they are going to celebrate this coming Sunday. You tell that to the priests, and they will slap you, or tell that to any minister – because they are sound asleep. They do not know who the Lord Jesus Christ is: I tell you, the Lord Jesus Christ is buried in you, and He is your own wonderful *human* imagination. That's the Lord Jesus Christ. And when He is raised *in* you, *you* will raise all in this universe within you. That is the story.

So, I want to thank my friend for sharing with me her experience, and being big enough to remember. If man could only remember his imaginal acts! She remembered when the roof needed repairs or a new one, and the cost was excessively high for them at the moment. She remembered her husband complaining about the pain the new shoes caused, the weight of the tape recorder, and then working on the machine – the sewing machine, and it was adequate – it was good, but she would like a new one, and then came out of the Nowhere a robbery and took all these movable objects, and then came the insurance that sent the check for two thousand-odd dollars that replaced all the movable objects and paid for the new roof with much, much over.

So, she can actually say, "Forgive them, Father" – those who took it. Did they not do her a favor? And yet, they are thieves in their own eyes, and thieves in the eyes of society, and they are. Do you know who played the part? God! And do you know who actually *made* them do what they did? The lady who wrote me the letter.

Now she knows the words in that 32nd chapter of Deuteronomy, "I, even I, am He, and there is no God beside me. I kill, and I make alive; I wound, and I heal, and there is none that can deliver out of my hand."

So, no matter what happens, if we only had the memory we could trace it to a forgotten imaginal act on our part!

Now, let's enter the Silence.

Neville Goddard

PREDESTINED GLORY

Tonight's subject is: "Predestined Glory" In the Epistle to the Hebrews, the author speaks of God as "bringing many sons unto glory." (Hebrews 2:10) What is "bringing many sons unto glory"? Well, if you read the Scriptures carefully, you will see that glory and God are synonymous, "I will make my glory to pass before you," or, "While my glory passes by… I will cover you with my hand," (Exodus 33:22) and, "When I pass by, I will remove my hand." (Exodus 33:23)

So, here we find "my glory" is equal to I. "My glory passes by," and "When I pass by..." What is He doing? He is bringing His sons to Himself. He has chosen His sons – unnumbered sons, and, yet, there is a number to it, but it seems like an infinite number. And the word glory means to magnify, to "make self many." So, He is transforming us into Himself – actually one with God, as God. That is the story – the great mystery of the Christian faith.

He said, "I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in us." (Romans 8:18) Then He tells us that He calls us "according to His purpose, for those whom He foreknew, He also predestined to be – "conformed to the image of the Son..." "and those whom He predestined, He also called, and those whom He called, He also justified, and those whom He justified, He also glorified." (Romans 8:28-30)

So, here we have five terms: "foreknew," "predestined, "called," "justified," and "glorified" – the affirmation of predestination. And there is no way of interpreting these terms to avoid such a conclusion. You are predestined to be God!

Now, you may say, "Well, now, look at the things that I have done, the horrible things that I have done!" It doesn't really matter. We have all done them, or we are doing them, or we will do them, but that does not interfere with God's predestined plan. There we have in five terms the structure of God's plan of giving Himself to us, not as something that is great on the outside, but giving Himself to us. So, we actually become God!

Now, I know the priesthoods of the world scare us to death trying to make us conform to their concept of what a man ought to be in order to enter into the Kingdom of Heaven. May I tell you, fitness for the Kingdom of Heaven is the consequence, not the condition, of His glory. When He calls you – and He calls you individually – you could be the most unclean being in the world, judged by human standards, but God calls us according to His purpose. Now, when He is ready, He'll take you into His body, for His body is the Eternal Temple, now made up of living stones – not dead stones, and only God knows that you are not fitted, but you are fitted by reason of His call. When He calls you, He incorporates you into His body, and that incorporation fits you for the Kingdom of Heaven! So, fitness is the consequence, not the condition, of His glory.

Now, let me share with you my own experience of the Call. It was this month back in 1929. I was then a dancer. I was 24 years of age, searching – searching for an experience of God. If anyone went into blind alleys looking, I did. I tried everything, trying to find Him. No, I didn't try dope; I didn't smoke marijuana. No, I didn't go in for that. First of all, I couldn't afford

liquor, and Prohibition was on in those days, and I wasn't in the habit of drinking. I couldn't afford it, and there was no liquor around unless you went to some expensive speak-easy. Well, I couldn't afford it. But I was searching for God. I thought maybe a certain diet, like a strict vegetarian – maybe that would do it. I tried that.

When I was 24, I went to sleep perfectly normally, as I do today, and during the night I was taken in Spirit into the Divine Assembly, and I was taken into the presence of a Recording Angel. And here sat this heavenly being – a desk at a slant, with a huge ledger open before her, with a quill pen. She said nothing. I said nothing. I was simply taken in Spirit. I had no control of the action; it was all automatic. I stood at her side – at her left side. She turned, and she looked me in the eye – turned her left face and just looked at me. Then she turned back to the ledger, and wrote something or checked something in that ledger.

Then I was taken into the presence of the Risen Lord – Infinite Love – Man. Yes – Man! And here is the "Ancient of Days" – not an old man – but a man without beginning, without end – an Eternal Being – all Love. All I can say of this one: He is the "Ancient of Days." And he asked me to name the greatest thing in the world, and I replied with the words of Paul, automatically as though I were prompted. I didn't stop for one second to think. I just simply automatically used the words of Paul: "Faith, hope and love, these three, but the greatest of these is love." (I Corinthians 13:13) At that moment, He embraced me. At the moment of our embrace, our bodies fused, and I became one with the body of the spirit of the Risen Lord.

Until you experience it, you will never know such infinite love – just love, sheer love. And while I am embraced by Infinite Being, who is all Love, a voice rang out – out of the blue, and it said, "Down with the bluebloods." At that moment, I found myself in the presence of Almighty Power – Man. Yes, it's a man! Not the Ancient of Days – the face differed now, and here is Almighty Power, but a man, and without using his vocal cords, without using his lips, I heard what he thought. He commanded me, without using words by the use of lips, and I heard within me that which he thought, and he said to me, "Time to act." And with that, I was simply propelled – catapulted out of that Divine Assembly back into this little body that was reclining on its bed, about 4:00 in the morning in the month of July of 1929. From that moment on, things began to happen within me. I had no idea what it meant to act. But he said, "Time to act," and then within me things began to unfold.

Everyone will be called. Everyone will be incorporated into this one body, for "There is only one body, one spirit, one Lord, one God and Father of all." (Ephesians 4:4-6) Each will be called in his own good order. No one can tell me that he feels himself fit for the Kingdom of Heaven. There is not one man in the world – by man, I mean generic man – that thinks himself so good that he thinks he is worthy of it. No one can tell me honestly he thinks himself worthy of it. So, forget it when someone tries to scare you into believing you've got to make an effort beyond the effort that you have made in order to qualify for the Kingdom, for fitness is the consequence, not the condition, of His glory. When He fuses us, He has already made the choice at the beginning. "Before the foundation of the world, He chose us in Him" (Ephesians 1:4) – then sending us into this world of horror. This is a world of horror, a world of death, and we pass through all the furnaces of experience in this world, and while we are in it, we are called. At the very moment of being called, the embrace purifies you – at that very moment. Now, the body of flesh and blood

cannot inherit the Kingdom of Heaven, so I was not in this body when I stood before His presence. I was in a spirit body, but I was conscious of being Neville. I was conscious of being all that, as a man called "Neville," I thought I had done. I wasn't proud of my 24 years on this earth. I had done many things of which I was ashamed, and yet, in spite of all the things I had done in 24 years, He still called me, for at that moment in time that one stone was necessary. He is rebuilding His temple. The temple has been shattered purposely, deliberately, and we are the fragmented parts of that temple. And the parts go through all the furnaces of experience in this world, and He knows exactly what stone He wants now, at this moment. And He calls that stone. It's a person – it's you! And He is calling you to glorify you, but He glorifies you with Himself.

So, here are the five terms: "Those whom he foreknew, He also predestined to be conformed to the image of His son, and those whom He predestined, He also called and those whom He called, He justified, and those whom He justified, He glorified." (Romans 8:28-30) Justification is the Divine Acquittal. Whatever I did in all ages that passed between that moment when I fell with God – for He brought us all into one body, and one body fell and fragmented itself into the unnumbered races and nations in the world.

Now, He calls us, one by one, and when you are called, though unfit, He justifies you; and justifying you is simply Divine Acquittal. You are acquitted of all the things that you have ever done. Then comes glorification, and glorification is the gift of Himself to you. You become one with God – because there aren't two gods; you are God, though you remain in the little garment of flesh for a while. You remain in this little garment of flesh – still weak, still limited, with all the limitations of the flesh, until that moment in time when He takes it off for the last time, and you awake then as God, without loss of identity.

So, let no one scare you that you are not fitted for the Kingdom of Heaven. That choice has already been made, "You were chosen in Him before the foundation of the world," (Ephesians 1:4) and you are sent out and told that you are going to suffer. Read it in the book of Genesis, You will go into a land – a strange land, and you will be enslaved there – enslaved for "four hundred years" – not four hundred years as you and I measure time. This cross of flesh [indicating the physical body] is "four hundred," for four hundred is simply the numerical value of the last letter of the Hebrew alphabet, whose symbol is that of a cross, It is the taw, the 22nd letter, and this is the cross on which God is crucified, and you suffer while you wear the body of flesh and blood. We are enslaved by the body that we wear.

No matter what you own in this world – if you owned the whole vast world, and all were your slaves, you could not command one slave in your world to eat for you and assimilate for you. You have to eat, assimilate and eliminate for yourself. You are a slave of the body that you wear, and you will wear it for the "four hundred years," until that moment in time when you are called.

Now, when you are called, you are incorporated into the Body of Love. From then on, you "taste of the powers of the age to come." (Hebrews 6:5 RSV[1]) The powers are so fantastic; nothing known to mortal mind compares with the power that is yours to be exercised after you are called. And then the body comes off for the last time. But you could not exercise this power until you

[1] Revised Standard Version

are first incorporated into the Body of Love. For, if you had this power, minus Love, you could destroy the universe!

Nothing in the world compares with this power. You could stop the whole vast world, and make time stand still, then change the motivation of these slaves on earth, and make them do your will, and it would be the most horrible will in the world. But you wouldn't after you were incorporated into the Body of Love; your every motive, then, is governed by Love.

So, first comes the call. Predestined, yes, foreknowledge, yes, before you are called, and He predestined. But now comes the break, and now He calls. And He calls us, one by one, to be incorporated into His own Being, the one Spirit. For, he who is united to the Lord becomes one spirit with Him, So, in the end, you and I, without loss of identity – we are God Himself! This is the Glory of which I speak. This is the glory that was foretold in Scripture, the greatest book in the world, and the most misunderstood book in the world. It is all about you.

So, we are told, "And the Lord will rise upon you, and the Lord will be seen upon you, and His glory will be seen upon you." (Isaiah 60:1, 2 RSV)

His glory is Himself. And I am telling you from my own experience, we will be seen by others, and be identified by others as God Himself! And, yet, the friend of the one who sees you – they will stand amazed, knowing you as their friend, and yet they cannot deny what they now see. They will see you as God Himself, and there will be no uncertainty in their minds when they see you as God Himself – a face raised to the nth degree of beauty and majesty and character beyond the wildest dream of anything on earth. And, yet, you are God, and they will know it. The day you wear the actual Body of Love – anyone who sees that will see the most glorious sight in the world.

But the glory of which the Bible speaks is God Himself. "For I will make my glory to pass by; when my glory passes by, I will cover you with my hand." (Exodus 33:22) And then I pass by. So, the I is equal to "my glory." "Though you will not see my face, you will see my back, when I pass by." Why? Because, "Only the Son knows who the Father is." (Luke 10:22) So, when Paul speaks of this revelation, he speaks of it in the text that "when it pleased God to reveal His son in me."

When He reveals His son in me, He reveals me as Himself, because "No one knows who the Father is except the Son, and no one knows who the Son is except the Father." (Luke 10:22)

And, so, no one has ever seen God, but the only Son who is in the bosom of the Father, he has made him known, for it takes the Son to reveal me. When God's son stands before you and calls you "Father," then you know who you are. And that son is David. "I will tell of the decree of the Lord, and He said unto me, 'Thou art my son. Today I have begotten thee.'"

And the Lord is Jesus Christ Himself, let no one tell you otherwise. They will tell you, but don't believe them. Jesus Christ is God the Father! And David is the sum total of all the experiences that man has ever had in this world. Take all the generations of men and all their experiences,

and fuse them all into a single state. The state personified comes out as God's son, and that is His anointed one called "David."

And David said, "I will tell of the decree of the Lord. He said unto me, 'thou art my son. Today I have begotten thee.'" He stands before you, and from then on, you know the Eternal Son, and the job, so far as you are concerned, is over.

Now you will understand the words, "Return unto me the glory that is mine, the glory that I had with thee before that the world was. Father, glorify thou me with thine own self, for I have accomplished the work thou gavest me to do."

What work did He give me to do? What work did He give you to do? Well, in the world of Caesar, I have been a dancer, I've run an elevator for Macy's, I've filled bins for J. C. Penney; I did all kinds of things. And, then, in 1938 I started telling this story, and I haven't stopped since then, but before 1938 I had many jobs. But they are unimportant – it doesn't really matter. The only thing that man has come to do, and must accomplish, is to fulfill the Word of God. And don't be concerned – you are going to fulfill it, for the simple reason, God fulfills it in you. He has completed it, and He's buried in you. The whole thing is brought to a climax already. It's assured. You cannot fail. No one, in eternity, can fail, because it already has been brought to its climax, and it's finished.

"I have accomplished the work Thou gavest me to do." Now, the One who made that proclamation is buried in us. He is the Pattern Man buried in every man, and that pattern will unfold in man, and everyone will be the Lord Jesus Christ. And the Lord Jesus Christ is God the Father! There is no other "God the Father."

The day will come, you will know it – you will experience it. And what you know from experience, you know more thoroughly than you know anything else. I can tell you now that you will do it, and I trust you will believe me. I can't persuade you to the point of conviction, but when you have it, it doesn't matter what the whole vast world will say. The whole world could rise in opposition – it would make no difference to you, for the evidence has already been given to you.

"And so, when it pleased God," Paul said, "to reveal His Son in me, I conferred not with flesh and blood." (Galatians 1:16) What man still in the consciousness of being a man of flesh and blood could in any way illuminate it for me? How could he analyze it for me? He would tell you, maybe, that you are suffering from some hallucination.

But the great poet saw it so clearly. Robert Browning, in a poem called "Saul" – as you know, in Scripture Saul was demented; he was insane. He was the choice of man for a king. Israel said they wanted a king, and then the Lord said unto the Prophet Samuel, Warn them as to the result of wanting a king, that he will enslave them; that he will simply take from them their sons and their daughters and everything, and their money, to keep his kingdom going. But Israel wanted to be like other races and other nations, and she insisted on a king, so Israel selected Saul because of his outer appearance. He was tall and handsome and strong. So, they got exactly what they wanted – a king. He was insane. He was rejected, and the Lord picked David in his place, and

anointed David. And so, from that moment on, the Spirit of God came mightily upon David and never left him, for David was the choice of God, and Saul was the choice of man.

Now, this poem called "Saul" is based upon the 16th chapter of I Samuel, where David is explaining to the demented king the meaning of Messiah and the coming of Messiah. And these are the words of the poet Browning. David stands before Saul, and David makes the statement:

> "O Saul, it shall be
> A Face like my face that receives thee; a Man like to me,
> Thou shalt love and be loved by, for ever: a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ
> stand!"

They called Saul. Here, David stands before the demented king who does not recognize his own son, for you would have to be suffering from amnesia not to know your own son. So, he stands before him and tells him a prophecy and declares, "A Face like my face shall receive thee." What is "my face"? Then he tells him:

> "...a Man like to me,
> Thou shalt love and be loved by, for ever; a Hand like this hand
> Shall throw open the gates of new life to thee!"

Now, said he, "See the Christ stand!"

He was the Anointed One. David was the one whom the Lord anointed. He said, "That is he. Rise and anoint him." (I Samuel 16:12) And from that moment on, the Spirit of God never left David.

David is the sum total of all the generations of man and all their experiences fused into a single being and personified. And that is the resultant state of our experiences in this world of sin and death.

So, really, in the end, there is only God. And God is Jesus Christ. There is no other God. So, let no one scare you. Your salvation has already been predestined. You are already redeemed because you have already been predestined. Predestined glory, and glory is nothing more than the magnifying – "making Self many." So, each becomes the Face of God, everyone knowing that he is God, and everyone knowing that the other – his brother – is God. And there is nothing but God!

So, God is made up of the brotherhood behind all the masks – whether they be male or female – is the brother, and that brother is God. We are the sons of God that God redeemed and brought to glory. "He is bringing many sons to glory," as we are told in the 2nd chapter of the book of Hebrews: bringing us all to glory, and glory is Himself. So, He is bringing us all to be one with Himself, because there cannot be two Gods – only the one God. And, so, you are destined to be that God!

I can't tell you the thrill that is in store for you the night that it happens. And when it comes, it comes so suddenly –as told you in Scripture, "just like a thief in the night." (I Thessalonians 5:2) No preparation for it! You go to bed feeling just the normal person that you are; not overly proud of what you have done, not ashamed beyond measure, but you wish it was a better sort of a day. You wish you hadn't entertained the thoughts you did that day, but in spite of your uncleanliness in your own eyes, and maybe even in the eyes of others, it was the moment in time that was ripe, and God chose you at that moment in time.

So, He chose us. We didn't choose ourselves. He calls us when that stone is ready to be inserted into the Body of the Living Temple. But while we are here in this world, to cushion the blows – and only to cushion the blows – He has given us a Law. And the Law is simple – very simple. And the Law is:

IMAGINING CREATES REALITY.

It's a simple, simple law. These are my words, but I only take them from Scripture – based upon Scriptural words, "Whatever you desire, believe that you have, and you shall." (Mark 11:24) So, putting it into my words, I say, "Therefore, imagining creates reality."

I have to imagine. So, if I imagine now that I am what, at the moment that I imagine it, reason denies and my senses deny – if the Scripture is true and I persist in that imaginal state, it shall become a fact. Well, having tried it – and it works – I share that knowledge with others.

Know what you want. Try not to hurt another. It doesn't really matter about others. Others will aid you in the birth of that assumption.

So, you assume that you are the man that you want to be, though at the moment of your assumption, reason denies it and your senses deny it. But you dare to assume it and persist in that assumption, and your assumption, though false, if persisted in, will harden into fact.

So, you cushion the blows in this world while you wait for the Call. But the Call will come. You can't rush it. Everything comes in time. We are all called according to His purpose, and when the stone that you represent is ready in His eyes – not because of your fitness, but because that is the time for it to be incorporated into the Body of the Risen Lord, you will be called. And you will tell the story that I am telling. And you will have the same reception: some will believe you, and some will disbelieve you. Don't stop to persuade those who disbelieve you. Encourage those who do, that they too may be called. On the other hand, you can't promise them that tonight will be the night or tomorrow night. "No one knows the hour" (Matthew 25:13) – only the Father.

So, they will be called in the Father's good time. But you can tell everyone they will be called. I can tell that to a Hitler, if he stood before me with his hands dripping in blood, as they are. If I told it to a Stalin, who was a monster on earth, "You will be called," I am not sanctifying or justifying his behavior as a man – no. But I can say that the Being behind the mask that is a Stalin, that is a Hitler, is God, and in the end, God forgives all. He said, "Father, forgive them. They know not what they do." (Luke 23:34)

But you, knowing now what you do know – you can play this game beautifully, all in love. All you do is follow the Golden Rule: "Do unto others as you would have them do unto you." (Luke 6:31) You can't go wrong! You can't go wrong. If anyone asks you to hear that someone is dead that he may get their estate, that is not what you want done to you, therefore you would not accept that request. "Go elsewhere, but don't come to me." But if they ask you to help them hear that they have a fortune, or that they are secure, or that they are contributing to the world's good, believe them, because I would like to do those things myself. Who wouldn't want to be secure? Who wouldn't want to feel that he contributes to the good of his environment? To the good of his country? Anyone wants to feel that. Therefore, if the request was along that line, believe it when you hear it. So, dare to assume that they have what they now request, and if you persist in that assumption, they will get it. You don't have to concern yourself as to how they are going to get it.

A friend of mine wrote me concerning my book, "Feeling Is The Secret," that we never get what we want, we only get what we are. Well, he knows if he reads the book carefully that you can make what you want what you are, by an assumption. I start with a want. Yes, I want to be. By the mere saying that I want to be, I am confessing that I am not. Well, if I dare to assume that I am what reason tells me that I am not until that wanting ceases to be, because I feel that I am it – before I have the evidence to testify and to bear witness to it, I must precede it by an assumption that I am it.

When you know what you want, you are told in Scripture, "Believe that you have received it, and you will." That follows your daring mood to believe that you are what, at the moment, reason denies that you are. So, I would not go back on what I have said in that book. I maintain, I've said it correctly; that you do not get what you want, only what you are. Through what you want to be, you can live to be what you are. Assuming it long before there is evidence to support that assumption, then the evidence will come like the fruit coming out of a tree. If you do not know the nature of the tree, wait until the tree is bearing, and when it bears, all arguments vanish, for the fruit will tell you what the tree is. So, all of a sudden, things will happen, based upon what you are.

You don't have to will it. No, people are always trying to will things into being. It is not done willfully, nor even carefully. People gather around themselves everything, and they call themselves "careful operators" – taking advantage of. No! It is simply the core of integrity. You come right down to: Am I really that? Am I really serious? Well, if I am serious, I should see it all day long as I walk the earth.

My friends know me as I am now. Any change in me, they will see the change; they will hear it through the grapevine, if suddenly something happens to Neville. Whatever happens, one friend will tell another friend, and the other will tell another, and then finally they all will become aware of changes in me.

Well, now, let the change take place in me first, that I may see them in my mind's eye. Today I see my wife. She knows all the things that are taking place in me. Any change in me, she observes it. A change in my fortunes, she knows it. If the bank deposit goes down, she knows it – she keeps the books.

If it goes up, she knows that. If I get a big dividend check one year, she knows it. If the next year, they perhaps don't give a check – they simply pass it, she knows it. So, anything that happens to me so far as my fortunes go, she knows it. Now, would I like to change that and see it tripled? Well, assume that it already has been deposited and is tripled. Well, now, let me think of my wife. Wouldn't she see it in me? Wouldn't she know it? Certainly, she would. Well, I assume that she knows it. I let her see me as she would have to see me if it were true. And, so, another feeling.

Now, in the course of a day, am I going to go back on that? I think of her whether she is physically present, or if she is absent, I think of her. So, when I think of her, would she see me in that change? She would. Well, then, let me be constant in myself. Let me be constant to that change in me until it becomes the very core of integrity. I am faithful to that change in me, and I use her, and use my friends, as the barometer to register the changes that I have tried to produce in myself. So, if I produce them, they would reflect it. If they are not reflected, I have not succeeded in producing in me the necessary change.

If I succeed in producing the change in me, they should reflect it. So, I will not go back on what I have said: You don't get what you want – you get what you are. But take what you want and make it what you are. Let go of what the present state is, and put that in its place as a substitution.

It's called in Scripture – I call it revision, but Scripture speaks of it as repentance; but unfortunately the word repentance has been misused. It originally meant, and still does mean, what the ancients intended that it should mean. Originally it meant a radical change of mind. It wasn't remorse. You don't go down and be remorseful and regretful. That has not a thing to do with the word repent. Repentance is a radical change of attitude towards yourself, towards the world, and to the degree that you succeed in changing that attitude towards yourself, and therefore the world – to that degree, the world will change to reflect that – all taking place within you.

So, you make what-you-want what-you-are come now and then into a sense of being, for whatever I am, I am going to raise it. I am going to expel it into my world.

So, here, you are predestined to be glorified, and when you are glorified, it is because God at that moment of glorification has succeeded in giving you Himself. That is why we are told in Scripture, "The law came through Moses, but grace and truth came through Jesus Christ." (John 1:17)

Grace is God's unmerited, unearned gift of Himself to you. That's Grace. You don't earn it, and you certainly do not merit it. It is God's unmerited gift of Himself to you. So, Grace comes through Jesus Christ. And the Truth comes through Jesus Christ. We talked a bit last night about Truth. Truth: He said, "I am the truth, I am the way, I am the life." (John 14:6) He is the Pattern Man.

So, when Paul writes his letter to Timothy, he says, "Hold fast to the pattern of true words which you have heard from me." (II Timothy 1:13, RSV) I have given you the pattern of the true words. Now, read his letters, because they came first in the Bible. They preceded the Gospels – preceded everything else in the New Testament. They came first by twenty-five or thirty years. He tells us to hold onto these patterns "that I have given you." There is no other pattern. There is no other way to the Father, other than this pattern "that I have given you." Now, read it carefully, and you will find the pattern.

When it unfolds in you, you ask yourself: Who is Paul? Just who is he? He is named in Scripture, but he is not named in any book of the First Century outside of the Bible. Well, how could a person like Paul go through all that he claimed that he did? He was imprisoned in Rome – imprisoned in all these places all through the Near East, and yet there is no record of his imprisonment – not any record outside of the Bible! If he was imprisoned, and we take it literally, then the record ought to be there, for these records were kept. Yet his name is not mentioned in one book in the First Century outside of the Bible. So, who is Paul? He is you!

He was first named Saul. When that amnesia fades and then memory returns, you are God! God is a father, and as a father, He has a son, and His son is David of Scripture. So, when memory returns, you recognize your son, and you don't have to ask him, "Whose son are you, young man?"

You see, his first name was Saul, of the same tribe of Benjamin, a descendant of Abraham, the same identical descent and background of Saul the king in the Old Testament is that of Paul in the New. They name him, but the name has changed now. A radical change took place in him from Saul – from asking, for Saul means "to ask." [Saul asks David, "Whose son are you?"] So, if I put my daughter before me or my son before me and ask them, "Tell me, whose children are you? I can't remember." Well, am I not insane? Am I not suffering from amnesia?

So, Saul looked into the face of the Only Begotten Son – and he is supposed to be the king, and he doesn't recognize his son. He can't, because his name is Saul. Now, his name is transferred from Saul to Paul, and Paul knows the Son. "And it pleased God to reveal His Son in me, and I conferred not with flesh and blood." (Galatians 1:16)

So, we all pass through the identical pattern, and the pattern will come to you, and suddenly when it appears, may I tell you, it's like something coming out of the blue. And there is no uncertainty as to the relationship between you – the Father, and the Son – who is David. And the Son sets you free. You are told, "You are free indeed," (John 8:33) for he has promised to set the father free – the father of the one who destroyed the enemy of Israel. And David destroyed the enemy, the Philistine giant, Goliath. And having destroyed him, the king is looking for his father, and he asks him, "Whose son are you, young man?" because the king did not know his own son, therefore, he is still waiting – waiting – waiting.

When the king's mind returns, he is no longer Saul, his name is Paul. And then Paul recognizes the Son. "And it pleased the Father to reveal His son in me, and from that moment on, I conferred not with flesh and blood." (Galatians 1:16) What man on the face of this earth would I

go to, and ask him to explain to me the meaning of this experience of mine when David called me "Father"?

If I went to the most outstanding psychiatrist, psychologist – call him by any name in this world, he wouldn't understand it. What on earth would they know about this mystery of Christianity when, to them, everything is sex? They will tell you, you are simply disturbed sexually, or something, because that is all they have put it on, the Freudian concepts of life – some sex complex. It hasn't a thing to do with sex. It is the vision returning, and suddenly memory returns, and there is no uncertainty as to the relationship between you, the Father, and the Son who calls you "Father."

All you can do, then, is simply go and tell it, and try to change somewhat the prefabricated misconceptions of Scripture. For the whole vast world – if you are a Christian, as I was born and raised one – I was taught to believe that Jesus was the Son. My Mother never taught me that Jesus was the Father! When I went to school, they never taught me that Jesus Christ was God the Father. It happened, and when it happened, I knew it, because in Scripture, David calls him, "my lord." David calls him, "my Father." "If David calls him, "my Father, how, then, could he be David's son?" (Matthew 22:45)

So, here is the story. He unfolds within you, and the whole thing is contained within you. It was God's purpose in the beginning to give Himself to you, as though there were no others in the world – just you and God, and then eventually, only God – and God is you!

Just before I came up, a friend of mine who has a wonderful incurrent eye – an incurrent eye is the eye that actually sees inward in to the world of thought, into Eternity. And that eye is ever expanding within the bosom of God. So, an incurrent state is that which gives passage to a current flowing inward, like a sponge giving passage to a current flowing inward. And she said, "I came in vision into a place and I wanted to borrow some money. It was like a loan company. And I went in to the owner, who was also Chairman of the Board. I went to the door, and as I came through the door, there you stood behind the desk. All the papers on the desk, and you were the owner and the Chairman of the Board. And I became almost hysterical, because I knew that whatever I asked of you would be granted. You were Infinite Love, and granted every request ever made of you. No collateral – just ask. And I said, 'He is a victim of his own love,' to myself I said it, not to you. I looked at you, and I knew you would not say 'No' to my request, no matter how fabulous it was. I also knew that you were a victim of your own love. When I went out from where I saw you in the role of Love, I met a woman who was distraught and she was downcast, and she was at her very wits' end. She had tried every place in the world to get a loan, and was turned down. And here she came. Her last resort was to come here, and I smiled to myself because I knew she was going to go through that door and she would get it, and then I woke."

Well, that is the God-in-you. He grants every wish that you ask. But when you ask, ask believing. If you ask believing, you will get it. As we told you last night, when you ask believing, it's nothing more than the subjective appropriation of the objective hope. What do I wish for as an objective fact? Well, the subjective appropriation of the objective hope is prayer. And it never fails you!

So, tonight when you go out, go in the deep conviction that you are predestined to be glorified, and know that the glorification of which the Bible speaks is God's gift of Himself to you. He doesn't give you His son as a companion. He gives you His son by giving Himself to you. For if you are God, and God is a father, I must be the father of God's son! So, God gives me His son as my son, and in that way, I know I am He.

So, I am told, "Unless you believe that I am he, you will die in your sins." (John 8:24) And you will know it, and won't have reason even to believe it, because you have an assured "I know" after the experience.

Now, let us go into the Silence.

Neville Goddard 7/16/1969

PRE-EXISTENCE

Tonight's subject is: *Pre-Existence*. For every child born of woman, there is a "son" of God in the heavens, who is his ancestral Self. He is buried in you. He is the Reality of man. The Bible speaks of this "son" as Jesus Christ, the true identity of every child born of woman.

"God became man, that man may become God." [Blake, from "Jerusalem"]

What we read in the Bible concerning Jesus is all about you. It's your biography. The Old Testament is the prophetic blueprint of the life of Jesus, and the story of Jesus as told in the New Testament, which is the fulfillment of the Old, is your story. And the day will come when you will experience everything recorded in the New Testament concerning Jesus Christ, – but everything. This is the great mystery of our being.

We are not some little product of evolution, as many teach today. We didn't come out of some little amoeba. You are the emanation of a Son of God! As we are told in the book of Deuteronomy, the 32nd chapter:

> "The Lord has set bounds to the peoples
> according to the number of the sons of God."

Today they are speaking of curtailing the reproduction of humanity, limiting the births of men. Then we are told, not one child could be born, were it not for a Son of God who is the life of that child. For He has actually "set bounds to the peoples according to the number of the sons of God." Read it in the 8th verse, the 32nd chapter, of Deuteronomy.

You couldn't breathe as a child, were it not that God is within you. And then you say, "I am" – that's Him. That is the Son of God, and the Son of God is one with God. "I and my Father are one."

"I came out from the Father, and I have come into the world. Again, I am leaving the world and going to the Father."

Isn't that pre-existence? I came out from the Father, and I have come into the world. Again, I am leaving the world, and I am going to the Father. But I will not leave this world – this earth – until I awake as Jesus Christ.

Now, this world does not terminate at the point where my senses cease to register it. I can't follow a friend who goes beyond through the gate we call "death." And I think he is gone from the world. He hasn't gone from any world! He is in this world! "This world" does not cease to be when my senses cease to touch it – to register it.

He is in a world terrestrial, just like this, in a garment clothed as these "garments" [indicating the physical body] are, of flesh and blood. And he passes through similar conditions; and the One

within, Who is the Son of God, he is guiding him, sending him through all the "furnaces of affliction" that are necessary to awaken him as Himself. And the Son of God is the Power of God and the Wisdom of God," as told us in the first chapter of Corinthians:

> "Christ the power of God and the wisdom of God." (I Corinthians 1:24)

So, in the end, there is only God, and everything is the expansion of God. Now here is a Psalm, considered the most difficult Psalm of the hundred and fifty. It is the 82nd. What is currently considered the best interpretation of Scripture is the Interpreter's Bible. It comes in twelve volumes and four extra in the form of a dictionary – 16 volumes of around a thousand pages to a volume. A perfectly marvelous work! In this it says, "in truth we do not know very much about this Psalm. We can only hope that we are not far away from the truth."

Well, the most scholarly of all Biblical criticisms we find in a book called The Encyclopedia Biblica. The one who is the head of the Hebraic section of that, and also one of the editors of the entire work, Thomas Chaney, speaking of this Psalm says, "This is the most difficult Psalm for the scholar, that the meaning might have been understood." It might have been in some strange way something that some one at one time understood. "But I must confess that none of us understand it today." Now, this is Thomas Chaney. At the time he edited this work back in the end of the last Century, it was considered then – and still is today – the most scholarly of all the higher forms of Scriptural criticism. Now this is the story. This is what it says:

"God has taken His place in the Divine Council." This literally means in the congregation of the gods. God has taken His place in the congregation of gods, and now God speaks. In the midst of them, now, He is holding judgment.

> I say, "Ye are gods, sons of the Most
> High, all of you; nevertheless, you
> will die like men, and fall as one
> man, O Princes."

God stands in the congregation of His sons. All the sons make up God. The word translated here, as "God" is the word "Elohim." It's a plural word. It is also translated in the plural, "gods."

"God has taken His place in the Divine Council" – that word is "Elohim." "In the midst of the gods He holds judgment" – that word "gods" is "Elohim," the same word.

But the scholars can't quite understand. Here we have the word "Elohim," and it's defined in the singular; and then a little farther on it's defined in the plural, "gods."

He has taken His place in the congregation of the gods. He is in the midst of the gods now; He is holding judgment. And now He speaks to the gods. He tells them that they are sons of the Most High – all of them, but every one. Nevertheless, they will die – "die like men, and fall as one man, O Princes."

Do you know who He is speaking to? He is speaking to you! We are the "gods" who came down into the world of "death," and took upon ourselves the limit of contraction, which is man, and experienced "death."

Then we are told in the letter to the Philippians: "Jesus, though he was in the form of God… He emptied Himself, and took upon himself the form of a slave, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death upon the cross." (Philippians 2:6-8)

Well, this [indicating the physical body] is the only "cross" that Jesus ever "wore." The human form is the cross of God! He humbled himself. In what way? He took upon himself the form of a slave. No matter how powerful a man is in this world – if I owned the earth, and if every one in this world is a slave of mine, I have no power to command any one to perform the natural functions of my body for me. I am a slave of the body that I "wear." Every function of my body that is natural must be performed for the body by the being – called a living form. I myself must perform it! I must eat and assimilate, and what I can't assimilate, I must eliminate. And no one in the world can do it for me. I am a slave of the body that I "wear." So, "he took upon himself the form of a slave, being born in the likeness of men. And finding himself in human form, he humbled himself" – that's his humility – "and became obedient unto death" – everything here dies. Everything in this world dies. No matter what it is, it comes in, it waxes, it wanes, and it disappears. No matter how well it is made or how old – four thousand years old – things are destined to vanish from the face of this earth. Everything comes, it waxes, it wanes, it vanishes. This is the world of "death" into which God came, for one purpose: to expand His creative power, His wisdom.

We are the gods that came down! And you say, "I am"? That's He. "That's His name forever." Your own wonderful human imagination is God! And there is no other god. In every form, regardless of appearances – the same God. No difference, because God is one, though He appears as many. One in many; that's the word "Elohim" – a compound unity, one made up of others. But the scholars cannot understand this statement:

> "God has taken His place in the Divine Council; in the midst of the gods He holds judgment." And now He speaks: "I say, 'Ye are gods, sons of the Most High, all of you; nevertheless, you shall die – die like men, and fall as one man, O Princes.'"

Just one man fell, carrying with him all!

As told in Scripture, "He chose us in Him before the foundation of the world. And one man fell into division, and we have all the races, all the nations, all the religions and yet all are contained in one. And we will remain on earth until we are called, one by one, back into that body; but this time when we are called, the body that is resurrected – going back one by one to incorporate into that same one body that fell. And what a glorious reunion because of the experience of "death"!

He comes into the world of "death" and conquers it. He has overcome death. Here everything dies, and yet he overcomes everything in this world. It is a world of "death."

So, the Bible is your own wonderful biography. Jesus Christ is the true identity of every child born of woman. A little child comes out of the womb and you see it; the reality of that child is Jesus Christ.

Hold it in your hands – you are holding that child that is Jesus Christ in your hands! But that child, to leave this world of "death" has to be "born again."

The "second birth" is not reincarnation. It hasn't a thing to do with reincarnation. We are born first "from below" – from the womb of woman. We are born the second time from the skull of man. By "man," I mean generic man. "Male-female made He them, and called their name Man." Read that in Scripture: "Male-female made He them, and called their name Man" – capitalized. I speak of generic Man. The "second birth" is out of the skull of man, not from the womb of woman. The womb of woman brings us all in slavery, forming "garments" that leave man in slavery. I am the slave of this "garment" until I take it off.

And if tonight I am not "born from above," I will find myself, if you call me "dead," restored to life in a world just like this, but young – about 20 years of age. I do not go through the womb of woman any more. I am found in a world terrestrial, just like this, where I grow older, as I do here, where I struggle to make a living as I do here; where I have friends and enemies, as I have here; where I am weaving a garment of joy and woe, as I weave it here. I will "die" there, as I die here, and be restored once more into, once more, a lovely young body resembling this, only about 20 years of age, in an environment best suited for the work yet to be done in me. And I will repeat that until that moment in time when He Who made the decision to enter "death's door" awakens within me. And when He awakens within me, I am He! And who then am I? Jesus Christ! There is no other. "I and my Father are one."

So, "No one takes away my life. I lay it down myself. I have the power to lay it down, and the power to lift it up again."

Yet in spite of these statements in the book of John, we find through the ages many people speaking of a race of people called the Jews who crucified Jesus! It's not so. Haven't you read the Bible carefully? Read these words in Paul: "I have been crucified with God. It is not I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith of the Son of God who loves me, and gave Himself for me."

Here the Son of God emanating is the being in man; and He so loved His emanation that He entered "death's door" – the human skull, and freed His emanation. And He laid down in the grave with me – the human skull – and there He dreams the dream of life as I am dreaming it now, until I awake; and when I awake, we aren't two – we are one. "I am He."

Every one will awake. Every one returns to the Father out of Which they came; and returning to the Father, they are the Father.

So, I came out from the Father, and I came into the world. I came and I am leaving again, and I am going to the Father. That is the story of every child born of woman. So, let them be; they are having a dream – some dreams, noble dreams, some dreams, ignoble dreams, but in the end, we are all being called, and all will be justified for, as we are told in the 8th chapter of the book of Romans: "Those whom He foreknew He also predestined to be conformed to the image of His Son; and those whom He predestined, He also called; and those whom He called, He also justified; and those whom He justified, He also glorified."

There is the complete predestination. So, He justified. What is "justification"? Divine acquittal, for this is a "play." This whole vast world is a play, and you and I are playing our parts, and these parts are forever. We leave the "parts" behind. And we are the actors playing; the part is left behind.

I have seen at least twelve "Hamlets." And no two actors interpreted Hamlet alike. Yet, they use the same words. I recall seeing my last Hamlet played by Richard Burton, and he played it adorably, and he stepped upon the stage wearing a pair of grey slacks, the color of the slacks I am wearing now. And he had a black pullover shirt with short sleeves; and he played the entire "Hamlet" in that same costume: grey slacks and black pullover shirt. And he gave an entirely different meaning to the familiar passages of Shakespeare. It's the same "Hamlet"! He came out on cue, and he departed on cue, and every one entered on cue and departed on cue. But he, the central figure – Hamlet – he gave an entirely different interpretation to the passages with which you and I are familiar.

When he spoke to his mother – and in that passage he says to the mother, – and you know this; it's a familiar one: "Assume a virtue if you have it not." Well, I have heard that time and again when it was treated seriously. He didn't. He treated it lightly, because he didn't believe she could ever assume a virtue. She had poisoned his father, and she now marries his uncle; and he despised her. And he says to her satirically as he sees her coming, "Oh, assume a virtue if you have it not." He didn't believe for one moment she could ever assume a virtue! So, he took the identical words that other "Hamlets" took and gave it an entirely different meaning.

So, you are playing a part, and you are allowed to interpret the part; but you came in on cue and you will depart on cue; and in spite of what our wise men called doctors today are telling us that they can prolong life – they are not prolonging life – you were born on time, as told you in the 3rd chapter of the book of Ecclesiastes:

> "A time to be born, a time to die; a
> time to laugh, a time to cry;"…

There is not a thing new under the sun. The play is finished.

It is being said about the landing on the moon: "See? This has never happened before." It has been in ages past, but there is no remembrance of former things. We have a little memory – no remembrance of former things; nor shall there be any remembrance of things that will come later among those who come after. We think it is all now, like a play.

You go to a play tonight. I saw a play last night. But to you, these are all new, and you'll laugh tonight, as I did the night before. And you'll cry, as I cried the night before. And you will think it is all new as the whole thing unfolds before your eyes; and I saw it the night before. And this is a marvelous "play" in which we are cast for a purpose. There is a purpose behind the entire thing.

So, we are not little beings that began. I began humanly almost 65 years ago? No, – I came out from the Father, and the Father has no beginning – no father, no mother, no genealogy. He is without gender, without number. I came out from that Source that has no origin. It is the Origin of all! And I came into a world that seems to begin and end. That is how God expands Himself. He takes upon Himself the limit of contraction – the limit of opacity; that, having reached the limit, He can again begin to expand. There is no limit to expansion, and no limit to translucency. So, He sends part of Himself off to go beyond what He was only by first reaching the limit of contraction. And that is how God is perpetually expanding Himself. And we are the "sons of God." But it takes all the "sons" to make God!

So, when we are gathered one by one back into that resurrected form – the Risen Lord, we do not lose our identity. I will know you in Eternity. Do you know why? I knew you before you put on this "mask," and you came into this world and put on this mask. I can't see behind the mask; it's like a masquerade – a great ball. And here my most intimate friend is wearing a mask, and I don't see him. He's wearing a black face, or he's wearing a white face, or he's wearing a yellow face; but he is wearing a face that I don't recognize. I can't recognize him at all. But behind the "mask" is my brother that I knew in Eternity, and I will know once more when he awakens from the dream of life and I awaken from the dream of life.

We return to the same form, improved beyond measure, for we came out of the world of "death," having deliberately, consciously entered the world of "death." And every one has a part they play in this world, into which we all volunteered when we came.

No one can take away my life. I laid it down myself. I have the power to lay it down, and the power to lift it up again; and no one takes it from me! We deliberately came down into this world to play these parts that we may expand our consciousness beyond what it was, prior to our descent into this world. For: "No one can ascend into heaven who did not first descend from heaven."

I could not emerge from the tomb, were I not in it. I could not emerge from this world of "death," did I not first descend into it. For: "No one can ascend but he who first descended, even the Son of Man."

So, the "Son of Man" is a name for the "Son of God." And that "Son of God" you are! So, whoever you are – if you bear the name of John, or some other name, your real name is Jesus. Because when you come out, He gives you a name that is above every name, and any name other than Jesus on earth and in heaven shall bow and confess Jesus is heir to the Glory of God the Father. And you are that Being! And there never was another. Jesus is the true identity of every child born of woman. And Jesus-in-you is your own wonderful human imagination. That's Jesus.

Now, in this world you can test it. You can test it, because he is the Power of God and the Wisdom of God. How do I test it? I dare to assume that I am what reason denies, and walk in the assumption that I am that, and if I persist in that assumption, it will harden into fact. And if "by Him all things were made, and without Him was not anything made that was made, and then suddenly I am confronted with the thing itself, having assumed that it is, and I assumed it when reason denied the fact, haven't I found Him? If "by Him all things are made," and I dare to assume what my senses deny and reason denies it, and yet I persist in the assumption, and then eventually it hardens into fact – well, did I not find the One Who makes things? And if "by Him all things are made, and without Him was not anything made that is made," and I have found exactly how I did it – and I did it by simply assuming that I am what I would like to be, even though at the moment of my assumption everything denies that I could possibly be that, and then I became that – well then, I have found Jesus.

I only assumed that I was what my reason denied. How did I do it? By imagining. I have found my imagination to be the Lord Jesus, but eventually I will awaken as the Lord Jesus. How do I know? I know from experience that everything recorded in Scripture concerning Jesus, I have experienced – everything, I don't care what it is.

I "wear" this "cross"; and may I tell you, when you and I were crucified on these "crosses," it was sheer ecstasy. It was not painful at all, in spite of what the churches teach. It was sheer ecstasy when I felt myself "nailed" upon this "cross." There were whirling vortices: each hand a vortex, my head a vortex, each foot a vortex, my right side a vortex. And here are these six vortices, and I can't describe the ecstasy – sheer joy – when this night I relived the moment of the crucifixion. No one nailed me upon a wooden cross. This [indicating the physical body] is the "cross." And I did it deliberately. Then memory faded. I am in a world of "death."

So the crucifixion was not a painful act. It was a delightful act deliberately taken by God when He actually nailed Himself by vortices upon the cross of man. Now you go through all the parts, and then comes the moment that you are about to depart this world for the last time, and that begins your resurrection. And your resurrection is a glorious thing. It really is.

You awake to find yourself completely sealed in your skull. Your skull is a tomb, and you find yourself waking from a long, long sleep. You have no memory as to who put you there, but you know your skull is a tomb, and there you are in a tomb, but the tomb is your skull! And you awake, and you stand up in your skull, a being just as you are. And not a thing is in that skull but you! Not a thing is in it.

And now, you have one consuming desire, and that is to get out, and you have an innate wisdom as to what you should do, and you push the base of your skull, and something gives. It rolls away, leaving a little opening. Then you put your head through, and you squeeze yourself out inch by inch, like a child coming out of a womb – only instead of this being the womb of another, it's the skull of your own being! You are "born from above." And all of the imagery of Scripture now surrounds you. Here the "wise men" – normal men as you are, seated where there is the body out of which you came, and these three are the witnesses of your "birth." They can't see you because you are now spirit, but they know who was born. And one will say – calling you by name – in my case they say, "It is Neville's child." They find a little infant wrapped in

swaddling clothes lying on the floor; and they announce whose child it is. In my case, one of them said, “It is Neville’s baby.”

The other two, in the most incredible voices, asked: “How could Neville have a baby?” He doesn’t argue the point; he just displays the evidence. And I took the evidence – the infant wrapped in swaddling clothes, and held it in my arms, and I said, “How is my sweetheart?” And then the whole thing began to dissolve, and I awoke upon my bed.

Here, this unearthly wind is present all along. The wind is the spirit, for the words *wind* and *spirit* are the same in Hebrew and in Greek. This unearthly wind is there through the entire drama.

Then everything said in Scripture concerning Jesus begins to unfold, and it unfolds in one thousand two hundred and sixty days, as told us both in Revelation and in the book of Daniel. And here four mighty acts take place, and you are the central figure in the drama.

You can hardly believe that something unnumbered centuries ago could be so accurate concerning a blueprint – a blueprint of salvation. Every one will pass through the same technique, the same drama, and every one will awaken as the Lord Jesus Christ! And because there aren’t two – only one, all will be gathered together into “one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all,” who is above it all, through all, and in all. Only one, all gathered without loss of identity, and all are the father of that one son which comes into your experience in the second act. In the second act he stands before you and calls you, “Father”; and you know you are his father, and he knows he is your son; and there is no uncertainty as to the relationship between you and the son, who is the Son of God. So, only through the Son will you ever know Who-You-Really-Are.

In this world you may have many sons and many daughters; but there is only one Son that comes through as God’s Son. And you are the father of that Son. And only when He stands before you and calls you, “Father,” do you really know Who-You- Are.

So, in the end, every one returns to the Father as the Father! And you and I are one Being when we return from this division, which is for a purpose. So, we are preexistent beings. You did not begin in the womb of your earthly mother, and you do not end in the grave when some one puts you there in the not-distant future. Don’t be afraid; you’ve gone there unnumbered times! But you are only born twice: once through the womb of woman, and once through the skull of man – generic man.

“Unless you are born from above, you cannot enter the Kingdom of Heaven.”

“You, a master of Israel, and yet you do not know, Nicodemus, that unless you are born from above, you cannot enter the Kingdom of Heaven?”

No, he didn’t know that; yet he was a member of the Sanhedrin, This is like saying today that he is a Cardinal of the Roman Catholic Church, – a priest of the church, if he didn’t know it, any more than they today know it, or the Pope knows it. Until it happens in them, they cannot speak

from experience. And I am not theorizing, and I am not speculating; I am telling you what I know from my own experience. I also know that every one will have the experience, and no one will fail, or God would fail, and that's impossible.

All His sons came down, for He gathered them all together in Himself: and not one child can be born in this world who does not have as an ancestor a Son of God, who comes with him. And that Son of God cannot give up.

Now, Scripture tells us in so many lovely ways. John does not tell the story of the birth as Luke tells it and as Matthew tells it, but John is the most profound of all the Gospels. John tells it, but he tells it in symbolism that is not understood by the people. He tells it in the form of the skull. It is called Golgotha. "Golgotha" means "skull." When they laid him in the tomb, the tomb was empty, but the linen clothes were there; and lying near the linen clothes, but not with them, was the napkin. Well, John wrote the most profound mystical doctrine. He is telling it in symbolism for those who understand.

The "linen clothes" are called by all mystics the "garment" – this garment of flesh and blood – that which the female wove for man. So, the body was there out of which the spirit ascended. Then what is the "linen cloth"? The "linen cloth"… that is the body. Then what is the "napkin"? In the ancient world "napkin" has a far greater number of meanings than today. Today a "napkin" means – we speak of a dinner napkin, a cocktail napkin, a sanitary napkin. But in the ancient world "napkin" meant the afterbirth – the placenta, that which is not part of the body – after the birth, but it must be ejected from the body. And so, it's not part of the body after something that is born. So, after the Lord is born, that is only the sign of His birth. So, the "napkin" was not found with the "linen clothes." It was found apart from the "linen clothes." Those who understand symbolism will know what John is trying to tell the reader: that a birth took place – where? In the skull, for this is a description of the skull.

They came to Golgotha where he was buried. He was crucified in Golgotha, and he was buried on Golgotha, and he rose from the same tomb in which he was buried; and it's Golgotha, which means the skull! "Skull" means the "cranium." "Calvary" is the skull. So, here you find two objects: the body, symbolized as the "linen clothes"; and then you find the symbol of the birth, and that was the "napkin." Well, the napkin simply was the afterbirth, signifying to those who understood symbolism what took place in that skull. A birth took place, but he who was born is now Spirit, and mortal eyes cannot see Spirit. God is Spirit. And you aren't going to see the wonderful form – it is God being born! You will only see the "garment" out of which He was born.

So, he came into the world and took the "cross" and remains in this world. Unnumbered times he passes through the gate called "death," and is restored in a similar body to continue the struggle until the end; and at the very end, then he is born – "born from above." And that "birth from above" is God being born!

"Unto you this day, in the City of David, God is born," – a Saviour is born; and the "Saviour" in Scripture is the Lord.

"I am the Lord, your God, the Holy One of Israel, – your Saviour; and beside Me there is no saviour." The only saviour to be born would be the Lord God Jehovah. So, the Saviour is born; but they can't believe. They see the form out of which He came, and they see the evidence of the birth when they see the napkin. So, John, the most profound of the Evangelists, told it in his own wonderful unique way.

When you read it now in the book of Luke and in the book of Matthew, it is told so clearly to a normal birth that people have confused it with the natural birth from the womb of woman. It hasn't a thing to do with the womb of woman, for that bears all beings into slavery. Every child coming through the womb of a woman is bearing the cross of the slave; but when you come out of the skull of man, you are now free from the world of "death," and it is God that is born! So, you came from the Father, and you came into the world. Again, you will one day leave this world of "death" and return to the Father. But when you return, you – the Creative Power of God and the Wisdom of God – have been expanded beyond the wildest dreams. You are then truly glorifying God. And you can say, as in the l7th [chapter] of John: "I have finished the work Thou gavest me to do. Now glorify Thou me with Thine own Glory, with the Self that I had with Thee before that the world was.

If I had this "Glory with Thee before that the world was," isn't that pre-existence? I am asking now, having emptied myself of my Glory to perform this work in the world of "death" – I am asking now to return to that which I gave up in order to come down into the world of death.

I cannot pretend that I am here. I don't pretend that I am a man. I took upon myself all the weaknesses and all the limitations of man. If I came into this world knowing I was God all along, I could not accomplish anything. I had to completely empty myself of my Father in order to fulfill the plan. If I came knowing, well, I could do anything if I knew the power of God; but I had to completely empty myself.

When I say, "I," I am speaking collectively – all of us. So, we are not pretending that we are men. We had to actually become man in this state called "death," and "wear" the "cross" of man – not pretending, but actually feel it so we could cry on the cross; "My God, my God, why hast Thou forsaken me?" I can so completely forget Who-IAm that I cry out to a god other than my Self as though there were such a god, and ask him, "Why did you forsake me?" proving I did not pretend I was a man. I had to actually become a man and completely forget that I was God, and empty myself before I could become man.

You are a pre-existent being, but at the moment you are not yet aware of it. I hope it is not too far from now that you will awake and have all the experiences of which I have spoken that I have experienced. I speak from experience. The story of Jesus is the story of humanity. And one day, every one – every child born of woman – will have that experience of Jesus and know he himself is the Lord Jesus Christ!

Let's enter the Silence.

(Following the Silence):

Question by a lady: You have told us that when we leave this segment of time, we are restored to another world just like this one. Do we come back and play these parts again?

Neville: No, you have played them. But "Hamlet" remains after Burton played the part, to be played by other actors who will interpret it a little differently. When Blake made that statement that seems to confuse so many scholars – he said, "Many suppose that before Creation, all was solitude and chaos." He said, "That is the most pernicious idea that could enter the mind of man, for it takes away all sublimity from the Bible ... and makes the one who entertains the thought" a little groveling worm. Now he makes this bold, bold assertion: "Eternity exists, and all things in Eternity, independent of Creation, which was an act of Mercy" [from "A Vision of the Last Judgment"].

He looks upon the whole vast world, with all that is in it and all the combinations – everything as part of the eternal structure of the universe. What he means by "creation" is that here this structure is animated by spirit entering the body. I enter "Hamlet," and Hamlet becomes, now, not just a costume hanging in a play, but he becomes a living, animated being. So, first we animate the body, but that is not the ultimate of creation. I then must become, not only a living being, I must become a life-giving spirit. That is when we awake from the dream of life where we only dream of the journey, and we are life-giving spirits – one with God the Father.

For, "as the Father has life in Himself, so He has granted the Son also to have life in himself." So, until that is part of my being, I am only an animated body – animating the form that I "wear." So, these "garments" will be "played" by actors, and "God only acts and is in existing beings or men." The actor-in-Man is his imagination. That's God.

Question by a man: Is there any clue by which one can know that it is time to awake?

Neville: I will bring that up on Friday[1] night in "Eschatology." "Eschatology" simply means the doctrine of the last things. But when these things appear, you will know that the time is at hand. That's eschatology, the doctrine of the last things.

So, if you are prophesying, as some of these people said the other day – they said that California is going to sink into the ocean or something, you have no idea how many intelligent people left the State and went elsewhere, Now they are coming back very sheepishly.

I have a few friends – they wouldn't tell me why they left, but they called me up suddenly one day. He has a lovely income without working. He has a beautiful home in Encino – lovely home. I've gone there several times. He is a perfectly wonderful host. They have no children – he and his wife; they have a dog and a lovely home, with beautiful gardens and lovely fruit trees. They left that home and move to Arizona, and they gave me the excuse that, "Oh, the smog was so terrible." We've had that for years now; but suddenly, after all these years, he can't take it. But I knew exactly when he spoke on the phone – I knew intuitively exactly why he was leaving. He waited six weeks, and it didn't sink; so he came back. After about two weeks he called me up, and I knew from his tone of voice that he was hoping I would not suspect, but I would never tell

[1] Friday, 18 July, 1969

him! It would be unkind to tell him I knew that. But he listens to all these little radio programs at night be these people they get to sell toothpaste; and all through the night he sits up, instead of reading the Bible or reading some wonderful work – read a beautiful poem – the great poets, read them. No, he turns on the radio, and then all through the night, he makes notes of these silly things by the way. He even puts them on paper – writes letters to the papers. Well, of course, he doesn't have to work; he has a lovely income, but maybe he needs a job to keep his mind occupied with all this nonsense. But you have no idea what people will do, and they are intelligent people! This man is a very intelligent man, judged by human standards. But "the wisdom of men is foolishness in the eyes of God." So, what can you do? Leave them alone.

Question by a lady: [The question is largely inaudible on the tape.] Do they have warnings of these experiences?

Neville: My dear, no. They come suddenly upon you "like a thief in the night," without warning. It was right here in this City – in that hotel, – it was there that mine began, and then when I went back to my home in Southern California, the other three major events took place over a period of three and a half years, or one thousand two hundred and sixty days. You can count it out to the very day, and it comes to exactly 1,260 days, just as told in Scripture.

You don't have any warning, but you do have something that happens prior to that. But I will tell you; I will tell you on Friday. There is a shock that comes to the mind first; the mind is shocked. And then suddenly without warning, the child is born – you are born. You will come to David. All those things happen in you, as though they were taking place in a world just as real as this. But I will bring this out in detail, as well as I can, when my subject is: "Eschatology."

Now, they all speak of "eschatology," but I wonder how many of them know what I am talking about? I read in the paper that some one was talking about eschatology; but what he means by "eschatology" is so far removed from "eschatology" – he means that Jesus Christ is coming in the flesh in the not-distant future, and he hopes that he will be here to meet him: something coming from without. He has not the slightest idea who Jesus Christ is – not the slightest idea! He doesn't realize that "Jesus Christ" is the Cosmic Christ that is buried in humanity. Humanity is the "cross" that he "wears." And when he comes, he comes, not from without; he comes from within as he in whom He rises!

He is looking for some being to come from without, and he is going to be there to shake the hand of a person on the outside. He has got fifty thousand people to come up and confess to Christ. What Christ? Well, that is the peculiar thing that he has in his mind's eye concerning Christ. He hasn't the slightest idea what Jesus Christ really is.

Question by a lady: [The question is inaudible on the tape.]

Neville: First of all, this is Scripture, as recorded in the Bible. He did not know Scripture, and he told them so. The one that is named is Nicodemus; and Nicodemus followed him. The others thought they knew it by conforming to the letter. He said, "I have come to interpret Scripture. Scripture must be fulfilled in me"; and they thought it was fulfilled on the outside by obeying so-called external commands, and it was not so at all.

So, I cannot be silent when I see these flagrant contradictions of the greatest mystery in the world; and a highly publicized individual means nothing to me. I am not impressed by any publicized individual. I can take any press agent and send him out if I had enough money, like this little thing called Maharishi-something[2] and I heard him on TV. They said to him, "Now you are publicizing yourself. Jesus didn't do this."

Do you "know what he said? He said, "Well, that's why he took so long to get started."

The lady: [Something about "cruel."]

Neville: Cruel? Well, my dear, if that is cruel, I am sorry. But I can't see anything cruel in taking nonsense and shutting it up. If you gave me a piece of paper now on which you wrote something to me that is completely wrong and false based upon Scripture, and I tore it up, I wouldn't call that cruel. I am instructing you.

Man lives in this world by struggle. The first thing you do with a baby when it comes into this world is spank it to make it cry so that it will breathe. Spoil him, and you are going to get a bunch of hippies in the world.

Question by another lady: Is the Bible correct when it says – [most of this question is not clear on the tape.] I would like very much to know. It's very important to me to understand what that means.

Neville: My dear, the Bible is not secular history. So don't look at July the 2nd or any other date or time of the year. The Bible is sacred history. It does not record any event that ever took place on earth. It is not speaking of any man who ever walked the face of the earth. You are completely mistaking personifications for persons.

The lady: But if you look at the chapter –

Neville: I don't care what chapter, my dear. It is not secular history. The Bible is sacred history, and it has already been brought to climax and fulfillment. The climax is Jesus Christ. It is already finished; the "play" is finished, like the plays of Shakespeare are finished, but they are being played over and over and over, and each one brings to climax the final curtain. One day you will come into the climax of the "play," and you are Jesus Christ; and no one is going to know it. You will tell it to those who will listen to you, but you are not playing to the gallery. It doesn't matter who on earth knows that you awoke within yourself as Jesus Christ. Those on high who wait for your return are rejoicing. Those on earth are giving all their praise to the highly publicized people. There was a time not far removed from now when tens and tens of millions cheered Hitler, and thought that he was the saviour of the world. Tens of millions cheered Stalin. He saw to it that statues were built for him. He renamed one of the cities after himself – Stalingrad. Now it is Volgograd.[3]

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[2] Maharishi Mahesh Yogi

[3] Name changed from Stalingrad to Volgograd in 1961: originally known as Tsaritsa.

Neville Goddard 7/23/1968

POWER

Tonight's subject is *Power*. I do not mean the power of Caesar, I'm speaking tonight of the power of God, for here in this world of Caesar I think all nations would admit that this land of ours is by far the greatest power in the world of Caesar: economic power and military power. And here we are, against a tenth-rate nation, and find on our hands the longest war in our history. We say we have an objective and that we have the means to achieve it, but we are unwilling to use the means that we have. Well, then, modify the objective to fit the means that we are willing to use. That belongs to the world of Caesar. If we do not modify the objective to fit the means we are willing to use, then cut bait and forget it, and forget the so-called "saving face." But I am not speaking of that kind of power. I am speaking of the power of God, which is called in Scripture, "Jesus Christ." Paul defines Christ as "the power of God and the wisdom of God." Here we find wisdom and power exalted and personalized as God's companion in the creation of the world. That power is your own wonderful human Imagination. That's the power of God! That is Christ. As far as I am concerned, that is Jesus Christ of the Scriptures.

Now, tonight we are talking about this power. The earliest gospel is Mark, and the first words we find on the lips of this power [are]: "The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the gospel." (Mark 1:15, Moffatt's translation) Now, the word *repent* as we use it in the world is not what Scripture means when we use it here. We mean to feel remorse, regret. That hasn't a thing to do with the word *repent*. It's the Greek "*metanoia,*" a radical, but *radical,* change of attitude, a radical change of mind.

Can I see an objective, and then everything tells me: well, I can't realize it? Well, do I have the power to realize an objective? I tell you, we have; we have the power. Well, what is the deeper meaning of *power* but effectiveness in achieving one's purpose in life! Well, so I have a purpose. Do I have the power? I tell everyone: Yes. You can imagine the end, can't you? Can you imagine what it would be like *if* it were true? Can you feel what it would be like *if* it were true? Well, then, that is power! Now, can you be persistent in it? Can you remain faithful to that end as *though* it were true?

Now, I don't care what the objective is. You have the power to achieve it if you know *this* power is the power of Christ. For all things are possible to him. He is personified in Scripture. Let us go back and see how they first personify him. You'll read it in the 8th chapter of the book of Proverbs, the 22nd verse through to the end, the 36th verse, and these are the words: "God possessed me in the beginning of his way, the very first of his acts of old." (Proverbs 8:22) One translation has it: "He created me." [Moffatt] That's not a good translation. I can't say I create my capacity to think. I can develop it, but it was *with* me in the beginning. I can't say I created my capacity to imagine; it was *with* me. I may not imagine correctly, but it was *with* me. So, God possessed me in the beginning of his way, the very first of his acts of old, before He brought forth the universe, before he laid out the foundations of the earth, I was *beside* him like a little child. I was daily his delight, rejoicing before him always, delighting in his inhabited world. Now, my sons, listen to me, he who finds me finds life and obtains favor from the Lord, but he who misses me, injures himself. All who hate me love death.

You read these words in the 8th [chapter] of Proverbs. Here he is personalized as a little child, God's companion in the creation of the world. When you read it, it doesn't make sense, but I tell you from my own personal experience, having practiced the art of repentance and having experienced the birth from above with the little child, I know exactly what the prophet meant when he was inspired to write those words. One day you will encounter this creative power in you, personified as a little child. The whole vast world has completely misunderstood it and thinks it is a little child wrapped in swaddling clothes that was found by the shepherds two thousand years ago. That's a *sign* of the birth *in man* of the creative power of God. So God is actually bringing forth his creative power in man, and when it is brought to birth in man so that man actually becomes part of the creative power of the universe, the sign of his birth – the sign of his awareness of it – is that of a little child. So, here I was like him; I was beside him like a little child when he brought forth the universe. So, [as] in everyone, in bringing me forth as part of the creative power of the universe, the sign of my arriving at that point is symbolized in [the birth] of a little child. When I find the child, I have found life. Now I have life in myself. I'm no longer an animated body; I am a life-giving spirit. If I miss it, I injure myself. "All who hate me love death."

Now, this world is the world of death. So you tell the story to the world, and the majority would rather have the building across the street or this building – something to them that is secure – than to know of a power. Take the building away, destroy the building, but leave me the power to recreate it. Don't take from me the creative power, but take all the things I create. The world would rather have the things created than the power to create. And so "Those who hate me, they love death." They are in love with the whole vast world that decays. Well, everything that is built today gradually fades. It comes into the world, it waxes, it wanes, and it vanishes. But leave me the power to bring anything into this world, and take from me – if you will – anything that I bring into the world. But don't take from me the creative power, that I may actually create anything in this world.

Now, what does he mean by *repentance*? It means this: it tests the individual's ability to enter into and partake of the nature of the opposite.

I see someone, and they are behind the eight-ball financially. They have to pay rent, they have to buy clothes, feed themselves, and maybe they have obligations to society – others to feed, others to clothe. They may be a father or a mother. And I meet them, and they are not employed. Now, it tests my ability to put them into the state where they are *gainfully* employed. I bring them before my mind's eye, and I represent them to myself as gainfully employed, and to the degree that I am self-persuaded of the reality of what I am seeing and hearing and doing – to that degree they become exactly what I am doing, all in my imagination. Well, if tomorrow or in the immediate present they actually conform outwardly to what I am doing inwardly, I have found the creative power.

I try it again with another one. I try it with yet another one and I keep on trying, and it works. Well, then, I tell it, and ask everyone who will listen to me and believe it to try it. See if you can't exercise that same power in you. It's not a *different* power. There's only one Christ. There

aren't numberless little Christ's running around the earth, only *one* Christ, and that Christ is your own wonderful human Imagination.

So, if I exercise my Imagination and it proves itself in performance, and then you exercise *your* imagination and *it* proves itself in performance, it's the *same* imagination – individualized as Neville, individualized as you, regardless of your name. Then you share it with another, and you tell it to others. Well, if I can tell it to the point where they are persuaded to try it, and in trying it, it proves itself in the testing, then we have found him. So when you read in Scripture, "I have found him," (John 1:45) – found whom? "I have found the one of whom Moses in the law and the prophets did write, "Jesus of Nazareth." Well, the word "Jesus" simply means what "Jehovah" means; it means "salvation." It means, "to save."

If I save someone from poverty by putting him into a state of affluence, well, then, that's Jesus. I am exercising the same power. If someone is unwell and I represent him to myself as being the embodiment of health and he conforms to it, then that's Jesus. He saved him. From what? From being unwell! Well, if I try it and try it and try it and it proves itself, what does it matter what others think? What does it matter what anyone *thinks* about what I am talking about? I only know that it proves itself. It works. Well, if it works, then try it. So this is the power of which I speak, not some peculiar little thing on the outside. You don't buy it. It's innate. You exercise it.

So, you are told to repent, in the beginning of the exercise of the power, and when you reach a certain degree of intensity, *that* power is born. It is born in you and then personified as a little child, and you actually feel yourself coming out of your own skull. And here is a little child wrapped in swaddling clothes, and it is *your* child. Now, you didn't form some little child in your head. The child is a *sign* of your *birth* from above. It's a sign of your arrival into the creative stream of God. You are now one with the creative power of God, and there's *only* God, nothing but God. "Man is all Imagination, and God is man, and exists in us and we in him." The creative power of God is man's Imagination. That is actually Jesus Christ himself. There is no other Jesus Christ. So all of a sudden you find that *this* is what the world is talking about. They have put him on the outside and made some little god of him, when he is housed in everyone.

Now, let me show you from my own experience what I *know* about this law. I can waste power in the world of Caesar. We're doing it by the billions every year with our little war and all the nonsense we have in the world. *This* power you can't waste. You can *misuse* it, but you can't waste it. I can misuse it every moment of time by imagining unlovely things about people, unlovely things about myself, and I can use it hatefully – but I can't waste it. I'll show you why you *can't* waste it.

One night, many, many years ago, I suddenly became aware of two beings. I am the one perceiving them so there are three, but I am the perceiver. Here above me stands the most beautiful woman imaginable, an angel – an angel of beauty and of everything. She was lovely! And below me was the most monstrous thing that man could ever conceive, covered with hair like an ape, but it could speak. It spoke gutturally. I looked at it, and then it looked at me and pointed to this beautiful, angelic being, and it called this woman, "Mother." Well, I was so annoyed with this monstrous thing that I pummeled it. It gloated. It loved violence; it fed on violence. Every time I was violent, it became stronger. And this beautiful thing, glowing…but

this one is calling it "Mother." And suddenly, as I was beating this thing, I realized: why, this is the embodiment of all my misspent energy, as this other one is the embodiment and personification of every noble thought I've ever entertained. I looked at this thing; I had no one with whom I could swear. I felt a compassion I have never known before. I looked at this monstrous thing and realized it is but the result of my own misused energy. It never should have been given birth. And I said to myself, "I'll redeem you, if it takes me eternity." I pledged myself to redeem it, and do you know what happened? At that very moment, before my eyes, the whole thing withered. The monstrous thing, the embodiment of power – horrible-looking thing – it all got smaller and smaller and smaller, and left no trace of ever having been present. But as it got smaller and smaller and disappeared, the energy returned to me! I felt infinite power. I felt like I would have done *anything* for the power to return to me. It wasn't wasted; it was misused, but not lost. "Nothing is lost in all my holy mountain."

So, you can't *lose* the power. You can *misuse* the power, but you can't lose it. But you are confronted one day with a monstrous thing like that. I knew exactly what I did. You won't wait to redeem him. At the very moment that you pledge yourself and you *mean* it, "I'll redeem you if it takes me eternity" – at that moment that monstrous thing withers. It gets smaller and smaller, and this other one glows; it becomes radiant like a star. She is the embodiment and the *permanent* personification – getting ever greater – of your own wonderful thoughts. Every lovely act of yours feeds her. Every ignoble act of yours feeds him, and they walk with you. This one whispers the lovely things, encouraging you to be noble, and this other one whispers the violent things. If you are at the crossroads as to what you should do, this one wants to be fed. He can only feed on violence, and this other one can only feed on the lovely, noble thoughts of man. And man creates them! You see your own creation, and it's all the same power of your own wonderful human Imagination. From then on, you know who you are. You are a creative power, and you go out to change everything in your world to make it conform to something lovelier. And you don't do it on the outside; you do it on the inside. You do it all in your Imagination.

Imagination is God, and there is no other god! His name is "I Am" forever and forever and forever. That's God! And yet, when you do meet the personification as your own Imagination, you see a man, and that man is Infinite Love. You will also meet him in another garment, and he is Infinite Power. He is Infinite Wisdom. And you will realize that the being that you *really are* is a protean being. He plays all the parts. When you meet him, his fundamental being is love, but he also is power, and you *see* him as power. And he also is wisdom, and you see him as Wisdom. And you don't have to ask any questions as to: "Who are you?" It's so obvious that you stand in the presence of Infinite Power, or Infinite Wisdom, or Infinite Love.

And you know the truth of these statements of Scripture when it says, "God is love." You stand in the presence of God, Infinite Love – and it's a man!

Our scientists tell us of an impersonal force. This is not impersonal. This is very personal. God is a man.

> Thou art a Man God is no more
> Thy own humanity learn to adore,
> - Blake

For everything here is God, and God being man, his every attribute is personified. So when you meet God as power, it's man. Meet him as wisdom − it's man. Meet him as love − it's man.

So I tell you, this power of which I speak is right here in your own wonderful human Imagination. Don't turn to another. Don't turn to anything on the outside. It's all within. "The Kingdom of Heaven is within you." And God is in his heaven. If I turn within, where do I turn? I turn to my own wonderful human Imagination, and then I imagine what I want as real in my world and persuade myself that it's true. To the degree that I am self-persuaded, it becomes true. It actually clothes itself in what the world calls *reality*, but the reality is not the visible thing they see. The reality is the unseen state, which I have imagined. You take the oak. Cut it down. It renews itself by the invisible state. The little lamb – you slay it with the knife, but the reality of that lamb, that form that is forever, is unseen by man.

So, here, in this wonderful world of ours, *you* have the power. You don't need financial power. That won't do it. You can't *buy* health. You can't buy respect. Oh, you can buy it for a little while, but they don't really *respect* you. Let the money go, and they don't respect you. You don't need anything in the world of Caesar to buy what you want. "Come," we are told, "buy it without price, without money." When he says, "Buy it without price," then, you see, it's not Caesar's coin that you use. You use your own wonderful human Imagination.

I'll give you this story. A friend of mine down south, he went to this barbershop. There were four barbers. He went to the boss barber first. And after about three visits the barber couldn't take him this day, and he took the fourth one – the last chair. He rather liked the way this man cut his hair. He got to talking to him, and he realized the man loved barbering – he *loved* it. That is all my friend needed. "You really love it?" He said, "I just love it. I wouldn't do anything else but cut hair. I just love it." Now, this is what my friend did. He imagined that man the head of the shop. He didn't consult him, he didn't consult the boss barber; he didn't consult anyone – just this one. He liked him. He imagined that he was the head of not *this* shop, but *a* shop. Six weeks later the barber decided (the owner) to unload the shop. How he raised the money, my friend never told me, but he bought the shop and moved from the fourth man, the low man on the totem pole, to the boss barber. In the last year, this one so loved it he came here to this city about two months ago. There was some meeting here, a contest among barbers. He brought two of his barbers with him. One was committed and couldn't come that day. He brought two. They took back – out of five prizes, they took back four. He won two − a first and a second, and two of his barbers won two seconds. He just entered another contest of the entire region (that is, the seven western states) and he won it, plus a thousand dollars. The big plaque is now on his wall, all because of my friend's use of Imagination!

This man has a terrific control of this power. He is an advertising agent. About, I would say, in the early part of this year, his boss said to him, "This is our best account, and I don't want to lose it. But you know the industry today. It's on the skids, and we must do something to pull it out." Well, he sat down and said "If imagining creates reality, my only problem will be to face these men who believe themselves so wise, and persuade them to let me go all out with my campaign from the premise that it is already an accomplished fact. I can't advertise that this thing is possible. I've got to say it has been tried and proven in my ads." He worked out the entire thing.

When these twenty men, all multi-millionaires (for this is one of the huge industries of the world, this is an international industry) – when he worked the entire thing out and presented it to these twenty men on the board, they thought themselves above all this. They were ethically above all things. Their moral code would not allow it, but my friend persuaded them that this is how the law operates, that imagining creates reality. "So if you want something created, leave it to me. I will take your desire and make it something that is already a fact. You voice it." The first quarter of this year that industry not only arrested the motion downward, but turned it around, and their profits – not their gross – their profits for the first quarter of this year were seventy-five million dollars *more* than the first quarter of last year – seventy-five million *more*. I am speaking of a net profit. Now these wise men, with their wonderful ethical codes − they allow it! They saw the money in the bank. They saw all these things, and their so-called ethical moral code went through the window because they saw another principle, which they did not know.

His competitor (I saw the letter) – his competitor in the advertising field wrote the boss, my friend's boss. He said, "You know, I take my hat off to you. You use a principle that we have always used in our work," (which was a darned lie; he never did it at all). He said, "I know exactly what you did." He's trying to fish him out to find out what he is doing, and in this letter he makes the claim that he actually knew and had always used it, "And no one can work for our concern unless he is aware of this principle and lives by it. We aren't concerned about his religious background. He may be a Catholic, Protestant, Jew, or an atheist, but he has to live by this principle." Well, I saw that letter. The man was fishing, just fishing to get the one who really conceived it to come forward and tell him what he did.

Well, here is the same one in the barbershop. He goes there every Saturday morning by appointment, and the boss barber waits for him right on the dot. Every Saturday he is right there for this chap. He loves him, and he took him from the low man on the totem pole and pushed him right up. He realized the man likes cutting hair. That's what he likes; he just loves it. All right, then, be the best. If you like it, be the very best in the trade. Tell me what you want. Maybe you want to be a wife, or "give me a home." What's wrong with that! My mother never went to work. She just had ten children and lived at home with her full complement of servants. My sister never worked, so she lives at home with her servants. My wife worked until I could afford to keep her. The day I could afford to keep her, I said, "Now, you stop," so she stopped. That was almost two years after we got married. Two years afterwards I could afford to keep her, so, "From now on, you don't work," and so she hasn't gone back to work.

So, tell me what you want, and then let me persuade myself that what you *really* want, you have. To the degree that I am self-persuaded you have it, you'll get it. If I can't persuade myself, then I have failed, but I haven't misspent the energy, because I tried it lovingly. So, any time you use your imagination *lovingly* on behalf of another, you use it wisely. Even if you didn't succeed in producing the results that you were seeking, you used it wisely. You will not, then, encounter the monster that I did, but the chances are, everyone in his unknowingness built that monster, for everyone has started to misuse the energy, and it forms itself into this horrible, horrible thing. Did you ever sit down and wonder, "Where on earth did that thought come from?" It wasn't a lovely thought. It came from a thing that you build, that misspent energy, a monstrous being that one day will meet you on the threshold and confront you, and you have to redeem it, because

Christ must be redeemed. And although he is the redeemer, he also is one to be redeemed because he is only energy. He's power. Infinite creative power is Christ, the power of God. So the power of which I speak is your own wonderful human Imagination. That's God. So when I tell you that "Man is All Imagination, and God is Man, and exists in us and we in him." "The Eternal Body of Man is the Imagination, and *that* is God himself – the Divine Body Jesus, and *we* are his Members." Well, everyone can imagine, therefore all are members of the one body.

So this is that one spoken of in the 8th chapter of Proverbs: I was beside him like a little child. "Find me, and you find life. Miss me, and you injure yourself. Hate me, and you love death." So, the one who finds him is born from above, and "unless ye be born from above, you cannot enter the Kingdom of God." And the birth from above is simply symbolized in that of a little child wrapped in swaddling clothes. It's not some little event that took place two thousand years ago once and for all. It is taking place! You start it with repentance. Repent, and believe the story of the Gospel. And "to repent" is simply to challenge you, to test you.

Can you take a man from the lowest point in the barbershop and make him the boss? Can you represent him to yourself as one who is really in charge, who loves it and you love him? Well then, try it! So, he loved him, brought him into his mind's eye as the one who *really* was important in his life, and the man simply rose suddenly to the highest place in his shop, and now in the entire western area has won all the prizes. And this one, in his advertising agency, he can write his own ticket today. The boss said to him, "What do you want?" The boss gives him – well, I would say three or four times a year – a huge big unsolicited bonus check. He wants to keep him. My friend has no desire to quit, but the boss is so eager to hold him, he gets one bonus after the other. And my friend? All right, he'll take it. Why shouldn't he?

So, I ask everyone here to try it. Don't just listen to it, but try it. You are the operant power; it doesn't operate itself. And so when I know what I should do, well, then, I do it! Go to sleep tonight. All right, how am I sleeping? In what state of consciousness am I sleeping? As someone who is unwanted? All right, then I'll rise tomorrow to find myself unwanted. Ignore the facts of life and assume that you are wanted. Ignore the facts of life and assume that you are affluent, and see how things work in your world. It will all come your way. You are creating out of a power that is infinite, and you don't need any contacts in the world. You don't need to know the right people or anything else in the world. All you need to know is Christ, and Christ is your own wonderful human Imagination! What else do you need to know but Christ!

So let no one tell you: he's out there and he looks like this. There is no personal representation in Scripture concerning Jesus Christ. Not one little thought is mentioned concerning what he looks like. Yet our churches have hundreds and hundreds of paintings, no two alike. Each tells you that is what Jesus looked like. He looks just like *you*. As you are told in Scripture, "It does not yet appear what we shall be, but we know this much: when he does appear, we shall know him." Why? "We shall be like him," just like *you* when he appears. (I John 3:2) So, let no one tell you that he looks other than you, because that's not Christ. And yet in spite of the 2nd Commandment, "Make no graven image unto me," we have all these little indulgences that people buy, and they bow before it. And they call that Christ, something made with the human hand, and then they forget the maker and worship the thing made. Don't forget the creator! The creator is your own wonderful human Imagination. Whatever you create is less than you, the

creator. So, you can create a fortune. All right, they take it from you – you can create another one. So, whatever you can make, you can keep on making it if they take it from you. This is the power of which I speak. I am not speaking of any earthly power.

Many a man this night – last year I was in Barbados for a few months, and my brother (who has made quite a fortune) was talking about these men, and he didn't realize what he was saying. He mentioned five men, all multi-millionaires, and he got through telling me how they worked so hard and they did all this and had all this money. I said, "Vic, you admire them?" "Why, certainly! They're powerful." I said, "What's powerful? You just painted five biographies for me, word pictures of five men. The last one you painted is only sixty-three years old. He has, you tell me, about twenty-five million, and they have to tell him when to eat. He doesn't know – doesn't know his name, doesn't know anything. And, all of a sudden they put the food in his mouth, and they say, "chew," and he chews, and he keeps on chewing forever until they say, "swallow," and he swallows. And you call that a man? So, he has twenty-five million. So, what! And the others – they gave all their time toward making money, just making things, and everyone you have mentioned and defined for me, I wouldn't put my worst enemy (if I had one) in his place. So, he has money, but he is totally unaware of the fact that he has one nickel. So he has twenty-five million, and that's what you call a man? That's not my concept of a man.

I am telling you something entirely different, Vic. You have lots of money, and it may never happen to you. So you have millions, too. Do you want to be like that? All these fellows are demented. They gave their entire life to the making and amassing of things, and they started to worship things. Don't you start worshiping *things*! You start worshiping God and only God, and God is you own wonderful human Imagination, and don't you forget it. So, this building is yours. Suppose it burns tonight? So what? You know what you did to build it. Build another one. Tomorrow you may have the whole thing burn flat. So don't be concerned about what you have accumulated as *things* in the world. Find God and worship only God, and God is not on the outside. You'll never see him on the outside. You will see himself within, because can you see "I Am?" You can see, "I am a man. You see the man reflected. You can say, "I am a poor man, and see the man reflected in the eyes of those who know he is poor. And you can see every concept you hold of self – but the conceiving being you don't see. That's God! My concept of myself may be this, that, or the other. The concepts will be reflected in society, and men will tell me who I am conceiving myself to be – but no man knows who I really am! I, the conceiver, they don't know, but they know what I've conceived myself to be. My bank balance will tell the banker what I have conceived myself to be in the financial world. All these concepts – men will see concepts, but they can't see me, the conceiver. Well, don't forget the conceiver – that's God! And that being is your own wonderful "I-Am-ness." That's God, and there never was another! There never *will* be another.

So, God is bringing forth his own being, because he is buried in us. And he is bringing it up into the stream of creativity, so that the same one being – God – is infinite in potential. But God is not infinite in actual fact, because then he would be dead! He couldn't expand. He couldn't go beyond what he is. So, God is ever expanding. There's no limit to expansion; there is only a limit to contraction. He took upon himself that limit when he became Neville. That was the limit of contraction, the limit of opacity. Now, he breaks the shell by my exercising within me the law of repentance. And so I exercise my Imagination, and then he breaks the shell. There's no limit now

to expansion, no limit to translucence. There was only the limit, which he placed upon himself, which was the limit of death – which is opacity and contraction. So God is infinite in potential, and everyone here is going to join that wonderful stream of creativity and be one with God!

Now, when you hear it, don't just *hear* it and forget it. Try it. Put it to the extreme test, and then tell another, and have the other tell someone else, and spread the good news. This is called 'the Gospel," for the word *gospel* simply means "good news." It's the good news about God: how God became man that man may become God. Well, if God's name is "I Am" – I know I say, "I am." It's the core of my being. I can say, "I am sick," but I can get over sickness. But I can't get over being "I Am." I can get over being rich and become extremely poor, but I can't get over being "I Am!" So he actually became the *core* of my being. That's the center. Well now, that's my being. Well, if that is God, and that's my being – well, he became me! God actually became me that I may become as he is. He took upon himself *this* limitation that I may become what he is (which is infinite) and expand forever.

So, you try it tonight. Try it with anything in this world. The unmarried, if you desire to be married – what symbol in the world would imply that you are married? A little band? In this western world a little band around this ring finger – not around any other finger – around *this* finger. It doesn't have to be the biggest aspidistra in the world, just a plain little gold ring. If you wore it there, it would imply you're married. Sleep tonight as though you wore one. Don't put your physical thumb on it; put your imaginary thumb on it, and feel it in your imagination. You can do it! Feel a ball. Can you feel it? Then feel a piece of silk. Feel this, one after the other. Can you discriminate between all these different sensations? If you can discriminate between this and a tennis ball and a baseball and a piece of silk, then you can't discriminate between nothings. They must exist. Though unseen by your eyes they still must exist! So, if I can discriminate between these unseen objects, these objects, though unseen, must be real. Well, now take that and put it there, but feel when you wear it, that you are proud of the one who put it there. You don't have to see what he looks like. When it's put there, you'll be proud of his name, to bear it, and you'll be proud of him. Just put it there.

Do you know why I know that? My wife did it. She did it! Actually, she did it. One day she was in the presence of a so-called *sensitive*, and this one said to her, "Why did you take off your wedding ring?" She said, "I am not married." "Oh," she said, "don't fool me. You took off your wedding ring." She said, "But I'm not married." She said, "I'll even tell you his name," and she started off with Neb –Neba – Neva – she didn't quite get it but she was coming very, very close to it. She was actually sensing what my wife in consciousness was feeling. When I first met her, I wanted her. The very first day I knew her I wanted to marry her, but I was entangled. Was I entangled! But, by this law, I disentangled myself. Without hurting anyone, I disengaged myself from all these complexities so that I could actually legitimately say, "Will you marry me?" But in the meanwhile *she* was wearing the ring. I hadn't yet put it there, but *she* allowed me to put it there and slept as though I had put it there. So I tell you unmarried ladies, *if* you desire to be married (maybe you don't) – *if* you do, that's the way to do it. And he'll come out of the nowhere. You don't have to go and buy anyone or try to meet the right people. Usually when you try to meet the *right* one, he's always the wrong one. So don't go searching. Those who go searching for love only make manifest their own love-less-ness, and the love-less never find

love. Only the loving find love, and they never have to seek for it. You draw them; they come to you.

So here, this is the power of which I speak: the power of the universe. The power that created and sustains the universe is resident in you as your own wonderful human Imagination. That's God! Don't forget it. I know it's difficult, when man has been trained to believe in an external God. And he goes to church and gets on his knees and he prays to an external God. And he goes home at night – maybe he does say his prayers, and he gets down on his knees and prays to an external God. All right, maybe that's a nice thing for someone to do, but I tell you: he isn't out there at all. You won't be criticized for it, but he is within you – very personal, may I tell you. He is very, very personal, and *within* you. When you are told in Scripture, "Of the Rock that begot us, we are unmindful," (Deuteronomy 32:18) and that seems to be all a figure of speech, but how true that thing is!

One night sitting in the silence (rather, it was an afternoon) I was thinking of nothing in particular, and suddenly before my eyes came this force. It was an enormous force. As I looked at it, it fragmented itself, broke into numberless little pieces, and then it reassembled itself. As it reassembled itself it was not into a force, but into a man seated in the lotus posture. I'm looking at this man, all seated now, perfect man. As I looked at him, I'm looking at myself. Here I am, the perceiver, observing myself seated in the lotus posture, in this deep, deep meditation, and as I become aware that I am looking at myself, it began to glow, and it glowed and glowed and glowed. When it reached the intensity of luminosity it exploded, and then I returned to this level. Where did I see him? Within me! That being is meditating this. This is but a projection of itself in the world. And when he wakes within me, completely wakes, I am he. God actually *became* me that I may become God! And he's put me through all the paces, allowing me to make all the mistakes, to make a monster like the thing that I talked about earlier. I made that, and I made the lovely one, and he allows it in his meditation. He is the dreamer in me, and he is dreaming *this*, and dreaming everything that I dream in this world. And when he awakes, this will cease to be, and I am he and he is God!

So, I tell you, go out and try it. Begin tonight. I'll make you *this* promise; if you try it faithfully, he will not fail.

Now, let us go into the Silence.

Good. Now, are there any questions, please? Make it a full evening.

Q. [Inaudible]

A. "I have taken two nations unto my bosom." Scripture tells us – in fact, our present law in the world of Caesar is based upon it – the testimony of one is not acceptable in court. There must be two witnesses. We have an external witness in the form of Scripture, the *written* word. Man is the *Living* Word, and he has to duplicate it. All the stories of Scripture, he must experience. So, when he actually experiences Scripture, there are two witnesses, his inner testimony of the Father and the outer testimony of the written word. So, we speak of the two in the 11th chapter of Revelation, "my two witnesses." If two different persons agree in testimony, it's conclusive. If

one comes and swears, even though it's true, it's not acceptable in court. He may be telling the truth, but there must be a second to confirm it. Now, God's witness is the Bible, that's the witness. Is it literally true? I tell you from experience, it's literally true, but it's not secular history. It's supernatural history. So, when you experience it, you will experience this in a remote region of the soul. It will duplicate the written history, which is supernatural history, salvation history.

Q. [Inaudible]

A. Why certainly, my dear, you wouldn't be here. You wouldn't be here were you not hungry to experience God. The world isn't hungry enough for it. We are told, "I will send a famine upon the world. It will not be a hunger for bread or a thirst for water, but for the hearing of the Word of God." And when you have that kind of a hunger, only an experience of God can satisfy the hunger. All the money in the world couldn't satisfy it. When that thirst is upon you, not a thing in the world can actually quench that thirst, but an experience of God. And his whole story is told in the Bible, and man experiences Scripture. Scripture must be fulfilled in me, so you have two witnesses: the living witness, which you have experienced, and the external witness of the written word.

Are there any other questions? Come on, make it a nice full evening. We still have ten minutes.

Q. [Inaudible]

A. No, my dear, you were sowing when you imagined. Imaginal acts are sowing, but we do not recognize our own harvests when we see the imaginal act projected on the screen of space. We say, I could never have imagined a thing like that, but we must have or we could not encounter it. So, the act of imagining is sowing, and in its own good time, it crops out from that unseen journey and appears on the screen of space, and you see it – but you don't always recognize your harvest. But I'll tell you one thing, do not concern yourself with the means. Always go to the end. Dwell in the end, and you will hurt no one. But if you try to devise the means, you are, well, messing the whole thing up. I have had people say to me, "You know, I want *that* man, and no other man." I said, "No, you don't; you want to be happily married. You don't want *that* man or no man." "Oh, yes, that man or no man." Then, of course, this always shocks them. I say, "If he dropped dead right now, would you want to be married?" "Well, he isn't going to drop…" "I didn't ask you that. If he dropped dead right now, or if he is right this very moment accused of being the world's greatest thief or murderer, do you still want him" "Well, now, why ask those questions, Neville? I want that man." But, you see, it isn't that man. They want to be happily married. I have gone to so many weddings where it was either that man or none, and it wasn't "that man"! And they are embarrassed when they see me standing in the aisle, because it had to be "*that* man or no man," and here it isn't that man at all. And they walk down [the aisle] – they are happy with their new mate, but a little sheepish as they pass by because they know *I* know he was not the man.

You want to be happily married. All right, go to the end. You are happily married. Then let him come, clothed in all that it takes to be happy in your world. He doesn't have to be some matinee idol. What's their so-called world? They divorce one after the other anyway, so what does that

do to the girl? Or she to him? So that's not what you really want. You want something that is a man. He comes home; the house is full. When he comes home and you aren't there, the house is empty. I know that's what I would like, and I have that. If I come home and Bill is not home, even if I have friends at home (I may have a party going on, a cocktail party, ten people, twelve) …"Where's Bill?" "Well, she isn't here." You know, the whole thing is empty until she comes. And if she goes out and says, "I'll be back at five," and she isn't there at five, but she comes back at six – well, between five and six I am not myself. Where is she? Everyone should have that sort of relationship. The house is empty when the mate isn't there, male or female. If I could come home and it didn't matter whether she was there or not, what on earth am I doing being married? If she isn't there and it makes no difference to me whether she is or not, well, then, that's not marriage. The house must be empty when she isn't there, or you aren't there. If I knew, in her heart, that I could go and come when I wanted and she wasn't concerned – oh, that's not my wife! I know I've got to depart someday and leave her behind me, or she goes and leaves me behind. That, I know, is inevitable. But while we are together, I want it to be so that the house is empty if the other one isn't there. And I'm selfish enough to want her to feel the same way.

Any other questions, please?

Q. [Inaudible]

A. Just as concrete. Man creates unwittingly just as well as he does wittingly, but in this world of ours we should learn to create consciously. But I can't deny that the so-called unconscious creation is just as effective. We walk the earth, we see a headline, we don't know the people involved, and we react. That reaction, felt intensely, was a creative act on our part. And we don't know the people at all. So if you do it wittingly or unwittingly, it is still creative. Therefore, become aware of what you are doing. Or I can say to everyone, become more and more aware, so that at all times you are selective. You and I would not go into a store and say, "Give me a tie." We select it. I say, "Don't just bring me three ties. Let me see some ties" – fifty ties, a hundred ties, and I pick out one. I may pick out two. I don't go in and say, "Give me a suit." "Let me see some suit lengths." And from maybe a dozen or more, I select one – texture, color, what I think I need in my wardrobe to augment the wardrobe. So, I pick it out and he makes it for me. I don't let him tell me what I should want.

Q. [Inaudible]

A. No, just as effective. All day long people are reaping the most horrible things in the world, and it all is what they have planted unwittingly. They sit down in New York City, [and] they [read] this little paper, the News, from beginning to end. It's the biggest paper in our country. It has a daily circulation of over two and a half million. I think the Sunday circulation is about five million. It's a little tabloid, and not one word in it is anything but negative. Who murdered whom, who is raping whom, who is living with whose wife, and all this sort of thing, and they love it. And of course their little lives are drab anyway, so it's sort of vicarious, and they fatten themselves with all this nonsense as they go to their job. For one solid hour they are reading it. Well, when things happen in their world, continue to happen, in an abnormal manner, they don't realize that they are doing it. But the whole thing is done by them. They are fattening on it. No discrimination at all. It's like going into a restaurant and asking, "What does the chef want to get

rid of today?" It's the same thing. And he says, "We have too much of the stew. We had it for four days and can't sell it, and that's what we want to unload." Call it by a different name today and unload it. Well, I don't go for that. Give me the menu.

A friend of mine taught me this lesson once. We went into a restaurant and the waiter was very, very careless and he spilled a little of the soup, and my friend called him over and said, "Tell me, is this charity?" Well, the waiter was flabbergasted. He said, "I am asking a very simple question. Is this charity?" And he said, "What do you mean, Sir?" "Do I pay for it?" He said, "Why, certainly, Sir." "He said, "Well, take it back, and bring me a nice clean plate and unspilled soup." The man took it back and brought him a nice clean plate and unspilled soup. If it's charity, leave it there; I can't complain. But if I'm paying for it, you take it back. Well, that is a lesson we should all learn. Too many careless things go on and no one jacks them up.

Q. [Inaudible]

A. Willingly. First of all, I don't divorce myself from God. I do not divorce myself from God. He only has one name, and I have that name: I can't point elsewhere to say his *will*. The minute I say, "his will," I am divorced from God. So, I ask myself, "What do you want, Neville?" Now, because the whole vast world is yourself pushed out, you aren't going to injure anyone, but you can't deny that you still desire. You *want* something. So, you want it. Well, you assume that you have it and then let things happen. If it takes a thousand or ten thousand to aid the birth of that assumption, then they will be used, and they will be used either knowingly or unknowingly. But if I have to wait to say, "Is it God's will?" I'll wait forever – I'll wait forever. Is it God's will that I should pay rent? Or be dispossessed? Well, then, if I am going to wait and say, "Well, let Him tell me first," because some friend will say, "You know, you need that experience, you need humility; you need all these things to be fired out..." I've had it! I don't need to learn the same lesson twice! Oh, I've had that, when I thought [it was] God's will and allowed him to do it, and I sat and did nothing. Then came the end of the month, and you can't pay rent. The landlady says, "You know, I can't carry you any longer. Out you go." I've had that experience, by waiting for God to tell me what to do and he never told me. I had to do it. And so, when I got married, I knew I had an obligation to life − I had another one. Then came a child, and I had another one. It's my obligation, to have some external being tell me how? No, I know what I have to do. Put her through school? All right. Can you make college? Do you want to? All right, then it is my obligation to put her through college, and I did. But if I waited for some external being to talk to me and say, "Well, maybe she shouldn't go. It will be easier on you," I'm passing the buck. The whole vast world passes the buck.

No, my dear, make your decision. Even if you are wrong, make a decision. All right, you learn by it. But to be undecided so that you will not make a mistake – well, do you know that story? It's in Revelation, "Would that you were hot or cold but because you are neither hot nor cold, and that you are lukewarm, I spew you out. You can't make coffee or tea with lukewarm water. Let it be hot or cold. Let man be intense. You know, the people who oppose me and say, "Neville, I think you're a nut. I think you are as insane as they come" – well, I've been told that time and again. Those who really oppose me become my best students. But those who come and say, "Oh, I think you are wonderful," the first time they hear it, "Oh, I think you're wonderful," never come back. Well, those who say, "I think that man is insane" – I've had them. On 49th

Street in New York City I came upon two ladies. One lady was showing her out-of-town friend all of New York City, and a big picture of mine was in a window with my books, and one said, "Do you know who he is?" and she said, "No." "Well, he is the mad mystic of 48th Street. Oh, you've got to go and hear him. You've got to go and hear him. He's as mad as a hatter. We all go to hear him because he's so mad. It's fun." She said, "It's fun to go and sit down; it costs you nothing." In those days it was all a voluntary effort on their part, and so a thousand people would come three times a week to hear the mad mystic of 48th Street. But those who heard and thought, "Now, he really is insane," and would challenge me from the audience, they became good students. Those like the two on the street who said, "Oh, he's a mad mystic. Go and have fun," they never became students. They loved their little icons, and they prayed to the little icons. He never answered them, but nevertheless they prayed anyway in hope.

Q. [Inaudible]

Neville: My dear, I believe in being as specific as one can be. I just knew what I wanted so often on certain things, and wanted it in detail, and got it. If man cannot be that specific, all well and good. Take an end, an over-all end. But if you really are specific, God is very definite. Outline is perfect in God's world. Look at the thumbprint. Not only a man's thumbprint differs from all thumbprints, but his odor − or the bloodhound couldn't find you. Just imagine three and a half billion of us, and no two have the identical odor. No two have the same sound to their voice – similar but not identical. See it on the tape as you speak, and that vibration will record it. You cannot reproduce it. Similar? Yes. No two – you are so unique. You are the only one; therefore you cannot be replaced. [Transcriber: Completed from my notes; tape ran out at this point] There is no one in all eternity that can replace you. That is why *you* have to be saved, or the Living Temple cannot be completed. You are a stone in this living temple. God was very specific when he made you the unique being that you are.

I will not be "lost in the crowd" for the simple reason that God did not lose *me* in the crowd. I am individualized, and I tend forever and ever towards greater individualization.

Q. [Inaudible]

A. To be *meek* is to be self-disciplined or well trained. "The meek shall inherit the earth" because they have learned to use their Imagination.

Neville 04-21-1969

POWER CALLED "THE LAW"

Any presentation of a doctrine must show that it has specific reference to life now, as well as hereafter, for secularized man is far more concerned with the present than with the future. So, if you would interest anyone in the truth, you must first appeal to the power they can experience here and now; for the promise is so fantastic that if they heard it first they might turn away in disgust. Show them what they can do right here and now. Get their interest in the power called "The Law," and then perhaps they will desire to know of the promise.

Let me share with you now a couple of stories a gentleman shared with me this week. He said: "About ten days ago my wife told me of a little girl only fourteen months old who had developed lumps on her neck [in] which - when the doctor removed and tested a lump - there were signs of cancer. Three specialists had been brought in and each separately had declared the child had cancer. Only one doctor, looking at the results questioned the verdict, but they were keeping the child in the hospital for further examination. As I listened to her story I cued my wife's voice out to the point that I couldn't even hear what she was saying, but hearing her voice, I reconstructed the story and heard its revision in my minds eye. That night as I fell asleep I listened again and heard my wife tell me the revised story. A few days later the doctors made another test from another lump and the vote was unanimous, the child did not have cancer. And since they had performed no remedial treatment in the hospital, they determined she never did have cancer, for without treatment the child could not have overcome the condition. When my wife heard the new verdict she told the grandmother and the mother what I had done, but they could not believe that an imaginal act has any power of causation."

To the world it is the height of insanity to believe that imagining creates reality, yet every mystic knows that every natural effect has a spiritual cause. A natural cause only seems to be. It is a delusion of this world, as man's memory is so poor he cannot relate what is taking place now to a former imaginal act. Always looking for physical causation, man cannot believe he imagined anything that could have produced such a physical effect; yet I tell you: as you sit alone and imagine you are setting a cause in motion, and when you see its effects you may deny the imaginal state, but your "now" is alive and real to you because of an imaginal act on your part and for no other reason. Your imagination sets everything in motion, but your memory is faulty; therefore you may look upon one who claims life is caused by imagination as a fool - yet Blake would call you an idiot reasoner, not a man of imagination. Now, my friend continued, saying: "Driving home from work the other night I was thinking I could use a little more cash, as Uncle Sam would be making demands upon my income. Then I began to imagine lovely, green, crisp currency raining down on me. For about one minute I lost myself in a little shower of green currency. Then the traffic demanded my attention and I assumed my normal, alert state and forgot all about my imaginal act until the morning of the fifteenth of April. At that time my boss entered the office and said: `You will receive a ten per cent raise in salary retroactive to April first,' and handed me a check."

Now, let me warn you tonight, wait until you get home to try it. It's much better to imagine the crisp currency falling on your bed than on the freeway! But do it, for I tell you everything is an imaginal act. There is no such thing as physical causation. It's all imaginal, but the world will not accept it. They laugh at the man of imagination but they cannot disprove it. A man may physically strike another. That was the physical cause while the blow he received was the effect; therefore the whole thing appeared to be constructed physically, but I ask you: what preceded the impulse to strike? That impulse was the unseen cause, which was an imaginal act. The world is brought into being by imagination and sustained by imagination, and when imagination no longer sustains it, it dissolves and leaves not a trace behind. One must approach the gospel on this level first. If one's interest is aroused on this level and it is proved to be true in the testing, then they may be interested in hearing about the promise.

Now I go back to the little girl. Judged by human standards the garment she wears is only fourteen months old, but the wearer of that garment is as old as God himself, and God has no beginning and no end. He chose us in him, not when we came out from our mother's womb, but before the foundation of the world. Before physical creation you and I were chosen in him for a purpose, for without purpose what would anything matter if death was final? Many tyrants believe that, and with those kinds of thoughts you cannot blame them for being a tyrant. If you believed death ended it all you would no doubt do as they do. You would agree with Macbeth, when Shakespeare had him say: "It is a tale told by an idiot, full of sound and fury signifying nothing." That's what the world would have to be if there was no promise, no purpose or meaning behind it. But if you can get their interest in the law enough to test it and it proves itself in performance, then you can tell them the greatest story in the world in the hope that they will believe or begin to believe it.

Not a thing said of Jesus can be proved outwardly. He can only be known by the visionaries. While living in this mortal body and known only by the mask I wear, the incredible story called Jesus Christ has unfolded in me. I have taken you, my friends, into my confidence and shared my experiences with you in the hope that you will believe me. You see me as alive and well, yet I know what it is to be crucified, buried, and resurrected. While in my heavenly body I chose one among you to give my immortal eyes that have been turned inward, not outward, that confirmation of my words may come from her. She has seen me nailed on a cross, which was burned to the ground leaving golden, liquid light at its base, just as I told her it had happened to me. No one can persuade her that she did not have that experience, any more than someone could persuade me that I did not have the experience.

Now this lady knows who Jesus is. Knowing me as a man with all of the weaknesses of the flesh and its limitations, she had gone beyond the mask through vision and seen who Jesus really is. He has made known unto me the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time, that he may unite all things in him - things in heaven and things on earth. Jesus is God's plan of salvation which is in you. That plan has erupted in me and I have shared my experiences with you who come here, and also in my book, Resurrection.

Now, only the visionary, only he who has the immortal eyes, will actually know who Jesus is, for he is from above and is not of this world at all. It was he who said: "You are from below and I am from above. You are of this world and I am not of this world"; yet, throughout history, man has been looking for Jesus in the Near East. Those who have not had the visions claim they know the spot where he was crucified and buried, the road he walked, and even claim to have a little piece of wood from the cross upon which he was nailed. They

perpetuate a tradition, making void the word of God as told us in the 15th chapter of Matthew. Keeping the traditions of a physical Jesus alive, the truth has been made void, as Jesus is not a physical being but a pattern buried in every one. When this pattern erupted in me, I was as surprised as anyone could be, and although I still remain in this weak little garment of flesh and continue to suffer through all the temptations of the world, I cannot deny my visions.

Now I have given my immortal eyes to one who in turn gave them to another, who will in turn give them to another, that they may all become eyewitnesses, as Luke speaks of in the beginning of his story, saying: "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were presented to us by those who from the beginning were eyewitnesses..." Then he added this thought: "…and ministers of the word, it seemed good to me also, to write a narrative, most excellent Theophilus, concerning the things which have been accomplished among us." Luke was able to tell all who loved God (called Theophilus) the truth because of the eyewitnesses. But when the eyewitnesses depart this world the ministers multiply. They are men without vision who never knew the one who, while walking in the flesh, gave his eyes to those who bore witness to his story. Having witnessed the drama as it unfolded within him, they depart this world and leave only the ministers of the word, who build organizations and make a little god out of the man who - while like all other men - experienced God's plan of salvation in him. They say nothing of the pattern's eruption, but only of the external man - when there is no external Jesus.

You could look from now until the end of time and never find any convincing evidence of the historicity of one called Jesus - yet he is real. He is your true being, your hope of glory. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test. Test him on his level. Test your creative power, called the law. Imitate my friend and allow a gentle shower of currency to fall upon you. Believe you have received them and you will. Then share your knowledge with others and show them that scripture has a specific reference to life, now! Do not start with the hereafter. You can tell them of the promise later. And remember: nothing is impossible to imagination and the world is created in the imagination.

As a reasoning being you are not responsible to make anything happen. But as a man of imagination you simply imagine it is! My friend knows nothing about cancer. If he saw a cancer cell under a microscope he wouldn't recognize it. He is not a doctor and knows no more about the human body than I do, but he does know what his wife would tell him if the verdict was reversed and the child was well. When his wife told her friend of her husband's imaginal act, the friend (as the world) dismissed the idea, for she could not believe that causation was mental. To her everything has a physical cause and must be cured physically, yet I tell you: life itself is an imaginal journey. My friend heard his wife tell him of the child and then, knowing what he wanted to hear, he changed her words in his imagination. That is all he did. And those words could not return unto him void, but had to accomplish that which he purposed on the inside. He did nothing on the outside to bring it to pass. He simply remained faithful to his imaginal act and it was fulfilled.

I ask you to try it, and then turn to your neighbors and say: "Did it ever occur to you that your world is caused - not by the obvious, but by an unseen imaginal act?" You may interest them that way and if you do, ask them to try it. If they do, and it comes to pass then you can present them with the promise. You can tell them how their weak little garment is transformed as they rise from the dead into life everlasting. I tell you: you will be a completely transformed being with a human face, human hands and voice; but the form you wear cannot be described other than light.

The one thing that separates man from all other creation is his hand. The monkey doesn't have a hand. It cannot fashion, but with a hand you can become a builder. The first word in the name YOD HEY VAV HEY means "hand." It is the hand of the creator that fashions. If you could not fashion a suit of clothes for your body you would have to go nude, but given a hand you can turn yourself into the Father's image, which is a fiery being that you will awaken and know yourself to be.

The majority of the people you speak to will not listen to you. They would rather remain the same little being they know themselves to be and to continue to wear a garment of flesh and blood which must be taken to the bathroom several times a day to perform its normal functions. Can you imagine the hell you would experience if restoration were perpetuated forever? But this is not the body you wear when you know yourself to be God. It is entirely different. It is a heavenly body - a body of fire and air that you are destined to awaken as, for that is the one body we will all know ourselves to be. But while you are here, don't neglect the law. Use it every moment of time. Nothing is beyond your ability to imagine it. You are not responsible for making it so, you simply imagine it is so and let it be so! That is how the world in which we live came into being.

Before you judge me I ask you to test my words. It would be foolish to pass judgment on something you haven't tested. I have known those who claim they do not like something even though they have never tried it, but I tell you: you can acquire a taste for anything. I remember the first time I had an oyster. I was about eleven years old when mother and I visited the little island of St. Croix. In those days there were no hotels, only rooming houses and we all sat at the same common table. Everyone there spoke Danish and I couldn't understand one word they were saying, so I watched and did as they were doing. On the plate before me sat a dish with six little things in shells placed on it. Since I had never seen anything like it before, I watched the hostess. She picked up a little fork, stuck it into one of the things, and as she placed it in her mouth her face burst into a wonderful smile. Expecting the same thing, I picked up my fork, stuck it in the thing and put it in my mouth. Well, it wouldn't go down and I couldn't spit it out. Paralyzed, I realized that if I died in the attempt I had to swallow that thing, and when I did I looked down and turned green as I realized I had five more to go. But I did it, and now I love oysters in any form.

So I say: you can acquire a taste for anything in this world as well as the heavenly world. Start with the law. Learn how it works, and after proving it in performance you may desire to discover who Jesus really is. You may have been taught that a woman called Mary was impregnated by God and brought forth a physical son who was named Jesus; yet I tell you: I am a normal person, not formerly educated, married, once divorced, with two children - but I have experienced everything said of Jesus Christ in the gospel. And I gave my immortal eyes to a friend (who, married twice, with children from two different men) that she may see me hanging on a cross which was set aflame and reduced to molten, golden liquid light. Seeing the body that sleeps on the bed placed on a pallet, and then on a cross, she has seen the body I wear at night, and now knows who Jesus really is. No, he is not the little garment of flesh you wear, but an eternal pattern of redemption who sleeps in it. He awoke in a garment the world knows as Neville. Having awakened, I know I am He who became humanity that humanity may become God.

God now sleeps in you. He will awake and you will experience the identical drama as recorded in the gospels by one called Jesus Christ, for there is no other and there never will be another being. Those who have been enriched by the law you have taught them may turn from you, because it takes quite a while for traditions to die - as told us in the 15th chapter of the Book of Matthew: "For the sake of your traditions you have made void the word of God." Keeping traditions alive by wearing all these silly little red and purple robes on the

outside, the unthinking millions consider themselves blessed if - as he walks by - they touch his garment, or attend a service where the great one is conducting mass. But because of those traditional beliefs the word of God is made void.

I am telling you what I know from experience. Take me seriously, because I must soon depart and those of you with the incurrent eyes will see as I have told you that you would. Then you will depart to leave behind only the ministers, who will turn my experiences into their institutional concept and once again void the word of God.

Tonight use the law and prove its power by becoming the man you imagine yourself to be. But don't forget the promise, for without the promise what would it matter if you owned the earth? I recently read the book Stalin's daughter wrote about her father. In it she told of being present when he died. She said that he was paralyzed on one side, his brain was gone, and he was physically blind; yet he saw something that caused him to raise his good hand and motion with, it as an expression of extreme hate covered his face. It was as though he were defying the devil himself who stood before him. He could have seen a composite picture of the twenty million lives he destroyed, personified as one man, causing his little hand to be raised in defiance as he departed. He didn't believe in life hereafter. He didn't believe he would be restored to life, therefore he felt free to do everything and anything he wanted to. Standing on the balcony watching thousands cheer him, he would say: "Fools!" He saw them as the chaff of life, yet today these trivial people balloon Stalin as an important figure in history. But, he has to face himself now. No longer playing the part of Stalin, the same being is now a young man, healthy and strong, continuing his life, doing something that is consistent with his life to bring out that plan of salvation called Jesus, which - hidden in him - he denied while he was here.

I ask you to use this power called the law. Simply determine what you want and imagine a scene which would imply you have realized it. Enter into the spirit of the scene. Participate in it by giving it sensory vividness. Then relax as you feel its reality. Don't consider the means. Know your desire is already an accomplished fact and you are now reveling in it. Then have faith, for faith is loyalty to your unseen reality. Your imaginal act, although unseen, is reality for God did it. If I asked you who is imagining it, you would respond: "I am" and that is God's name forever and forever.

Learn to live in your imagination morning, noon, and night. This gentleman whose experiences I shared with you tonight told me that when he first heard me he thought I was crazy; but he tried it, and although it didn't make sense it worked. I know the law and the promise do not make sense from a worldly point of view, yet I tell you: there is a plan of redemption buried in you which will erupt in the fullness of time and you will experience all that is said of a man called Jesus in scripture. Then you will know he was never a physical being, but the name of a plan. Jesus is Jehovah, who is your own wonderful I AM.

The root of the Greek word translated "gather" in the expression used in the first chapter of Ephesians is "head." That is where we will all gather together, for that is where we were all crucified and buried. And it is from the head that we resurrect. Returning from this external world, we gather all together into the one state which is in the head. James Dean once said: "The creator of this infinite unity resembles an infinite brain and we but brain cells in the mind of the dreamer." And now the brain cell is expanding within the one brain!

Now let us go into the silence.

Neville 10-04-1968

POWER AND WISDOM

Although man develops more and more power on earth, it is like kindergarten, compared to the power that is his in the New Age. Christ within you as your hope of glory is the personification of this power

Knowing himself to be all power, Jesus turned to those who followed him, and said: "Wait in the city until you are clothed with power from on high." You are clothed with that power when the Holy Spirit, symbolized as a dove, descends upon you.

Clothed with the power from on high, Jesus entered the synagogue, opened the Book of Isaiah to the 61st chapter, and read: "The Spirit of the Lord is upon me. He has anointed me to preach good news to the poor and to release the captives." Closing the book, he handed it to the attendant and said: "Today the scripture you have just heard has been fulfilled." The Old Testament predicted the coming of the New Age, called the kingdom of God. By this statement, Jesus claimed to be its fulfillment, for when the dove descended he knew he was the Messiah, the embodiment of power and wisdom.

When Pilate, the personification of logic and reason, asked: "Where are you from?" Jesus did not answer. But when he said: "Do you not know I have the power to release or crucify you," Jesus replied: "You have no power over me unless it is given you from within." In other words, if I do not give my power to you, you have none.

In the above statement the word "anothen" is translated "from above," but its true meaning is "from within." This same word is used when Nicodemus is told: "Unless you are born from within, you cannot enter the kingdom of God."

The power from within is life-giving and entirely different from the power of this world. If you desired to physically leave this room, as an animated being I would have no power to hold you here. But as a life-giving spirit, I could hold and control your actions.

As a life-giving spirit, I have entered a scene from within. Those who were present could not see me; yet I was so alive with power in myself, that I knew if I arrested it, everything I perceived would stand still. I did, and instantly everyone and everything was stilled. I examined them to discover that they were dead as though made out of clay. Then I released that power in myself, and everyone once more became animated, and continued to fulfill their intentions. Possessing no power in them, I did not release the power in them but in me.

Only when you wear the Human Form Divine - which is the embodiment of love - will you exercise this power. It is never exercised here, for your power is too great. You could, by arresting an army, rearrange their intention, release them, and they would execute your instructions - even if it meant their death. But wisdom goes hand in hand with that power. Paul asks: "Has not God made foolish the wisdom of the world? In the wisdom of God the world does not know God through wisdom. The foolishness of God is wiser than men and the weakness of God is stronger than men."

God cannot be found through studying scripture. He must be revealed! God either reveals himself to you, or you remain ignorant as to who he is. God first revealed himself to Moses as destructive power, saying: "I AM the Lord. I appeared to Abraham, Isaac, and Jacob as God Almighty, but by my name I AM I did not make myself known to them."

The patriarchs Abraham, Isaac, and Jacob knew only sheer power, but Moses knew God as I AM. Revealing himself as power, then as I AM, when God's son calls you father, you will know who you really are. This is the wisdom of God as opposed to the wisdom of man.

A friend of mine shared this vision with me. He said: "I am driving my car, when suddenly I am airborne, gliding over the treetops. Navigating the car by body-English, it rises as I lighten my body and descend with my body weight. Suddenly I panic, and must have crashed because I lost consciousness and the next thing I knew I was in a humanoid body such as I have never seen. The outside was dead, beige dust like the coals of a fireplace, with two holes where the eyes should be.

"I am not alone, there are others but they seem to be mindless water carriers. Asking a question of one, he pointed to a large boulder made of the same substance as my body. I climbed this rock and saw you, Neville, wearing a similar body. At your side was a mindless, brainless automaton.

"We began to talk, and I opened my wallet to show you a card which implied I was a writer. The man at your side questioned you and you answered him very superficially, conveying to me with a look that the man was incapable of understanding anything. Then you and I were alone, and you said: ‘No one can deny you the next four reunions with God.’ I did not understand the words, but your manner implied they were very important, and a joy permeated my being as I awoke."

These fleshly garments look like the garments he saw, when seen from a certain level. Paul tells us that the first man (Esau, Cain, etc.) is the man of dust, but the second man (Christ) is the man of heaven. (I Corinthians 15)

These bodies of dust are moved by a power from within. Blake explained this so beautifully, when he said: "Those in great Eternity who contemplate on death (this world) say thus, 'What seems to be is, to those to whom it seems to be, and is productive of the most dreadful consequences, to those to whom it seems to be, even of torment, despair and Eternal death. But Divine Mercy steps beyond and redeems Man in the body of Jesus.'"

Every vision has a single jet of truth in it. My friend who had the vision is now being redeemed; because no one - but no one - can prevent him from experiencing the four reunions with God, at which time Divine Mercy redeems him in the body of Jesus.

The first reunion is God's birth from within. The second is the discovery of his son, David. This is followed by the third mighty reunion, when his spiritual body is split in two and God ascends like a spiral of lightening into heaven. And finally, the fourth act appears, as the Holy Spirit embodies the form of a dove to clothe him - as you - with power from on high.

From that moment on, you are aware of an entirely different world. You will no longer be an animated body, but know yourself to be a life-giving spirit, moving through heavenly states, giving life and telling the eternal story.

Having joined those in great eternity, you too will contemplate on those who sleep in death and know that what seems to be is - to those to whom it seems to be. You will not raise a finger to change their experiences, as you will know they are necessary in the world of Caesar. Having entered the New Age, where there is no time or space, you will discover that you are every place at the same time if you so desire, and that you are the creator of it all.

You see, when you emptied yourself of your power and wisdom to take on the form of a slave in the world of time, it was at once a tragedy and yet a triumph. Just like a sucker, which breathes and feeds on its parent, knows tremendous tragedy when detached and planted separately -but it becomes the parent because of the separation. So your separation is a tragedy and yet a victory, for you do become aware of being God the Father because of it.

The fall into decay and death was purposely planned. We are all awakening and returning to the awareness of being the one body, one Spirit, one Lord, one God and Father of all. Having fallen into division, we are gathered into the unity of being the one Father, enhanced by our experiences in this world of death.

I can describe this power in words, but its true feeling must be experienced. One evening, while sitting in MacArthur Park, I watched a man walk by, stand on a corner, and light a cigarette. Then I arrested that power in me and the match remained lit, yet did not burn beyond the place it was only a moment before. The man, standing as a statue, appeared to be totally unaware of the lighted match, while the park took on the stillness of death. Then I released the power within me and watched the man blow out the match, throw it away, and continue to walk with the others. When you are clothed with the power from on high you feel it, and these things happen to you.

Because of his disbelief, man sees this power as foolishness. So Paul told the Corinthians: "Since in the wisdom of God man did not by wisdom know God, it pleased God through the folly of what we preach, to save those who believe." All that you are called upon to do is to listen to the eternal story of salvation, and believe by responding to it. Then go about your business by using your power to cushion the blows of life; and when it pleases God, you will be saved.

Although your power here is like a little firecracker compared to your real power, when you know what you want and believe you have it, your power of belief will make it so. Construct a scene which implies the fulfillment of your desire. Give it all of the sensory vividness you are capable of giving, and rest in the knowledge that its implication is the power to bring your desire into your world.

You don't have to be a brilliant scholar to use your creative power. In fact, the more brilliant you are, the less you are likely to try it. The so-called brilliant mind believes only in that which is physical and visible, and therefore does not believe a desire can be fulfilled by a simple imaginal act.

But I know the power of imagining, for I have sat quietly in my chair in my living room, constructed a scene which implied the fulfillment of my desire, gave it all of the qualities of naturalness so that it felt right - and let it be. Then, just as I would drop a seed into the ground and wait for its maturity, my seed of desire matured and fulfilled itself in my world.

Imagine whatever you desire. Believe you will receive it and go about your business in the world with patience and confidence, knowing your desire will erupt and become a reality. Use the law while you remain in the city waiting to be clothed with power from on high, for it will come.

Believe me, for God's pattern of salvation has unfolded in me. The divine drama has reached its climax. Only Caesar's history continues, and every child born of woman is fulfilling it. Moving across the screen of space for thousands of years, man experiences moments of joy and sorrow, sadness and pain, until the dramatic story of Christ unfolds from within. It takes 1260 days from God's first mighty act to the final one. Then, if the brothers decide it is your task to remain and tell the story, you will. Like Paul, I long to depart. I feel as though there is a thorn in my side and I pray to have it removed. But I will remain, knowing my grace is sufficient, for my power is made perfect in weakness.

I recall the first night I met Abdullah. I had purposely delayed going to one of his meetings, because a man whose judgment I did not trust had insisted on my attendance. At the end of the meeting, Ab approached me and said: "Neville, you are six months late." Startled, I questioned how he knew my name, when he said: "The brothers told me you would be here six months ago." Then he added: "I will remain until you have received all that I must give you. Then I will depart." He, too, may have longed to go, but he had to wait for me.

If you are serious about the study of the Bible, read the eighth chapter of Proverbs. Begin with the 22nd verse, and as you go through to the end you will discover it is all about wisdom.

Personified as a little child, wisdom says: "He who finds me, finds life and receives favor from the Lord. He who misses me injures himself. He who hates me loves death." One day, finding life in yourself, you will hold wisdom in your arms and receive favor from the Lord. But if you would rather have more of the world of Caesar, you will hate the idea of the child, because you love death.

The world and all of its conflict is essential to the work that is being done in you. But in the end, you will have these four wonderful reunions with God and find yourself in the kingdom of heaven. Your awakening and resurrection takes you from this world of death. The discovery of your Son, your ascent into heaven, and the descent of the Holy Spirit is your entrance into the New Age, where you wear the body of Christ, the power and the wisdom of God.

Now let us go into the silence.

Neville 03-18-1968

PERSISTENT ASSUMPTION

I tell you a truth: There is nothing greater than your own wonderful human imagination! It is he who inspired Blake, Shakespeare, and Einstein, for there is only one spirit in the universe! "Hear, O Israel, the Lord our God, the Lord is One." That one spirit is the human imagination! When Blake was asked what he thought of the divinity of Christ he answered: "Christ is the only God, but so am I and so are you." Don't think of Christ as someone greater than yourself. He is the only God, but so am I and so are you! Don't consider yourself less than Christ, for there is only God, who is your own wonderful human imagination.

Daring to assume that all things are possible to imagine, put this one reality to the extreme test by assuming you are the person you would like to be. Your reasonable mind and outer senses may deny it; but I promise you: if you will persist, you will receive your assumption. Believe me, you are the same God who created and sustains the universe, but are keyed low; so you must be persistent if you would bring about a change.

In the Book of Luke, the story is told of a man who came to a house at the midnight hour, and said: "A friend has arrived who is hungry. Would you let me have three loaves of bread?" The man upstairs replied: "It is midnight. My children are in bed asleep and I cannot come down and give you what you want." Then this statement is made: "But because of the man's importunity, he was given all that he desired." The word “importunity” means "brazen impudence." Having a desire, the man would not take no for an answer!

When you know what you want, you don't ask God as though he were another; you ask your individual self to bring about your desire, for you are he! And God - your own wonderful human imagination - will respond when you will not take no for an answer, as your denial is spoken from within and there is no other. It is within your own being that you persist in assuming you have received what you want. The story is, even though it was midnight and the family was asleep, the father came down and gave what was needed.

The God of a Blake, a Shakespeare, or an Einstein, does not differ from the God housed in you, as there is only one human imagination. There cannot be two. He is not a dual God. You and your imagination are not less than anyone, but you must learn to be persistent.

A friend recently shared a vision with me, in which I appeared and said: "The story of Jesus is persistent assumption." If this is true, and we are told to imitate him as a dear child, I must dare to assume I am the being I want to be. I must continue in that assumption until that which I have assumed is objectively realized. And if I am one with everyone, how can anyone be greater than I? Do not believe that someone is greater than you because of some influx of spirit or validity. Your imagination is the only God, and there is no other being greater than He! Claim you are what you want to be. Persist in that assumption. Continue to assume that role until that which you have assumed is reflected in your world.

Although the churches teach that another, greater than yourself, said: "Unless you believe that I am he, you will die in your sins" - these words were spoken by the human imagination! And because imagination is one, and you can't get away from that oneness, don't think of another. Accept these words in the first person, present tense; for unless you believe that you already are what you want to be, you will die in your sins by leaving your desire unfulfilled. If you do not believe you are all imagination, you will continue in your former belief, worshipping a God on the outside and not within.

On this level, we are fragmented, but we are all that one imagination. The word "Elohim" is a compound unity of one made up of others. Although we seem to be many, in the most intimate manner possible, we are one! On this level, you and I are keyed low for purposes beyond our wildest dreams, yet called upon to make the effort to rise above it. This is done in a physical, scientific, and artistic sense, as we begin to discover and express our human imagination. We rise above this level through the act of assumption; for an assumption, though false, if persisted in will harden into fact. As William Blake said: "If the fool will persist in his folly he will become wise."

There is nothing God cannot do! Do not think that one who is fabulously rich has an influx of spirit which differs from yours. He is imagining wealth, either wittingly or unwittingly; but you can do it knowingly. If he does not know what he is doing, he can lose his wealth and not know how to recover it. I am asking you, regardless of your financial situation, to assume wealth, knowingly. If, tomorrow you would again return to your former state, bring wealth back by claiming "I am wealthy," for there is only one God. He who creates poverty also creates wealth, as there is no other creator.

The world thinks of numberless gods, but there is only one. That one is your own wonderful human imagination. Possessing only one son, when imagination awakens, God's only begotten son will reveal you as God. The same thing will happen to another, then another - and eventually everyone will see the same son, who will reveal the individual as God the Father.

This world is a play, where divine imagination becomes human imagination by inserting himself into an olive skin, a black skin, a white skin, and a red skin. Although we appear to be different, we all will see God's only begotten son - proving that there is only one God. The purpose behind the play is to expand imagination's creative power. Here we are fragmented into numberless parts, destined to gather ourselves together into the one God, the one Father of all.

Begin now to actively, constantly, use your imagination; for as you prove its creative power on this level, you are awakening to a higher level and birth into the spirit world where you know yourself to be God. Prove to yourself that you are God by feeling your desire is now an accomplished fact. Listen to your friends talk about you. Are they rejoicing because of your good fortune, or are they expressing envy? Imagine their words are true. Persist in imagining they are true. Continue to imagine your desire is already an accomplished fact; and when it is objectively realized, proof will be yours.

Think of something lovely you would like to give another. Then ask yourself if you gave it to him and he wouldn't accept it, would you want to keep it for yourself? If, for instance, you gave a friend a million dollars and he would not accept it, would you be willing to keep it? I'm sure you would. Then imagine giving the money to him, then give to others in the same way. You may not even have a bank account; but you can still give, because there is no one to give to but yourself! There is only God whose name is I am!

"Hear, O Israel, the Lord our God, the Lord is one." This great confession of faith is recorded in the sixth chapter, the fourth verse of the Book of Deuteronomy. The Lord is not two, not a dozen - just one. If I say "I am" that's one, but if I say "we are" I am speaking of many.

Jesus' name is "I am." He is not some superior being other than yourself. He is the inspiration for everything you write, be it trivia or profound. Inspiration does not come from some other being, because there cannot be another. When you sit down to write, the thoughts come from your own being! It is nonsense to think of some other being as possessing you.

The great poets - the Shakespeare's, the Blake's - had no great spiritual influx moving in them that is greater than the spiritual influx in you. It cannot be, for there is no one greater than self! When someone tells me he is under the influence of some greater power, I tell him that is not possible. The inspiration is coming from the depths of his own soul. Perhaps you have an item you would like to advertise. As you think of what your customer needs, the answer will come from the depth of your own soul, and you will know what needs to be said to promote your product. You do not receive some influx of spirit outside of yourself, for there is no one greater! There is only God, and God is one!

In the Book of Psalms, you are told to; "Commune with your own self." Sit quietly. Be at peace with yourself and suddenly thoughts will begin to flow within you, from God. In the beginning you were God! And in the end, you and I and the whole vast world of billions will be regathered into the one God. One imagination fell into this fragmented world of seeming others, yet the whole is within each one of us. A man's enemies are those of his own household, for they are all within him. Not knowing this, man fights within himself until he realizes there is no other, just himself. Then he tells others in the hope he can convince himself. And as he rises from within, he is called back into the one being he was before that the world was. The fall into division was deliberate for God's expansion into unity.

There was no other way to expand your creative power but by falling into limitation and overcoming it. As you fell, your being fragmented. I saw this so clearly in vision. First, a rock appeared. Then it fragmented and as it gathered together it took the shape of a man sitting in the lotus posture, meditating, glowing. And I knew I was looking at myself! And as it began to glow like the sun, I awoke in my apartment in New York City.

I am telling you what I have done, what I have seen, and what I have experienced. Each one of us has a being within who is meditating us. The being in you and the being in all, form the one perfect being, who fell and fragmented himself. One day, everyone's living being will unite into the one God, who fell and fragmented himself. Do you know what you would you like to be? Dare to assume it and, for one week, claim: "I have assumed I am the one I want to be. I am still assuming I am, and I will continue to assume I am until that which I have assumed is objectively realized." Fall asleep assuming it is true, and let that living being in you give it life.

God the Father is dreaming in the depth of your soul. It is he who began a good work in you, and it is he who will bring it to completion at the day of Jesus Christ. On that day you will be brought to the same perfection as the Father in you, for God is dreaming himself into a greater image of himself and you, the dreamer, are dreaming yourself into the image of yourself.

While you are here, you can assume any desire for yourself and those you love. Then you can dare to believe in what you have assumed. And if you continue your assumption, you will express it. But you must believe, or you will die in your sins. Always talking to yourself, you are telling yourself that unless you believe you are the man you want to be, you will remain being the man you don't want to be, thereby dying in your sins.

To believe in another - whether he appear as a Blake, a Shakespeare or an Einstein - you have a false God. You must believe in yourself or die in your sins! You must believe that God actually became you that you may become God - for he did. His name is I am and unless you say within yourself: "I am what I want to be" and believe it, you will remain saying within yourself: "I wish I were what I want to be" and die in your frustration (your sin). I urge to you learn how to believe in yourself. It may appear to be difficult at first, but not when you are willing to go out on a limb and try it.

I admire the great, inspired poets. Shakespeare is marvelous. Blake is altogether wonderful, and Einstein truly great in his field. These were inspired men; but they did not have any influx of spirit that made them greater than your human imagination, for their imagination and your imagination are one grand, divine imagination, imagining! Their work did not come from something outside of themselves, but from their own imagination, awakening. That same imagination is yours because there is only one spirit. The spirit of man is one with the spirit of the universe and there is no other!

Start now to capture the feeling of being this one spirit. Fall asleep in the feeling that you are God, and as you come hurtling back from the depth of unconsciousness toward this level, you will have numberless crazy little dreams based upon this person you are coming through. You will give importance to these dreams; but oh, what depths you will reach in that which is unconscious relative to this level!

Let no one frighten you, for you are an immortal being who cannot die. Although I have awakened to my Godhood before you, I am no better because I got there first, for there is no such thing as being first. Everyone is moving toward that level, and no one can fail. And when all have returned, what joy will be expressed as we form the one body, the one spirit, the one Lord, the one God and Father of all! Everyone will have the vision and prove to himself that he is God the Father.

I urge you to apply this principle and cushion yourself against the normal blows of life. If your friends and loved ones cannot believe, cushion them anyway; for no matter what you leave them here, you are not going to stop the blows given by the depth of their own being. If you left each friend one hundred thousand dollars, you would cushion them for the moment; but the depth of their being will continue to take them through experiences, in order to awaken to the knowledge that they are the father of God's only begotten son, David.

The world is searching for the cause of the phenomena of life, not knowing he is their very self. What responsibility is yours when you discover that your awareness is the cause of everything that has happened, is happening, and will happen to you. But when you realize that you are causing all the blows, the heartaches, and pains, that happen to you, you will begin to change your thinking; and as you do, scripture will unfold in you.

Now let us go into the silence.

Neville Goddard 6/18/1968

PERSISTENT ASSUMPTION

Now, you and I look out on a world, and we think of the great men and women who are publicized in the world, and many of them are altogether wonderful. We speak of the great poets, the scientists, the businessmen – all these fellows in the world, and we think, "Well now, there must be something different about them."

Now, may I tell you? There's not a thing different about them. I want to convince you this night, if I can, that this inspiration that we think the poet has, the scientist, the great businessman, is not an influx of a spirit that is different. It's not different from the individual's own wonderful human imagination, because there's nothing greater. So, there is no greater influx of Spirit into a Blake, into a Shakespeare, into an Einstein, into you, than your own wonderful human imagination, for there is nothing greater. There is only one Spirit in man and the Universe!

"Hear, O Israel, the Lord our God, the Lord is one"

There is not a greater spirit than your own wonderful human imagination.

In a little conversation that Blake had with his friend, Crabb Robinson, Robinson asked him what he thought of the divinity of Christ and he answered, "Christ is the only God, but so am I, and so are you. Now don't forget it! When you think of Christ, you are making something bigger than yourself – something greater than yourself. Blake said, "Christ is the only God, but so am I." If Christ is the only God "and so am I," I make myself one with him. Then he turns to Crabb Robinson and says, "So are you." So don't forget it.

If you forget this, you make yourself less than *the* One. You can't be less than *the* One; there is only One. There is only God in this world! There is nothing but God, and God is your own wonderful human imagination. That is God.

Now tonight, let us put it to the extreme test. If God is the only Reality – you can't have two, not two gods – and He is my own wonderful human imagination, and "All things are possible to God." All right, how would I go about proving it? For I am called upon to test it!

"Test it." I will dare to assume that I am the man that I would like to be. At the moment, reason denies it, my senses deny it; but I will dare to assume that I am it. Now, what am I told in Scripture that I should do? Well, listen to it carefully. These are stories told in Scripture of the necessity of persistence because we are "keyed low." The same God – the God that created the Universe and sustains it by His Creative Power – is the God that is sitting here in these chairs tonight. But here for a divine purpose, the same God is "keyed low."

So, would I bring about a change in my world? Then I am called upon in Scripture to be persistent, because I see this world, and everything that I have assumed is denied – as I assume it – by the things round about me. Now listen to these stories as told in Scripture.

A man came at the midnight hour to his friend, and he said, "A friend has called, 'I have no bread. Would you just let me have three loaves of bread?' and the one who opened the upstairs window said to him, 'It is midnight, and my children are asleep in bed. I cannot come down and give you what you want.'"

And the story as told us in the book of Luke is this: he would not come down; but because of this man's importunity, he came down and gave him all that he needed. Well, the word translated *importunity* means *brazen impudence*. He would not take "No" for an answer.

I don't ask you, as an individual – I don't ask any outside god; as an individual, I am asking my Self to bring this thing to pass. That is what I am actually saying, because I am speaking to the only God. There is only God! And if God is my own wonderful human imagination, to whom am I going to turn when It doesn't respond – when I don't take "No" for an answer?

So, within my own being, I am assuming that I have received exactly what I need. Now the story is that even though it was midnight, he was in bed with his children, still he came down and gave him what he needed. You do not take "No" for an answer, because there is no "other," may I tell you? I don't care whether you speak of a Shakespeare whom you think, "My god, isn't he marvelous!" – and he is; and the Blakes of the world, and they are marvelous; and the Einsteins, and they are marvelous. But the God of an Einstein does not differ from the God of your own wonderful human imagination. There is only God! There can't be two.

"Hear, O Israel, the Lord our God, the Lord is One." He is not a dual God – one God. So, your own wonderful human imagination is this God, and you are not less than any being in this world. But you have to be persistent.

When Benny came home last night, he said, "Neville, have you forgotten my vision? When I was talking to someone and you came into the picture, and this one said to you – and he asked this very simple question! 'Tell us the story of Jesus,' and you automatically said, 'The story of Jesus is persistent assumption.'"

Persistent assumption – that's the story, for "Jesus" means "salvation." Well, if persistent assumption is the story of Jesus, I must dare to assume that I am what I want to be. I must continue in the assumption that I am it until that which I have assumed is objectively realized. That is the story of Jesus. For if I am one with anything in this world, and he is great and she is great, and I am not, and yet we are one, well, now – what is this fragmented being when there is only one? I tell you, that One is your own wonderful human imagination, and don't let any one in this world tell you that an Einstein or a Shakespeare is greater because of some influx of a spirit of greater validity than their own wonderful human imagination, because there is no greater. Your imagination is God, and there is no other God. And there can be no other greater Being than your own wonderful human imagination.

Now you begin to imagine it. Well, now I will say, "I have assumed that I am the man that I want to be." I am still assuming that I am he, and I will continue to assume that I am he until that which I have assumed is objectively realized, as told us in the 8th chapter of John:

"Unless you believe I am He" – now when you read it, you think as you are taught by the churches of the world, that another greater than yourself is speaking, it is not *another* greater than you speaking, telling you unless you believe He is – it's your *Self* speaking. There is only God, because God is One and you can't get away from the Oneness: don't think of "another."

So, these words must be accepted in the first person, present tense, so "unless you believe that I am He, you will die in your sins" – you'll miss the mark. I must believe that I am the man that I want to be. If I do not believe that I am that very being so that I can say, "Well, I am He," then I will continue what I formerly believed myself to be. This is the story of Scripture. So, we are all one – every one here. You and I are one, because there can't be two. On this level, for a purpose, we are fragmented; but I am sent to tell you that we are not really many. We are one.

The word "Elohim" is a compound unity: one made up of others. So here it seems to be "others," but you and I are not really two, three, four, or many. We are one, in the most intimate manner that you've ever known, without loss of identity!

So, I ask you this night to simply dwell upon it, and simply try it. Just try it. It will never in Eternity fail you.

Here is a letter that came to me this past week. She said in her letter, "I was awakened by the laughter of my husband. He was laughing – the sweetest laughter I have ever heard – just a laugh. I have never heard him laugh like this. So I awoke, and here he's laughing a peculiar but wonderful laughter. And I said to myself, 'Well, he's undoubtedly dreaming something that is altogether wonderful.'

"And then the next morning he said to me, 'I had the loveliest dream last night. I dreamt that you were telling me it's so easy to believe that I am God.'"

Now I am going to tell him, – he is here tonight alone; she isn't here – tell her, and you too, read it: the 126th Psalm. There is your answer, only six verses. That was the laughter of God.

She said, "I heard a voice coming from within me saying, 'You've just heard the laughter of God!'"

Well, read the 126th Psalm, when all returned to Zion – those who were left. They all left, and then they all are brought back into Zion, and here, you hear the laughter of God.

> When the LORD restored the fortunes of Zion,[1]
> We were like those who dream.
> [2]Then our mouth was filled with laughter,
> And our tongue with shouts of joy;
> Then they said among the nations,
> "The LORD has done great things for them."
> [3] The LORD had done great things for us; we are glad.

[1] Or brought back those who returned to Zion

[4] Restore our fortunes, O LORD,
Like the watercourses in the Negeb!
[5] May those who sow in tears
Reap with shouts of joy!
[6] He that goes forth weeping,
Bearing the seed for sowing,
Shall come home with shouts of joy,
Bringing his sheaves with him.

So, she heard him laugh in a way that she had never heard him before, and she had never heard this kind of a laughter. And she said to herself, "He's undoubtedly having a wonderful dream."

Then the next day he said to her, "I had a dream last night, and in my dream you were telling me that it is so easy to believe that I am God!"

So, I tell you, you try it; this thing doesn't fail. There is only God. You are not something less than God; there is only God. And you and I, on this level, for purposes beyond the wildest dream – we are keyed low; but we are called upon to make the effort to rise from this level. And so, we do it in a business sense, in a scientific sense, in an artistic sense; and so we begin to express this talent, which is our own wonderful human imagination, which is God. There is nothing but God!

So, I am called upon to assume that I am what I want to be, for, "An assumption, though false, if persisted in will harden into fact" [Sir Anthony Eden].

And as Blake said, "If the fool would persist in his folly, he would become wise" [from "The Marriage of Heaven and Hell"].

There is nothing that is impossible to God. So, don't say that something cannot be, – I don't care what it is. You may see someone in the world, and he is a fabulously wealthy person. Well, so what! Do you think for one second some influx of Spirit that differs from the Being that you are, possessed him to make it? No. He either did it wittingly or unwittingly; may I tell you? But you can do it knowingly. If he does it unknowingly, which is the *self*, and he loses it tonight, he may not know how to recover it. I am asking you – without having anything – to do it knowingly.

So, should you tomorrow fall into another state, and you remember the story, you simply come back and simply bring it back into your world as you want it, and simply multiply it, and live graciously, for there's only one God, You can't conceive of – well, you can conceive of a second god, but it is a stupid concept because there is no other god. When the world thinks of numberless gods, they are stupid. There's only one God, and that God is your own wonderful human imagination!

And the day will come that you will prove it. You will actually witness the One God! He sets Himself up at the very beginning, and this God has only one Son. And when you awaken and that Son calls you "Father" – and therefore you are the father of the only Son of God – well then, you know you are the only God! And then another one comes and another one comes; and

eventually all come, and they see the same Son, and the same Son calls them "Father." Therefore, every one is the same God the Father! And there aren't two of us.

There aren't two. Forget all the pigments of skin. All this is part of the "play." To put me into an olive skin and one in a black, black skin, and one in a white, white skin, and one in a red skin, it makes it appear as though we differ. And therefore, because we differ there must be different gods. And yet, all will have that same Son, and that one Son will call all of us – regardless of sex – "Father," proving that we are only one God. And the purpose behind it all is simply to create an expansion of His creative power.

So here we are scattered – fragmented into numberless parts. And then all are gathered together into one God, one Father. I am going to ask you all to try it – really try it, because if you really prove it on this level, may I tell you, you will never forget it! And you will be sustained by this level, and then, all of a sudden, you will be "born from above." I cannot tell you when, that is a secret hidden from us here.

If you tell me when you were "born from above," then I can tell you all the other events that will follow and when it will happen. I can tell you that because I have recorded it. But the actual "birth from above" remains a secret. "It comes like a thief in the night," but when it comes, you are "born from above," and you are God! You actually are God!

Now to prove that you are, you can create – create in this simple, simple way: What would it be like if it were true? Just what would it be like? How would I feel if – and then you name it. How would I feel if she, or he, were as I would like them to be? So, you would like something lovely to happen to them, and then you feel it.

Now, can you persist in that assumption? I imagine it to be so. I am still imagining it to be so, and I will continue to imagine that these things are as I have imagined them to be until it is objectively realized. Can I do that? Well, if I can, they will conform to it. Must I get their permission? I don't need their permission if we are one. That is what I want for them. I don't need their consent if it is something I would like for myself.

Always ask yourself, "Would I like it for myself?" If they reject it – and they can reject it; but I mean, take it on this level. If they should reject it, would I willingly accept it? If I gave you a million dollars and you wouldn't take it, would I be willing to receive it again? I would. Well then, give it in that same way. And may I tell you? You can do it.

If you don't have one nickel in the bank – if you don't have a bank account, you can do it, because there is no one but your Self. There is only God in this world. God is *I Am*. There is nothing but God!

"Hear, O Israel, the Lord our God, the Lord is One" – the greatest prayer – the greatest confession of faith that man could ever make. Read it in the 6th chapter of the book of Deuteronomy. I think it is the 4th verse. But oh! What a confession of faith!

> "Hear, O Israel, the Lord our God, the Lord is One.

Not two, not a dozen – just one.

Well, if He is One, what is One in this world? When I say, "I am," that's one. If I say, "We are," that is multiple. But *I Am*, and that is His name. Don't forget it! Therefore, if I am, even though, now, something is happening, I am not receiving from some superior being – there is no superior being than my Self. The inspiration for anything I write – if I sit down and write something that is all trivia or something that is altogether marvelous, it does not come from some other being who inspires me, because there is no greater Being. There cannot be another Being. So, when I sit down to write and I am in the mood, from my own Being it is coming out, and I am writing; but to say that some other Being is possessing me and they are taking over – nonsense! No other Being: there can be no other Being.

So, the poet, the Shakespeares, the Blakes, the great writers of the world, or any writer in the world – he doesn't have any Being influencing him, moving in some peculiar spiritual influx that is greater than himself. It cannot be. There is no one greater than himself. So, when some one tells me, "I was under the influence of something other than myself, it came from the outside" – forget it. There isn't any one; it's all coming from the depth of your own Soul.

So, all of a sudden, you are an advertiser, and you are sitting and wondering, "Now what does my customer need?" And all of a sudden, from the depths of your own Soul it comes – what you are going to say to promote that product. It isn't some influx of a spirit other than your Self. It can't be, because there is nothing greater than your Self. There is no other god; there is only one God.

So, you sit, and you are communing with Self, as told you in the Psalms: "Commune with your own Self." (Psalm 4:4) Well, you can sit on a chair or on your bed and commune with your own Self and be at peace. And all of a sudden the thing begins to flow from within, because there is only one God. And everything unfolds from within you: there is nothing but God. And in the end, you and I and the whole vast world of billions will be re-gathered into one body – and, *oh*, what a joy!

One fell purposely into this fragmented world, seeing "others"– and fighting seeming "others" and the horror within one's Self that a man's enemies are "of his own household," meaning himself. He is fighting with himself, not knowing that everything in this world is himself. All of a sudden he realizes, there is no other – just himself! And then he knows it, and he tells every one in this world, in the hope that he can convince himself, because it is himself he's talking to, for there's only one God – only one Being.

And then as he rises within himself, he once more coalesces into the One Being, knowing in the depth of his Being that everyone is going to coalesce into the same Being, and *oh* what a joy when all are raised into the One Being that was that Being before the Fall, And the *Fall* was a deliberate fall for the expansion of its power.

I can only expand my creative power by falling into this limitation and overcoming it. There is no other way to do it. And as I fell, I fragmented my being. I saw it so clearly in my vision; and

the Being that fragmented was my Self – I saw it. I saw this whole rock fragmented. It all gathered together. When I looked, I am looking at my Self – a glowing Being like the sun glowing. I've never known that I could – this little thing talking to you now.

Here every part of the body at my age – naturally it gets older and parts disappear from it, and yet, I am looking at this Being sitting in a lotus posture and this fantastic beauty. I could hardly believe I could ever in Eternity equal that beauty! And yet I am looking at my Self! And here, this is His meditative world fragmented, and then it is all put back together, and I am looking at my Self. I can't tell you my thrill when I looked at it.

It was first a rock, and then the rock became fragmented. Then the rock was gathered together; but instead of being a rock, it's now a being – a human being sitting in the lotus posture, meditating. And it's a glorious, beautiful being. I can't describe the beauty of that man; I'm looking at my Self! How can I ever be described as a man called Neville with such beauty? And yet, I am looking at my Self. Such majesty! Such strength of character, such power – all woven into one being sitting in the lotus posture. And it glows and glows like a sun, and when it reaches the intensity of Power, it explodes. And then I awake here sitting in my apartment on 75th Street in New York City. That's why I am telling you what I know, what I've seen, what I have experienced. But that is true of everyone. You – there is a Being in you that is meditating you. And the Being in you and the Being in me and the Being in all – woven together – form *that* Being that is the Ultimate God. And *that* Being is perfect. And may I tell you, I don't care what you've gone through – you could lose your eyes, lose your hands, lose your feet, be dishonored in this world, but *that* Being that is meditating you is the most glorious Being you could ever conceive. You have never known such beauty.

Oh, you can go to all the beauty parlors in the world, and they will bring you out and you will think, "Oh, isn't that lovely!" May I tell you, it's just like nothing compared to this Living Being that is meditating you. And that Living Being, and every one's Living Being all united into one Being, forms the God that fell and fragmented Itself. And each fragment was perfect, and each fragment was the Father of the One meditating that one.

So, I tell you, try it here on this level. There is nothing in this world but God. This greatest of all confessions: "Hear, O Israel, the Lord our God, the Lord is one" – that there aren't two of us – not really, in the true sense of the word. But here, you take my word and test it here on this level in the world of Caesar. You want a better future? All right. Dare to take this statement and try it, but try it for this one week.

> "I have assumed that I am the one that I want to be. I am still assuming that I am it, and I will continue to assume that I am it until that which I have assumed is objectively realized" – and don't give it any time on this level. Just bear down on it, and dare to sleep in that assumption just as though it were true. Don't give it any time.

There is a time limit in what God, your own wonderful Father Who is in the depth of your own Being dreaming you – He has that time limit; but on this level, there should not be lengths of time. You are told in Paul's letter to the Philippians:

> "He who began a good work in you will bring it to completion at the day of Jesus Christ."

All right – that will take its own good time. You will be brought to the same perfection of the Being who is dreaming you. It is God dreaming Himself into a greater expansion of Himself. That's all that it is. You are the Dreamer and the dream! You are not "another." You are the Dreamer and the dream. "He who began a good work in you will bring it to completion at the day of Jesus Christ." You'll find that in the 1st chapter, the 6th verse, of Philippians. So, you are the Dreamer, dreaming yourself into the image of your Self. That's perfectly all right.

But while you are here, then take it in the world of Caesar and bring about these changes in your world for yourself and for those you love. Eventually you will love all, but if you don't love all now, do it at least for those that you do love, and actually assume it, and dare to say to yourself, "I have assumed it. I am still assuming it. I will continue to assume it until what I have assumed, and still am assuming, is perfectly realized." For you are told, "Unless you believe that I am He, you will die in your sins." Is someone talking to me? No. I am saying to myself, "Unless I believe I am the Being I want to be, I die in my sins. I miss the mark." It's not another talking to me; there is only one God. There can't be two. And so, unless I believe I am that man that I want to be, then I remain as the man that I don't want to be; and therefore I "die in my sins." That is the story as told us in the 8th chapter of the book of John.

It's not another being telling me I must believe in him. Believe in what? I am not called upon to believe in any other being, for any other being is a false god. There's only one God. So, to believe in another – I don't care who the other appears to be – to believe in someone who calls himself the head of some great religious body – whether it be Roman Catholicism, whether it be called Protestantism, whether it be called Judaism – and to believe that he is the great leader, why, that's a false god. Unless I believe I am He, I die in my sins. But I don't say that unless I believe that someone is talking to me who tells me unless I believe that he is something – nonsense! That's all stupid. I don't believe that anyone else is. I must believe that God actually became me, that I may become God!

And so, His name is *I Am*. So, unless I believe that I am the man that I want to be, then I remain not being that man, and therefore die in my frustration – and die in my sins. You get it? Sure you do.

So here, I tell you, try it. It may seem difficult, but it will not be difficult if you dare to "go out on a limb" and try it. You are *this* Being! There is only God. There is nothing but God. Let no one tell you that he is better than you are. There is no one in this world greater than you are! And if anyone dares to tell you that he is, turn your back on him and walk away. I don't care who he is – or she is – or they are. There is no one that is your superior, because you are God, and there is nothing but God in this world and God became you, that you may become God.

So, I admire the great, inspired poets. I do! I take Shakespeare and I read him and think, "Isn't this marvelous?" I take Blake. I can't quite follow the arguments of an Einstein – no. But here are inspired men – all of them: the Shakespeares, the Blakes, the Einsteins, and all the great

painters in the world. But let no one tell you that these inspired men have some influx of Spirit that in any way whatsoever was greater than their own wonderful human imagination, because there is nothing greater than their own human imagination. It didn't come from something outside of themselves; it was their own imagination awakening. "And that same imagination is yours, because there is only one Spirit. There aren't two spirits.

So, the Spirit of Man is one with the Spirit of the Universe that sustains the whole vast world. That's the One Spirit. So, let no one tell you for one moment there is another spirit. There is no other spirit. So, tonight when you go home – in fact, before you go, start it right here – and this lovely, wonderful feeling. And may I tell you, I can't tell you what a joy it is to sleep in the assumption – in the feeling – that "I am He."

All right, what comes in the course of the night – what does it matter? May I tell you, when you slip into the deep, you come hurtling through all kinds of things between the depths of unconsciousness from this level and then waking; and in that one short interval you can have numberless crazy little dreams between the hurtling back from unconsciousness to this level. And you give importance to the little dream, based upon the surface as you are coming through. But you do not know what depths you reach in what is unconscious relative to this level.

So, let no one frighten you. You are an Immortal Being. You cannot die. You just cannot die! And if someone today has arrived at a certain point where it is seemingly before you did, it doesn't matter. He or she – they are no better because they got there first. There is no "first." Everyone is coming into that level and when all – and if they don't all come in, may I tell you, it isn't finished. And when all come in, the whole race is over. And what a rejoicing among all who formed the one Body! We are that Body – that one spirit, that one body, that one lord, that one God and Father of all. There is nothing but God the Father. And every one will prove to himself by the vision he is God the Father, and he does not resent any one else being God the Father. How could he?

When Benny came home on Saturday, I can't tell you my thrill. Here is Benny – and put us together. Let us put Benny on the stage right now. Our pigments are just as opposite as they can be, and we are the same Father of the same Child! I said, "Benny, tell me, what did he look like?" because we have fun together. It's not because we have martinis together. That comes, regardless. It was not because of any martinis. And I said, "Benny, what did he look like?"

He said, "Neville, he was the sweetest blonde – this blue-eyed, blonde, fair-skinned lad, and here is my Son, and he is calling me 'Father,' and I knew I'm his father. And I so loved him – I didn't care if the others left me, and left me with all these children. They are all my children anyway. I felt I was the father of all of them, but here was my Special One. Here was David!"

That's the same David that is *my* Son. Well now, he is the father of my son. Well, if he's the father of my son, are we not one? We are one! But on the surface, this strange, peculiar thing will be fighting each other because he is of a very, very dark skin and I am of an olive skin. Then people think, "Well, my god, they are different!" And it isn't so! In the depths of our Soul, we are one, because God is one. God is not multiple, He is made up of the many, but God is one.

And when he tells me exactly how it happened, the thrill that is mine to see that he and I are one – and he has the same child! That was the symbol of his "birth from above."

So, may I tell you? Go on. On this level of Caesar, apply this principle. Cushion yourself against the normal blows of the world. It's only natural. You want to be cushioned. You have a wife, a husband, children, friends who cannot cushion themselves because they don't believe it. But you love them to the point where you want to cushion them, regardless of whether they believe it or not.

So, they don't believe it. All right, then you cushion them anyway, because you love them. And you want to leave them enough money to give them a cushion. You aren't going to stop the depth of their own being from giving them blows, but you did your part in so loving them that you want to leave them a cushion. If you want to leave them a cushion in the world of Caesar, you leave them a little money; that's the cushion in this world.

So, what would it feel like if I could leave to those that I so love, say, a hundred thousand – two hundred thousand? Now, what would it be like to depart this night just as though it meant nothing, and to leave them a quarter of a million, knowing that by tomorrow they may lose the whole thing? But that doesn't really matter. You did your part. You cushioned them for a moment, because the depth of their own being – which is your own depth – will simply take them through certain experiences to awaken them to the point where they are the Father of the one and only begotten Son of God. For all are searching for that one Son, to reveal to them the Cause of the phenomena, and the Cause is the Father, for the Father is one's Self.

Then one discovers, "Lord! I am the only cause of the things that are happening to me in this world? There is not a thing in this world that has ever happened to me that I didn't cause it!" Well, what a responsibility! You mean I caused all the nonsense? Yes, I did. I mean, all the stupid things that happen to me? The blows? Yes. Well, then I've got to stop this peculiar silliness in my world!

[End of recording.]

Now, let's go into the Silence.

Neville 4-26-1968

PERCEPTION

There is nothing that appears in perception which cannot be duplicated in fancy, and what the world perceives is all imaginative in character. Here is a graphic example: I am sure everyone knows what it is to detect the fragrance of a rose. Now smell is a chemical sense and depends upon contact for perception. But does one really need a rose to detect its fragrance? Cannot its fragrance be reproduced imaginatively?

Having smelled an Easter lily, can you not discriminate between the smell of a rose and a lily, imaginatively? Then they do not exist independent of you, but live on some level (or levels) of your imagination! Can you call upon your memory of an experience of long ago, bring it back, and duplicate it in fancy? If so, then this world is no different from your imaginal one!

In 1820, William Blake wrote "The Presence of the Divine Teacher," in which he said: "Man is all Imagination and God is Man and exists in us and us in Him. The Divine Body Jesus, we are his members." In this statement Blake does not separate the members from the one body, the one spirit, one hope, one Lord, one faith, one God and Father of us all. There is only one Imaginal Body. We are all His members, for we are all Imagination!

You can reproduce and duplicate any perception you have ever encountered, in your imagination. A friend or dear one does not need to be physically present for you to think of him. Nor do you have to be in your living room in order to see its contents. You can see the plains of Kansas, the mountains of Colorado, or the great Mississippi River without being there. So when we think from the premise of this as a world of imagination, we start on solid ground, for imagination is He who creates reality. There is no fiction in the true sense of the world, for when a state is imagined, it is created. Prayer is imagination drenched in feeling. A desire, drenched in the feeling of fulfillment, objectifies itself. This I know to be true; so regardless of what the world thinks, when you reproduce anything in your mind it takes on form in your outer world.

Everything here was once only imagined. The clothes you wear, the chair in which you are now seated, the building which houses you - all were first only imagined. Everything begins and ends in the human imagination. The source of all phenomena is Divine Imagining, which is God Himself!

Scholars consider the 82nd Psalm as the most difficult psalm in the entire Bible. Thomas Cheyne, the editor of the Encyclopedia Biblica, said of this psalm: "The ideas may be perennial, but their outward forms have long since ceased to be understood, and give the greatest challenge to the imagination of any interpreter."

Here is the essence of the psalm: "God has taken his place in the divine council, in the midst of the gods he

holds judgment.' I say, you are gods, sons of the Most High, all of you. Nevertheless, you will die like men and fall as one man, O princes.' "

The word which troubled the great scholars is "elohim." It is a plural word which may be translated as "God" or "gods". God (elohim) has taken his place in the divine council, proclaiming: You are gods (elohim). God is a compound unity of one made up of others. It takes all of the generations of men and their experiences to form the one God.

The elohim is not something distinct and separate from the many, for unity has a presence. Having fallen into division, we will return to the presence of unity. Divided in a world of generation where all things die, we will return to the divine society where all things live. The presence is being formed by the return of the fallen man who carried all of the gods with him in his fall.

It is not "I, and another called "the Lord". Everyone is the Lord, as told us in the Sh'ma, the great Hebrew confession of faith: "Hear, 0 Israel, the Lord our God, the Lord is one."

God has risen and is rising in all. He deliberately took upon himself man's nature. By that act of assumption, Jesus Christ became the pattern upon which the nature of man is molded. He didn't take a person called Neville upon himself, but my nature. And in so doing Jesus Christ became the type upon which I have been molded, raising this animal energy - called man, to divinity - called God.

Having fallen, God must now rescue himself. This he will do, for he has prepared a way for his return. You see, no man or group of men killed Jesus. It is he who said: "No man takes my life, I lay it down myself. I have the power to lay it down and the power to lift it up again." Experiencing death by taking upon himself the animal nature of man, Imagination takes that energy and transforms it into his own likeness.

God is the great lover and artist who will transform you - his son of division, into himself - the image of love! Loving you so much He died to begin his good work in you, he will complete it at the day of Jesus Christ. On that day you will rise to His level, to discover that you and He are one creative power of love!

There is only one way to return to the awareness of being God the Father, and that is to follow the pattern of the true words which you have heard from me. I tell you from experience: you will awaken, rise and are born from above. Five months later David will stand before you and call you Father. Four months from that date, your spiritual body will be split and He who wove it for you will unwind himself as you! Then two years and nine months later, the Holy Spirit, in the form of a dove, will descend upon you and smother you with love.

Do not believe in any being on the outside! Make a decision within yourself now to radically change your attitude toward another, and persuade yourself that what you believe is true!

If imagining creates reality, and you practice repentance by radically changing your mind, you can take anything that displeases you and change it. Then persuade yourself that the change is real. Expect it to mold itself in harmony with what you are thinking, and the man, woman, or room, will bear witness to your repentance.

When you change your attitude towards another, he must change his attitude towards you. Are we not told:

"We love him because he first loved us?" It always starts with self! If you want him to be different, you must initiate the change. And as you do, you are practicing repentance, for the time is fulfilled and the kingdom of heaven is at hand. It is now time to repent and believe the gospel!

Nothing is so well concealed as the goodness of God. Look around and you will see murder, rape, and crime at every moment of time, so how can God be good or loving? It is hard to believe, and will not be understood until the end, when that which has been concealed will be revealed.

We are told: "The spirit of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly." (Jeremiah 22) So in your last days, when you come to the end of the play, the goodness, the greatness, and the love of God will be revealed.

Do not concern yourself with those who have no interest in hearing the truth concerning the mysteries of God. Don't try to change them. If they are complacent, and believe theirs is the only truth, leave them alone and maybe when they die their death will force them to modify the ideas they have championed here. There will be no Jesus Christ standing on the outside to greet them, or angel to meet them. Rather, they will be restored to life in a body the same as before, only young. They will be in a terrestrial world like this, in an environment best suited for the work yet to be done in them. Even though the color of their skin may have changed, you will know them when you see them. No matter how many masks your friend may wear, you will always know the identity behind the mask.

He who started the journey is wearing your mask right now, and He will continue to wear masks until He has executed and accomplished the intents of his mind. God's original pledge to himself was that he would make Man in his own image. Then the gods descended; and the gods will ascend, for no one has ever ascended into heaven but He who descended from heaven. The gods, falling as one man, descended into division and broken unity. In time, they will all be gathered together into that one unity called God the Father.

Many believe scripture is a myth, but when it is experienced in the depth of the soul, it is literally true. This you will know from experience. Having reached the limit of contraction to experience the nature of man, you will ascend into a limitless expansion as God.

Returning with all that you have experienced, your tremendous power is added to God's already existing power. Then God, forever expanding, will decide on another adventure and we will all once again fall into a state like this in order to grow and grow and grow in our own wonderful human imagination!

Now remember: nothing appears in perception that cannot be duplicated in fancy. If you can perceive your desire, it exists. You cannot perceive an object that does not exist on some level (or levels) of imagination. Identify your human imagination with God, and because God calls a thing that is not now seen as though it were seen, you can call a state into being by assuming you are in it. And if you believe you have received your desire, you will, for belief will lead the way to its fulfillment.

If you look to reason rather than imagination, you are seeing the devil instead of God. The devil is the doubter in you. He questions your belief saying: "If you are the son of God then turn this stone into bread. Cast yourself down and his angels will lift you up." All of these challenges are made by self-doubt.

I urge you to practice the art of imagination. If you do, I promise you will prove it in the testing, even though you may have started out to prove it wrong!

Now let us go into the silence.

Neville 02-22-1963

PAUL'S AUTOBIOGRAPHY

Paul is the greatest and most influential figure in the history of Christianity. After you hear his story you may judge just who he is. After his credentials have gained him public confidence, Paul begins. Paul wrote 13 letters, if you take the double letters as two: like 1st and 2nd Corinthians, 1st and 2nd Timothy, and 1st and 2nd Thessalonians. He first appears in scripture in the Book of Acts - and bear in mind the Book of Acts was once part of the Book of Luke. The same author who wrote the Book of Luke wrote the Book of Acts. They were once one volume, or one book in two volumes. Our early fathers divided the two and placed the Gospel of John between them. He first appears in the book that we will call the Gospel of Luke, only we now call it the Book of Acts.

He was present when the first Christian martyr, Stephen, was stoned to death - and Paul consented unto Stephen's death. Those who stoned Stephen placed their coats at the feet of Saul. (His name was then Saul. Acts 7:2) In the 9th chapter, he starts the great journey to Damascus, and he carries with him letters to the high priest in Damascus. He pledges himself if he finds anyone belonging to "the Way," be he man or woman, he will bring them bound to Jerusalem. All who believed it were called "followers of the Way," not Christians. On the way to bind those who belonged to the Way, he was blinded by the light, and then the whole thing was revealed to him, and his name was transformed from Saul to Paul.

The remaining portion of the Book of Acts is devoted almost exclusively to Paul, at least the last 16 chapters, which would begin with the first verse of the 13th chapter to the 28th, where he ends his days still propounding this mystery and trying to persuade everyone of the truth of Jesus. Beginning with the law of Moses and all of the prophets, he explained to them in all the scripture the truth concerning Jesus. Some were convinced by what he said, while others disbelieved him. That's the story.

If I would read Paul and take one of his letters that will really explain Paul to me, I would go to the letter of Galatians for in Galatians (which scholars claim to be the first book of the New Testament - it came before the Gospels, it came before any book, so they say) in this letter, he makes the claim: "I Paul, an apostle not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead." Here is a declaration of complete religious independence from all men, and dependent on God, repudiating in this letter all authority, institutions, customs, and laws that interfered with the direct acceptance of the individual to his God. No intermediary between the individual and his God, none, called by any name. Then he said: "The Gospel which I preach is not the Gospel of man, for I did not receive it from a man, neither was I taught it, it was given to me by revelation of Jesus Christ." (Galatians 1:11) "For when it pleased God to reveal his son in me, then I conferred not with flesh and blood." (Galatians 1:16-17)

You ask the question of Paul: "Was he or Christ once really a man?" If you asked that of Paul, he would say: "Was?" "He is the heavenly man." Well, does that answer you? You are asking the question: "Was he really ever a man?" and you'll reply: "Not was - he is the heavenly man." "As we have borne the image of the man of dust, so shall we also bear the image of the heavenly man." That still doesn't satisfy. "Was he really a man

as we understand a man?" He doesn't respond, in time. Then you read his words: "From now on we will regard no one from a human point of view, even though we formerly regarded Christ from a human point of view, we regard him thus no longer." (2 Corinthians 5:16) Then he makes the statement in the same chapter: "God was in Christ, reconciling the world to himself, not counting any trespasses against them, and entrusting us with the message of reconciliation." (v. 19) You will see later on what Paul is trying to tell us, if I would substitute the word "imagination" for "God," and "imagining" for "Christ." Imagining means the activity of imagination - that imagination was imagining, reconciling the world to himself and not counting any trespasses against them, and then entrusting to us this message of imagining.

Now we will go to this great Book of Galatians, 2:20: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Bear in mind imagining being that son, imagination being God the Father. Now let us go to the first two verses of the 3rd chapter: "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith?" Listen to the words carefully: "Before whose eyes Jesus Christ was publicly portrayed as crucified." Do you know what "portray" means? I think we all know, but let me refresh your memory: "To depict in a drawing or painting; or in some verbal description; or as an action on a stage," a play on the stage. "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?" Answer me only this: "Did you receive the Spirit by works of the law, or by hearing with faith?" "Are you so foolish? Having begun with the Spirit, are you ending with the flesh?" Do you get it? The whole vast world has fallen victim to believing in the flesh of Jesus. Have you, having begun with the spirit - are you falling now, actually blind, and a victim of the flesh?

You were shown the whole thing like a play going on a stage tonight, and someone moved across the stage and they played the perfect play of God's only salvation, the only way that man could be saved. And he walks across the stage and he plays it, and every scene he enacts is a mystical scene to be experienced by the individual. That was all done. Now are you going to confuse it? Can't you now have that little spirit of observance and separate the action of walking across the stage from what he is trying to portray? For he is portraying it. If you go to a play and someone is shot, you know he will go home after being shot and have the most wonderful time - for their day begins at night. But you will weep, sitting in the audience, as you see him being shot, being abused. But he wasn't shot and he wasn't abused, save as an actor - but not the being who put on the mask, who played the part. So, let me repeat it: "Whose eye beheld Jesus Christ publicly portrayed as crucified."

The world thinks he was flesh and blood. No, he wasn't flesh and blood. This is the fulfillment of all that was told in the Old Testament, but no one understood it, [except] the one to whom it was revealed (you call him Paul now). "When it pleased God to reveal his Son in me, I conferred not with flesh and blood, and the Gospel that I preach to you is not man's Gospel. I did not receive it from a man nor was I taught it but it was revealed by Jesus Christ." The whole thing was revealed and I saw the mystery of it all, the mystery of salvation: that Christianity is based upon the affirmation that a series of events happened in which God revealed himself in action for the salvation of man. The thing happened, for the play said it did. I went to the play and I saw it and I was part of the gathering, and they hoped I would have the spirit of discernment to separate the action of the actor from what he was acting, and see the spirit, not the flesh. Did I see the spirit?

Then after a while come the teachers, who did not participate, and they tell you he is flesh and blood. He was born of a certain woman, on a certain day, in a manner that you were born - only he didn't have a physical

father. And that isn't true at all. This birth is something entirely different, as told us in the Book of John: "He is born not of blood, nor of the will of the flesh, nor of the will of man, but of God." An entirely different birth takes place, which is all explained as the play unfolds. You saw the spirit - but don't go back, not to the flesh.

Now the story begins. We are called the followers of "the Way." Is that the way of salvation? I'll believe it. I will wait patiently until it unfolds in me, for that is the way of salvation. Then in the 14th [chapter] of John, we are told: "And now you know the Way." And Thomas said: "We do not know the way. We do not know where you are going so how do we know the way?" He said: "I am the way, and the truth and the light." It is not a man, "follow me home." All that you will see me do upon the stage, - that is the way - so, "I am the way." He didn't say I am this, that or the other - "I am the way." You follow the whole thing - that spirit that moves before you and you will see the way of salvation. They still didn't understand him. They said a way to what? A way to everything, but primarily "the Way to the Father." "For no one comes to the Father but by me." So, don't look upon me as flesh and blood - "I am the way." Follow my story through this series of events and you'll come to the Father. So the state unfolds on the stage and they all see the spirit, but many could not discern and discriminate between the action of the actor and what the actor was portraying.

We come back to Galatians: "Before whose eye Jesus Christ was publicly portrayed as crucified." There you see it. The whole thing is unfolding on a stage, but man cannot lose himself to the point where he gets beyond the action of an actor. And he cries and weeps with the actor. He's portraying something, but they can't get what he is portraying. Read the story of Jesus and don't think of Jesus as flesh and blood. He is God himself, unfolding it before you in the form of a man that can see a man walking across the stage.

So, is Paul the initial awakened being? You judge it - I don't know. I am led to believe he is, that Paul [is] the most influential, the most important figure in the history of Christianity, that he was the one to whom it was revealed. He was fiery in his destruction of everything other than the outer observation of the law, and then to him it was revealed. So take courage. If you are violent today in supporting something that is external that you must observe, it doesn't matter. Paul did the same thing and suddenly he was blinded by the revelation and he saw the mystery of life. And he saw that Christ was within him. "And when it pleased God to reveal his son in me, then I conferred not with flesh and blood." To whom would I turn and ask them to throw light upon an experience that is not understood by mortal mind? But having known the Bible as he did - he was well grounded in it - he could return to his Bible and see where it was all foretold, but he could not on that level understand it. It had to be unveiled. As it was unveiled he saw the interpretation of the ancient Scripture. Then in the end of Acts, when he stands before King Agrippa, he says: "Here I stand before you chained, condemned for hope in the promise made by God to our fathers. Here I have hope in that promise and stand in chains before you because I know it is true." And then he spent the rest of his days expounding the story concerning - what he called then - Jesus. And the whole world of Christendom thinks it is a man of flesh and blood.

Jesus means, "Jehovah saves," "Jehovah is salvation." There is nothing in the teaching of Paul but God and man - no intermediary. So God himself is inwoven in man and unfolds himself in man in a series of events. And as he then unfolds, as he unfolded in Paul, then he knew the mystery of the scripture. When he tries to tell it, those who followed him in the past (because he condemned and allowed the death of others for believing in it, then he himself fell victim to his belief) - well, who'll believe it?

As I go across this country the one question that is always asked me, whether it is a social gathering or any

place: "Well, don't you believe in a physical Jesus?" No matter where I go, I get it. I go to a small little dinner party of four or five - "I know what you say Neville, but don't you really believe that he did live, that he walked this earth 2,000 years ago and was called Jesus, and his mother was Mary and his father was Joseph - or maybe it wasn't Joseph?" To the unprepared mind, how can you explain what Paul said in the first three verses of the 3rd chapter of Galatians: "O foolish Galatians who has bewitched you?" For they went astray to some physical sense: "Before whose eyes Jesus Christ was publicly portrayed as crucified." Now I ask you one thing: Did you receive the spirit from those works of the Lord, or by hearing with faith? Are you so foolish, having begun with the spirit are you now ending with the flesh?" For the whole vast world today is ending with the flesh and they can't see the spirit which is Christ Jesus.

Christ Jesus is in man, us, the way, "Christ in you is the hope of glory." And in 2 Corinthians 13, Paul says: "Do you not realize that Jesus Christ is in you, unless of course you fail to meet the test." I hope you realize we have not failed. If Jesus Christ is in me, then I should start looking to find out where he is. I have found him by a search and an experiment. When he said "God is in Christ reconciling the world to himself, not holding any trespasses against them and entrusting to us the spirit of reconciliation," so then, God is Christ and Christ is in me, then who are we? And I discovered that God is my own wonderful human imagination. God in action is Christ, and imagination in action is imagining. So, imagination imagining is reconciling the world to itself. Now to those who discover it, he entrusts this great secret of reconciliation.

So, you take every being in the world - all right, let them go astray, it doesn't matter. If with God all things are possible and he works and creates only through Christ, and Christ is now imagining - I could imagine you are what I want you to be, if I really believe in Christ, for "Christ in you is the hope of glory." And though at the moment you don't respond, and tomorrow you still do not respond, I'll persist, for that is the attribute of patience.

Read the fruit of the spirit. It is not only love and joy and peace - it is patience, it is persistence. In the end of the book of Galatians he gives you the proof of the spirit. So, I can persist, I can be patient. I will imagine they are as they ought to be, though at the moment reason denies it and my senses deny it, and everything denies it. But this is the fruit of the spirit. I'll be patient. I will imagine things are as I would like them to be. That is God in action, and God in action is Christ. I like what I am doing there, for the spirit bears the fruit of love, joy, and peace. These are the first petals that come out. Then come the other attributes and among them you will find there is patience, there is persistence.

So, Paul, to me, is the first in whom the vision took place. It came to one of the smallest tribes, Benjamin, a child of Abraham. Abraham is faith. It was all shown to Abraham and he believed it, and waited patiently for the fulfillment of what was shown him. He saw the play, too. It was all portrayed to Abraham. "And Abraham rejoiced that he was to see my day." Then he went into the foreign land, as he was led by the spirit, but he still remained faithful to what he had seen in the play. The play unfolded before him and God played the part and God was Christ Jesus.

You say: "How could this Lord, this exalted Lord become human?" Again Paul answers, in his letter to the Philippians 2: "He emptied himself and became obedient unto death, even death upon a cross." Again he is speaking in a mystery, for Paul is very fond of using the word "mystery" - in fact he uses it no less than eighteen times. This - the body- is the cross. To him the cross was not the grievance of God but the love of God, and that crucifixion is the most delightful state. It is not a painful state, as the churches portray it. They

don't portray the true thing at all. It happened to me right in this present embodiment, where it was shown me so vividly how it was done. And the thrill that was mine the night my hands became vortexes, and my head a vortex, and my side a vortex, and the soles of my feet vortexes. I was in a pilgrimage over some invisible Mecca with some thousands of people, and a voice out of the blue announced: "And God walks with them."

"I have been crucified with Christ, it is not I who live, but Christ who lives in me, and the life I now live in the flesh I live by the faith of the son of God, who loved me and gave himself for me." Listen to these words: "If we have been united with Christ in a death like his, we shall certainly be united with him in a resurrection like his." The resurrection has taken place, but it is also taking place. It took place, and that first one - whether you believe it or not - is Paul, and from that moment on it is taking place in every being in the world, as we march toward this invisible Mecca. And along the way we are pulled out of the crowd one by one, and he awakens in the individual. And that one, without losing his distinctive individuality, is God.

So, Jesus Christ is God himself. The play is on. God became man and played the part and showed us all before we started the journey, but we can't quite discriminate between the action and what the actor is actually trying to portray. Go back and read the words carefully: "Before whose eyes Jesus Christ was publicly portrayed as crucified." An actor depicts the thought, but man can't quite discriminate between the thought depicted and the actor depicting the thought, and he thinks now the thing is flesh and blood - and it isn't.

You dwell upon it, and one day you will find yourself in that journey. The most colorful crowd in the world. Nothing on the screen compares to it in the color and the joy as you move towards this invisible Mecca, and you will hear a voice in the crowd, and the chances are it will always repeat itself in the same way. Someone will be at your side, and you will ask and they will ask: "But if God walks with him, where is he?" and the voice will come back: "At your side." And they will look into your face and become hysterical, it will strike them so funny that you - a normal man, with all the weaknesses of a man - could be God. And the voice will come back and all will hear it: "Yes, in the act of waking." Then, from the depths of your soul will come the same voice, and no one but you will hear it. And you - I put it in words that the world will understand, but the words differ: "And God laid himself down within you to sleep." It isn't that. "I laid myself down within you to sleep, and as I slept I dreamed a dream, I dreamed" - he is going to complete it -"I dreamed I am you." That is what you are going to hear.

Then, at that moment you are going to find yourself being crucified in the most unique manner in the world. You will be sucked back into the body that is on the bed. Your hands are real vortexes, your feet vortexes, your head a vortex, and the right side a vortex. It's a whirling joy as you are nailed once more to this body. Then you will know Paul's words: "I have been crucified with Christ. It is not I who live but Christ who lives in me and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." And the Son of God, in whom there is life, is your own wonderful human imagination. Imagining is life itself. What you imagine becomes animated, it takes on life, it takes on motion, vibration. Read the whole book of Galatians and that wonderful 3rd chapter, and see Paul's confession. No one taught it to him, he didn't receive it from a man - it came through a revelation of Jesus Christ. "And when it pleased God to reveal his Son in me I conferred not with flesh and blood." God will reveal his Son in you in an explosion and you will see him standing before you and you will see that Son as your Son. Then you will know the meaning of the words: "No one comes unto the Father but by me, for I am the way, I am the truth, I am the light." Not a man called Jesus, or Neville, or Peter, or any other name. No. "I AM the way." The Way is a series of

mystical experiences. And you come to the Father in no other way save by me. So, watch this picture as it unfolds, for before you unfolded is the story. Before your eyes, Jesus Christ was publicly revealed in this garment.

So, that is the play. If you heard my story, that is the Way. There is no other way. Not a man called Neville - what he experienced is the Way to come to the Father. And you will be brought by this series of experiences, for Christianity is based upon the affirmation that a series of events happened in which God revealed himself in action for the salvation of man. We are told in Luke [of] a series of events, and you are the being spoken of and you are brought right up to fatherhood. But "no one comes to the father but by me." "I am the way." You go back and you see the first appearance of the Way is the story of Paul (Acts 9). He went through the experience of the Way, and he comes back and goes through hell, but not for one moment could he relinquish his experience. So, he closed his days explaining to everyone who would listen to him the story of the Way. And some believed him while others disbelieved him.

Now let us go into the silence.

QUESTION: Was Paul a man as we are?

ANSWER: If there is any man in the Bible that is a man as I am, it is Paul. If there is any man that walked this earth as you and I walked it, it is Paul. It's the story. The others are states of consciousness. There is one person in whom it began to awaken, and he was grounded in orthodoxy. As he claimed in his own confession: "I am of the tribe of Benjamin, child of Abraham, grounded in the law - and then he didn't understand the fulfillment of that law until it happened in him. He denied he ever heard it from a man, for no man could have taught it to him: "The Gospel that I preach is not the Gospel of a man, it came through a revelation of Jesus Christ. And when it pleased God to reveal his Son in me, then I conferred not with flesh and blood." Here is a perfect revelation of how this thing takes place. I can tell you: I hadn't the slightest concept, and I was raised in a strict orthodox Christian environment. I had no idea this thing was actually alive in man, in woman. It happened just as you are told in the scripture, only it happened in the depth of the soul - and he goes through all these experiences.

When I started to teach this, I was teaching only the Law of God. I started on February 2, 1938, and I only spoke of God's Law - and I have proven it and it worked. But I had no idea of the profundity of this teaching until it began to happen in me. All of a sudden the birth from above took place and everything as described in the Gospels, even to the story of the dove. That I never conceived to be an actual fact, and then it happened in the depths of my soul. So it happened to Paul. He is the one character I would swear actually walked the face of the earth.

QUESTION: Will you say something on "My yoke is easy and my burden is light"?

ANSWER: The cross in itself is light. He declared himself to be the light of the world. Yoke is union. Union is light. If you saw that unfolding as a picture on the screen, could you believe it? Belief is union, that's yoke. It is very easy to believe it, but man has to be free from his prefabricated misconceptions. If it comes with your prefabricated misconceptions and you see it, you will not find the yoke easy. Maybe in this audience tonight

there are a few who are unwilling to believe what I said this night. They still believe in a Jesus of flesh and blood - and flesh and blood cannot inherit the kingdom of heaven. "Those who worship him must worship him in spirit and in truth." If you still insist he is flesh and blood, then you will be unwilling to believe that he is simply portraying the state of God becoming man that man may become God. If you don't want to believe it - then don't believe it.

So, how can you share your vision with another who is unwilling to share it with you? But you tell it anyway. You tell it until the end of your earthly days, because you are making your departure. Can you tell the time of my departure? No. "I have fought the good fight, I have finished the race, I have kept the faith." These are Paul's last words. He has kept the faith. The faith of what? The faith of Abraham. He said: "My teaching is not new, it is as old as the faith of Abraham." It is the fulfillment of that faith, but no one knew it - and suddenly all that Abraham was shown in the beginning, is now fulfilled in him. And so, I do not bring a new religion. It is not man-made. It is one that is as old as the faith of Abraham, but who will believe it? When we think of Paul as being a convert - we think of a convert as one who was once a Jew and became a Christian, or vice a versa. That is not a convert, not in the true mystical sense of the word. It is the fulfillment of the vision. He never for once, not for one moment, ever gave up Judaism. His last plea before King Agrippa is: "I stand here in chains for the hope of the promise made to our fathers - by God Himself." He isn't denying that faith, he is only fulfilling the 53rd chapter of Isaiah.

Neville Goddard 6/8/1970

THE PATTERN OF SCRIPTURE IS REAL

Paul tells us that whatever was written in former times was written for our instruction. When he speaks of things "written in former time," he means only the Old Testament. He quotes no other book. He doesn't quote Plato, the Vedas, Upanishads, or any ancient book, – only the Old Testament; and he tells us that they were written – these books – for our instruction. He tells us they were all brought to fulfillment; that all the promises of God found their "yes" – their fulfillment in Him, meaning in the Lord Jesus Christ. He identifies the Lord Jesus Christ with God Himself.

Now he tells us that this is our hope. This whole picture of the past is man's hope because God has completed His plan of salvation. What he is really telling us is that our brain[1] actually backs up against Infinity, and Infinity unfolds itself creatively in us.

We cannot fail, for the whole drama is over, and our brain simply backs up against Infinity. So, we can only become what God already is. That is the story to us. It is God's pledge to Himself; that God became man, that man may become God. We are actually backed up against Infinity – our brain; and the drama takes place, may I tell you? in the brain of man.

Now he tells us in his Letter to Timothy to keep this pattern that he has given to the world – keep it in a faithful manner, and do not depart from this pattern. He doesn't spell it out completely, but he calls it the pattern of "the true word which you have heard from me" [2 Timothy 1:13], – that which was entrusted to you by the Holy Spirit who dwells in us, – do not depart from this pattern of the true words which you heard from me.

Now the book is like this: I give you a map, and you can read a map, and you tell me where I would like to go on the map. The Old Testament is just like a map, but in this respect it differs: you tell me where I ought to go, based upon your ability to read a map. He could read the Old Testament; and when he found a pattern in the Old Testament, and the pattern that he found was this – the pattern as described in the Gospel, the story of Jesus Christ, – and how different was this pattern when experienced from the pattern that some one would point out for you!

How different the cubic reality of this room from any artist's depiction of it. Give an artist a piece of paper or give him a piece of canvas, and he can depict it beautifully; but how different is the cubic reality of this room when I am in it from any depiction of this room by the greatest artist in the world! So, they give me a pattern. He is telling us that when you experience the pattern that I've given you, you will know it unfolds in you as God. There is nothing but God in the world! Think of your home that you know far better than you know this room, and yet this room at this moment is more real to you than your home. The pattern of Scripture is real. It's perfectly real, but it will become all the more real when you actually experience Scripture.

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[1] Neville frequently uses the word "brain" when he evidently intends "mind," rather than the organ through which it functions.

Now he is telling us of the experienced Scripture, for he experienced the Lord Jesus Christ as himself. He tells us, Jesus Christ dwells in us. "Do you not realize that the Lord Jesus Christ is in you?"

Well, the average person, if he is honest with himself, he does not know that Jesus Christ is in him. The pattern is in him, because we are backed up against Infinity; and Infinity only unfolds itself in us. Therefore we cannot become at any one moment in time other than what God already is! He has already played the part. The thing is over. But the awakening in us is not over. So, he warns Timothy that those who teach that the Resurrection is over and past are misleading the people. It has happened, yes; but it is not past. It is taking place in man.

Now he points out the pattern – not every word. All the horrors are in Scripture. You cannot conceive of one thing in this world that is not recorded in Scripture openly; every vice, every horror, everything in the world. We think this is new? It's all in Scripture. And who actually experienced it? The Lord experienced it all! "Was it not necessary," said he, "that the Christ should suffer and then enter into his glory?" [Luke 2:26] Well, Christ-in-you is the one that is suffering. You have suffered. I know, *I* have, and still am, and will continue until I take off this garment that suffers; but having experienced the pattern, when I take it off now, I take it off for the last time.

But it doesn't mean for one moment because I precede my brother in the taking off of the garment that I follow a different pattern; that I am better, that I am wiser, that I am anything other than what he is destined to be, for there is only one destiny: to awaken as God Himself! God is buried in man, and He plays all the parts in the world; and in the end, man awakens as God Himself!

So, he doesn't single out the individual sections. He tells you it's a pattern. I will tell you, from my own experience, the pattern as I have experienced it in the end. I have tried to tell it. I have recorded it in words, but not all of it. Many parts I didn't feel I should put in, because you are going to experience it; and you are going to feel, when you do experience it, that it has never been experienced before! The whole thing has been experienced and brought to its climax, as told us in the Gospel, leading the individual to believe – well, he did it. No; you are going to know by your own experience that *"I* did it." The only one who was "born from above" – *I* did it. *I* am born.

Now there are these questions asked. "And the Lord said. Can a man bear a child?" Well, obviously you say, No. Then, "Why then," did the Lord say, "I see every man with his hands drawing himself out of himself just like a woman in labor? Why is every face turned pale?"

Now in the same passage he tells you that he is the Lord, and "David is the king forever and forever," – the same passage, the 30th chapter of the Book of Jeremiah. Read it from the 5th verse through the 9th. He tells you who he is going to set up as the king forever. He is the Lord of Lords. You are going to have this experience, and you will know you do bear a child! It is translated: "Why do I see every man with his hands on his loins like a woman in labor?"

And that little phrase, "with his hands on his loins" – "on his loins" actually means, by the Hebrew word, "pulling himself out of himself." Just like a woman in labor, she pulls what she formed in herself out of herself. This was written in the day, – and even to this day, China, India and the fabulous lands of the world with these enormous populations, – they don't go to hospitals and have their women put into a twilight sleep and have a child delivered. While they are in the fields laboring, they stop for one moment and draw with their own hands out of themselves that which they have formed in themselves.

Well, God formed us in Himself. We are the God – there is only God – and we draw our Self out of ourselves, out of these garments. There are two births, one below formed by a woman, and one from above formed by God; and he draws himself out of himself, just as the woman drew that which was formed in her out of herself.

Well, when you see the thing out of which you come, it is ghastly pale. "Why do I see every face so ghastly pale?" the question is asked. So, you draw it out of yourself. Every one is going to draw himself out of himself; and he who draws himself out is the God, and no one sees the garment. The garment has been removed, as we are told in Scripture So, you ask all these questions of the Pattern, and the Pattern unfold in us.

But do not stop only at the pattern. We are still in the world of Caesar, and we go through hell. So, while we are here, learn what He gave us as the Law to cushion all the blows of the world. It is a simple law, but you've got to believe it, as you believe the most incredible story in the world. How can I tell you to convince you that I have actually gone through the entire story that is recorded in the Gospel concerning Jesus Christ? When I stand before you, aging month after month, year after year, with the inevitable end where they will take the body and put it into a furnace; but I tell you, exactly what is recorded in Scripture *I* have experienced. There is nothing left to be experienced. I've done it! Right up to the descent of the Holy Spirit in the bodily form of a dove, everything happened in me. And yet, here I am aging before you, and to come before you until that inevitable moment when the body has to be burned and discarded, and I leave you with only a pattern that I have gone through; and the pattern leads one to God Himself. There is nothing but God. This is a pattern that God went through. Well, he did not deny that he suffered.

"Is it not stated that the Christ must suffer, and then enter into his glory? And then beginning with Moses and the Law and the prophets and the Psalms, he interpreted to them in all the scriptures the things concerning himself." Read this in the 24th chapter of the Book of Luke [Luke 24:26, 27]. "Scripture must be fulfilled in me," he said. There is not a thing in the world that I came to do but to fulfill my Word. He is the Word, and "the Word cannot return void; it must accomplish that which I purpose and prosper in the thing for which I sent it" [Isaiah 55:11]. He is called the Word of God. He comes, then, to fulfill his own Word.

So, Scripture must be fulfilled in me – not a thing else. I may own the earth. Well, that's not fulfilling Scripture. I may become anything in this world that I desire as a man, but that's not fulfilling Scripture. Scripture has a pattern; and there's a definite pattern, and that pattern is laid out for us in the Gospel, in the story of Jesus Christ.

It begins with his birth; but really it begins with his resurrection. The resurrection is his birth. I know that from my own experience. We are "born anew," said Peter, "through the resurrection of Jesus Christ from the dead." That's how man is "born from above," – through the resurrection, when he awakes within his skull. For that's the skull – that's the brain that is actually leaning back against Infinity. Infinity, having accomplished the entire thing, now unfolds Itself in the individual, so that man becomes only that which God already is. So, what he has already accomplished now unfold itself in man, and man duplicates within himself the entire story of Jesus Christ.

So, it begins with the resurrection, where he awakes. The resurrection is only an awakening. That's all that it is. He awakes within himself. He's been dreaming you, because God laid Himself down within man to sleep; and as He slept, He dreamed. He dreams your life, my life, our lives. He is dreaming the life; and then He comes to that moment in time when He simply awakes.

As Paul said, when he came to the fullness of the day, then he awoke. He awoke within man. Awakened within me, I then duplicate all that I have read in Scripture concerning another and it really is "Another," yes, – it's God, but God is the only Reality; so that Reality unfolds Itself in me. This is the reality, compared to any depiction of it. When I read the story or hear the story, that is simply like some one depicting it on a flat surface; and then when it unfolds within me, then I, experience the cubic reality of the story.

Now, in the story he tells us concerning a son. He names the son but man with all of his wisdom cannot find out that Son, and the son is David! In the story as it unfolds, David does stand before you, and you know who he is because it is a memory returning. If God has done it and then God unfolds in me, what is unfolding but the memory of God? He unfolds within me. So, Paul in that statement that I quoted tonight said, "the Holy Spirit who dwells within us." Well, the Holy Spirit, we are told, is memory for, "I will send you the Holy Spirit, and He will bring to your remembrance all that I have told you" [John 14:26]. So the Lord tells us He sends this memory. If He sends the memory of all that He has done and the memory unfolds within me, then it is called in Scripture the Holy Spirit unfolding within me and bringing to my remembrance all that He told me, for:

> "All was foretold me: naught
> Could I foresee!
> But I learned how the wind would sound
> After these things should be."
> [Edward Thomas, from "The New House"]

After it happened within me – well, that is exactly what was foretold me; but I thought it was all about another, and it wasn't about another at all. It was all about God, and it is God unfolding Himself in me! And He unfolds Himself in you. Every one in the end, is God! And there is nothing but God!

But I must suffer, as I am told; and you must suffer. The whole vast world is a suffering world for the end, and the end justifies all the suffering in the end, for in the end is only one Being that comes out, and the Being is God.

So, I go back – all the way back – to the beginning. He takes me back, and he began with the words of the Law. So, "beginning with Moses and the Law," – and then he comes into the prophets, he has quoted one from the prophets; then he comes to the Psalms. "And I will tell of the decree of the Lord," said the Psalmist. "He said unto me, Thou art my son. Today I have begotten thee." So, he took all the Psalms into consideration. He took everything from Scripture, and he said the Scripture is all about me, for "in the role of the Book, it is all about me" [Psalm 40:7].

Now he brings it completely to fulfillment – to climax, and then he tells us: Wait – wait until you are clothed with power from above. The minute you are clothed with Power from above, then He is going to unfold within you.

Who?

The Very One who brought it to climax.

So, Jesus Christ is in you, and Jesus Christ will unfold within you as you; and you are the Lord Jesus Christ, and there is no other Jesus Christ! So, the whole vast world is redeemed, because it has already been redeemed by One having done it. And that One has formed the pattern. The Pattern is now in man to unfold in man as the man in whom it unfolds. And that's the story.

So no one can fail! The most horrible being in the world – he can't fail. He is only playing a certain part. He is in a state of consciousness that demands that he plays the part that he is playing.

If tonight I slipped into the part of a thief, I will play the part of a thief. I may suffer the consequences if I am arrested and go to jail and be locked in for the rest of my days, if I slip into that state. But I am not the state into which I slip. I am the Being that the world calls "God." So are you!

When Blake was asked, "What do you think of Jesus? Who is he?" without batting an eye, he said, "Jesus is the only God"; but he hastened to add: "So am I, and so are you." [from "Auguries of Innocence"]

So, every one is this God-in-the-act-of-awakening, because the pattern is already set; but he said, "Follow the pattern of the true word which you have heard from me," – God the truth – "which has been entrusted to you by the Holy Spirit who dwells within us." Well, the Holy Spirit is simply the remembrance, for "when He comes He will bring to your remembrance all that I have told you."

Well, when he brings it to your remembrance, he doesn't talk as something coming from without. He brings it into a three-dimensional, cubic reality, and you experience it. There is all

the difference in the world between having heard the story of the birth of Christ and having experienced it. Now I know exactly what it means when I read the story that he was born differently. He was "born from above." I can tell you, "I came from above." Speaking to himself, the lower man, "You came from below." "I am from above and you are from below." "You" came out of the womb of a woman; "I" came out of the Womb of God which is out of your own skull. For that skull of yours – that brain is simply resting against Infinity; and Infinity having completely accomplished it. Infinity now unfolds itself in you. So, if I came from above and "you" rest against "me" and I am unfolding in "you," you too will be born from above." You simply unfold from above, as I, too, became a man. He became a man.

He became obedient unto death, even death upon the cross. He, too was born from below – not something entirely different. This whole thing happened just as you happened: You were born from below and you shall be "born from above."

You were born from below, and you suffer all the hell of the world, for every one has suffered, may I tell you? Today you may enjoy the most perfect health in the world and the comfort of finances, and the comfort of being known and being recognized in all the lovely things that people strive for; but you have suffered. And if you haven't, may I tell you? you will. No one will escape the sufferings of God, for God suffered! and if He unfolds Himself in you in detail, all that He experienced in the suffering, you are going to suffer.

But I will give you one thing. The Crucifixion is over. Don't think you are moving towards the Crucifixion. That is over. That came in the very beginning. "I have been crucified with Christ; nevertheless I live, yet not I, Christ lives in me, and the life I now life in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me." [Galatians 2:20]

So, the Crucifixion is over, but the Resurrection is taking place. So, don't think of that moment of the Crucifixion. That is completely over. And I will tell you from my own experience, it was not a sad moment. It was sheer ecstasy. It was ecstasy when I was crucified. I can't describe the thrill of the vortices on these six points of my body. Every one will one day have a little memory of that picture because it's all over. It has already happened to all of us.

I happened to remember it one night when I led this crowd towards the Holy City. When the whole thing reenacted itself, it was sheer joy, not pain at all. But there is pain after the Crucifixion, and you have suffered, or you are suffering. I have suffered and am, and will continue until the very end. But the end justifies all the suffering because you will awake as God Himself. This is the only way that God expands, for there is only God. God seems to exist by constantly becoming – constantly becoming, expanding beyond anything.

Here is a drama. He'll write another drama, maybe a more horrible drama, for His own expansion. But when He writes it, He will take us with Him and we in the end are God, for the word "God" is a plural word, "Elohim," – one made up of others. That's God. So, all of us form God. We made the decision in the beginning, and we actually conceived the play, and it was played and brought to its climax, and then each one after the other unfolds the same drama within him.

Why on earth should I look back and see that fact ghastly pale? I am a brown-skinned person. I am called "olive skinned." I have never been accused of blue eyes and blonde hair, save as a child when my hair was white. But here I am olive skinned; and yet when I came out of it, it was pale – ghastly pale like death, yet moving its head from side to side, just as you are told in Jeremiah – that 30th chapter of Jeremiah: "Why has every face turned pale?" And then they will all come and worship the Lord and his king David. David is mentioned all the way through; and yet until it actually happens, having been trained as all Christians have been trained, they will never see that David is the Son.

David does the will of the Father; and in the end, this personification of humanity stands before God, who is the Father of humanity, and sees that personification as a single being, and it is David. And then David calls you "Father." And you know it. You know as though you have always known it; therefore it's memory returning. The only thing that is coming back is your own memory! You had to completely forget Who-You-Are to become man. So you emptied yourself of your God-hood and became man, and you are playing all these things here.

Now tonight there are those who want to know how to change the immediate present. Leave out the pattern, for if I am destined – and, as I say, you are destined, no matter what you have done, what you are doing, what you are going to do, you are destined to awaken as God the Father, the Creator of the Universe! You are destined for that. But now, in the meanwhile, while I am still dreaming and I do not know where the next meal is coming from or a better job, what can I do? Well, it's simple, but you really have to believe it.

Can I really believe that my imagination creates reality? Can I believe these words of Blake?

> "Babel mocks, saying there is no God nor Son of God ...
> That thou, O Human Imagination, O Divine Body, are all
> A delusion; but I know Thee, O Lord, when Thou awakenest upon
> My weary eye, even in this dungeon and this iron mill....
> Thou also sufferest with me, though I behold Thee not."

And then the Divine Voice replies:

> "Fear not, I am with you always.
> Only believe in me, that I have power to raise from Death
> Thy brother who sleeps in Albion."
> [from "Jerusalem"]

Just believe in Me! He equates God the Father with the human imagination; and he tells, now, Imagination: "Thou sufferest with me." Certainly! Could I suffer without my imagination being present? Take away imagination: you could cut the body into pieces; it could never suffer. Therefore, who suffers? So, the Divine Voice replies "I am with you always." Can you divorce yourself from imagination? Could you be any place tonight where you are not aware that you are imagining? You couldn't. If you are any place where you are not imagining, what you left behind you cannot feel. You can cut it to pieces. But wherever you are and imagining, that's Reality! So,

– "… fear not, I am with you always. Only believe in me, that I have power to raise from death Thy brother who sleeps in Albion."

So, let the world mock. They don't know it. But may I tell you? they are forgiven, because the day will come, every atheist in the world – every agnostic in the world– will experience the story of Jesus Christ, and experience it in the first-person, singular, and a present-tense experience. So, forgive every one, no matter what he has done to you. Some of them use it only for a conversation piece just to get an argument. Well, I don't argue any more with them.

You don't believe in God? It's perfectly all right. I will not raise a finger to persuade you. I will only tell you, one day you will know, and maybe by reason of the fact that now you do not believe in it and you are so vocal, you'll become so filled with zeal to persuade others that God exists. So, it is perfectly all right. Let them go their way.

I tell you, every one is going to experience Scripture. "Scripture must be fulfilled in me." So, I begin at the very beginning, in Genesis, and I go through the entire Scripture, and you weave it like a pathway. And I tell you, the path that I have followed – much of it is suffering. And there are highlights; they are all glorious – the highlights. Then comes the end when the Holy Spirit descends upon you; and when He descends upon you and you hear that lovely voice coming, and the voice says He loves you, and that is why he penetrates this ring of offense to demonstrate His love for you, and here you feel and see the symbol of the Holy Spirit dwelling upon you as a dove. It remains upon you, and it smothers you with love – nothing but love. And then you wake, knowing He is with you. He remains upon you; and forever and forever you are that Being spoken of in Scripture as the Lord Jesus Christ.

But you know every one is destined for the same thing. So, we are all brothers behind the masks that we wear. So, if you are suffering tonight, may I tell you, there is a Law given you. Listen to it carefully. It's very, very simple. What would the feeling be like if it were true that I am now, – not tomorrow, not next month, but now – the one that I would like to be? What would the feeling be like if it were true? Assume that feeling. Just assume the feeling of that wish fulfilled; and, may I tell you? in a way that no one knows, you in the immediate future will project it as a reality, as a fact.

The words from Scripture that support it are theses "Whatever a man says, believing, it will be done for him." Whatever any one says in this world, believing what he says will come to pass, it will be done for him. "Therefore, whatever you ask in prayer, believe that you have received it, and you will." If you want the reference, it is the 11th chapter, the 23d and 24th verses, of the Book of Mark. These are the words of the One who completed Scripture.

I know from my own experience that when I have actually assumed, either for myself or for another – seeming "other," for in the end there is no "other"; we are all brothers, all one, – that if I persist in that assumption and really believe it, it invariably comes to pass. I could not tell any one how it's going to come to pass. I only know it contains within itself the power and the wisdom of Self-expression.

As I told you the story at the last lecture what I did with my friend Freedom,[2] it was quite simple to me just to "hear" him play and to put my hands on his shoulders and to thank him for the joy he gave me in that wonderful piano concerto. I did it three times in the interval of one week, and then he called to tell me the piano came back. Here, the average person would not have given him one dollar for the return of that piano, for at the moment unnumbered things are stolen between the pick-up and the delivery. And the truck disappeared the contents disappeared, the driver disappeared. I have not heard from Freedom since, to get the details; but he did say when he first called, they have found the driver in San Luis Obispo, but he refused to give then any news concerning the truck or its contents. So, they put him in jail, and had to keep him there for five days before they could bring action because that's the law, but they put him in jail for five days. Now, why he confessed where the truck was, I do not know, but nevertheless he confessed, and they finally got Freedom's piano. So he has it back.

I only know what *I* did. I do not know anything concerning the case, other than what I did after he called me. I merely assumed the feeling of the wish fulfilled; and to do it, in my mind's eye, I saw him sitting at the piano. I "heard" the music. I felt his shoulders. I felt the thrill and the joy that was mine because of what he did at the piano; then I felt the piano. And in a week the piano was located.

Now, I will say to any one – the driver who stole it – if I were now in judgment, I would forgive him. I don't care what motive moved him to do it, I have reached the point: "Forgive him, Father. He knows not what he does." [Luke 23:34]

We all fall into these states: the state of the thief, the state of this, the state of the other; and forgive them. They do not know what they are doing! The occupant of the state is not wrong; it is the state, but these states were created in the beginning, and they are eternal states. They do not change, any more than this city changes when I leave it. The city remains, but I go on; but the city remains for any one else to enter the city. So I enter a state. The state remains when I leave the state.

So, if I am poor and I cease to be poor, poverty has not ceased to be a state. I may go on to a state of affluence; and affluence is a state, as poverty is a state. But the occupant entering the state lights it up, animates it and makes the state become real. So, if I move into the state of the thief, I've got to steal. If I move into the state of the affluent or being poor, or being anything, I must express that state.

How do I enter the state? I assume the feeling of the wish fulfilled. That's all that I do. You tell me what you want, as Freedom did. Freedom said, "I want my piano back. I'm only insured for two thousand dollars, but I can't replace the piano for four thousand dollars. I want my piano back. That's all that I want." He was beside himself – too close to the problem to work for himself; so he turned to the one person in whom he had faith. And so, I just simply sat, in that week, on three different occasions; and the last one was the night before it came back. It came back at 4:30 in the morning, – of all the hours of the day to deliver a piano!

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[2] See "ALL POWERFUL HUMAN WORDS" dated 5 June 1970, pages 1 and 2

But that night, *I* turned on KPAC, and this lovely piano concerto was coming through, and I used it to aid my imagination and I imagined I was hearing Freedom play that concerto. And I so reveled in the music! It comes on every night between 8:00 and 10:00, that lovely two hours, by the Gas Company; they sponsor it. And here, night after night, if I am home, I turn it on; and I imagined he was doing it. I didn't wait until the person announced who did it. I cut it off before I would be disillusioned in the one playing it. I "heard" Freedom; I imagined that he was doing it. I held him – felt his shoulders, and embraced him and thanked him for the joy I received from the concerto he played.

The next morning at 4:30 his piano is delivered. When he called me the next day to tell me – he has promised to write me, "but he is not given to writing; he promised to give me all the details. I know what he is going to do; he is going to wait until he comes down, and then he is going to tell me in the flesh, because he is not given to putting anything down on paper.

However, this is the simple, simple technique of getting things done in this world. It's based upon the simple Principle that God exists in us and – [end of recording].

Let us go into the silence.

Neville Goddard

ORDER YOUR CONVERSATIONS ARIGHT

Tonight's subject is, "Order Your Conversations Aright." As we are told in the 50th Psalm: "To him that ordereth his conversation aright will I show the salvation of God." (Psalm 50:23, KJV[1])

Have we any instructions in Scripture concerning how we order our conversations aright? We do have it in the 4th chapter of Ephesians. We are told, "Put off your old nature which belongs to your former conversations ... and put on the new nature,"(Ephesians 4:22, 24, RSV[2]) *except for* the word "conversations," which occurs only in the King James Version.

If the "old Nature" belongs to the "former conversations," then the "new nature" has to have new conversations. "Put on the new nature, created after the image of God." (Ephesians 4:24 RSV)

Well, now, what is this *nature*? "Nature is that principle upon which we depend for sameness of form in transmitted life."

If my conversations determine the things that project themselves upon the screen of space in my world – until I *change* my conversations, I cannot change the forms. For that is the principle upon which man depends for the "sameness of forms in transmitted life." If these forms that come out – good, bad and indifferent – are the results of my conversations, then I must change my conversations.

We are told in an ancient book – a book written in the First Century – I have a translation by Walter Scott; it is called "The Hermetica," and in it is said, "God has given two gifts to man alone, and to no other mortal creature. These gifts are Mind and Speech. And these gifts, if used rightly, will differ in nothing from the Immortals." Now, when man takes off the body – when he quits the body, they will be his guides, and by them he will be led into the Troop of the Gods, and into the souls of those who attain to bliss."

Only to man is the gift given of Mind and Speech. Now I could tell you the story of how easy it is to do, but in the doing, may I tell you, it really is difficult. You will think, "Why, certainly I can change my conversations, and then remain faithful to the change." But we are such creatures of habit.

So, Shakespeare could say, in "The Merchant of Venice," where he put the words into the mouth of Portia: "If to do were as easy as to know what were good to do, then chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teaching." [Act I, Scene II]

So, it's simple on the surface, but in practice it is not as simple as it appears to be. But if man could only take an inner conversation and control it – a conversation which implies the

[1] King James Version
[2] Revised Standard Version

fulfillment of his dream – and remain faithful to that inner conversation, this inner dialogue – a controlled inner dialogue – possibly could be the most fruitful conversation in your life.

Man talks all day long inwardly. He may restrain the impulse to say it outwardly. He may feel like saying it, but he has cultivated – he's an educated person; he feels himself under restraint. He might feel like telling you to go to the devil, but he restrains the impulse to say it audibly. But he has said it! It was born with the impulse.

If I could only now take my objective in this world and dare to assume that I've achieved it, and then carry on conversations – inner conversations – from the premise of that assumption, I should put this to the test and prove it. Would it really achieve a change of form in my world? I am telling you from my own experience, it does. It absolutely does!

As we are told in Isaiah, the 55th chapter: "And the word that goes forth from my mouth shall not return unto me void; it must accomplish that which I purpose, and prosper in the thing for which I sent it." (Isaiah 55:11)

But you will say, "This is the Lord speaking, and certainly the Lord can do that." Well, now, let me quote the last words of David as said in the 23d chapter of II Samuel – and these are the last words of David: "The Spirit of the Lord is upon me, his word upon my tongue." (II Samuel 23:2) The "Spirit of the Lord" – he never had that revelation until that moment. He realizes now that all along everything on his tongue was the Lord speaking!

"The Lord speaks by me, and his word is upon my tongue." (II Samuel 23:2) The word "Lord," as we told you earlier in this series – if it in any way conveys the sense of an external something, external to your own being, you have the wrong lord. If the words "Jesus Christ" convey the sense of an existent something outside of man, you have the wrong Jesus Christ! For Jesus Christ is *in* us, and if He is *in* us, and by Him all things are made and without Him was not anything made that is made, and He is called the "Word of God," and you understand that the very word was created by the Word of God – and David tells us that God is upon his tongue. The very Word of God is upon his tongue. Then we are told: "I am the Lord. There is no other god. Beside Me there is no god." (Isaiah 45:5)

Is it true? Well, you and I are called upon to put it to the test. Can I actually now, this very moment, construct a simple conversation, which, *if* it is true, will involve that I realize my objective? Can I then be faithful to that conversation, or will I wander from it? Well, I'm telling you, it's very difficult! It seems so simple. I certainly could take a little conversation between a friend and myself in a dialogue and tell him that all things are, as I would like them to be; that I have this goal and that goal, and "Do you realize, I have realized it?" It all came so simply and so naturally; it all fell into place. Could you really believe that?

Well, the thing is to try it. See how long you can carry on that conversation without wandering away. I've tried it over and over. Every time that I am successful in keeping it to where I demand in words – but again to quote Shakespeare: "It is a great virtue, and the one who can do it, it is a noble virtue" to follow your own instruction. So, I can teach you. It is easy – far "easier to teach twenty what were good to be done, than to be one of the twenty to follow mine own teaching."

But now let me share with you a story I know well, the story of my father. He was born a very poor white man in the Island of Barbados. My mother was born poor. She had nothing; he had nothing. And they proceeded to have children. Twelve children were born; two died at birth. Ten survived. He had nothing. How he got hold of this, I do not know, but the first time he heard me speak in New York City was a Sunday morning, and when we went back to the apartment, he said, "You know, everything you said this morning is true. But why do you tell the people to close their eyes? Don't close your eyes. Keep them partly shut. You can control your imagination and you can control your attention better if the eyes are not completely closed. When you see me in the morning after breakfast reclining in my chair, you might think that I am just sleeping it off – because he's a heavy drinker. "You might think I'm simply sleeping it off. I am not sleeping off anything. I am doing my day's work then! I bring before my mind's eye the men that I want to deal with that day, and I control the conversation. I tell them exactly what I want to tell them, as though it were true. I let *them* tell me – confirm that it is true, and then when I am completely satisfied with my inner conversation, then I go to town. And it works that way."

Now, he started behind the 8-ball. He had himself, my mother, my grandmother, and the ten of us to feed, plus a few servants. It was not easy. But when he died in 1959, he could leave his ten children – because my mother preceded him by many years, and he never remarried. She died in '41, and he said, "No, I've been so blissfully happy with your Mother, I could not ever get married again," so he remained single until he died at the age of 85. But when he died, that poor man could leave a family of ten independently wealthy – each, not just collectively. He gave it to each individually as a block of stock in the company, just to the ten of us. In 1951 it was then equal to an independent income for each of us. It has tripled since he gave it to us when he died in 1959, under the control of my brother Victor, who practices the same thing.

Victor doesn't smoke and he doesn't drink, but he sits alone, and in his room he, too, is carrying on his little inner conversations – premises of desires fulfilled. And he can completely control that imagination of his. He can completely control the inner conversation, and things work just as he has determined them. He never goes to church. He's a religious man in the true sense of the word. He gives generously to charity and to all people – you would never know how many people he helps in the Island because he doesn't publicize it. That works for him because he has found out inner conversations will do it.

So then, we are told, "To him who orders his conversations aright, I will show the salvation of God!" (Psalm 50:23) Then we are told how to do it: "Put off your old nature which belongs to your former conversations." (Ephesians 4:22) And you know how, day after day, there are certain people who will run the same thing like a record, and do it over and over and over and when you meet them, they start just where they left off the last time that you talked with them. They tell the same story over and over and over. "How rotten she is to me!" or "How rotten he is to me!"

And after one solid year when you return to the City, they take up just where they left off before! And they wonder, "Why are these things happening to me?" Well, here in the greatest book in the world we are told why. For, *if* my conversation determines my nature – my nature is that

principle upon which I depend for the sameness of forms in transmitted life – how can I change the form when the form is dependent upon my inner conversation?

So, my inner conversation is actually determining the entire thing, but man thinks it was only some external being called God whose word could not return to him void; that it had to prosper in the thing for which it was sent, (See Isaiah 55:11) because he has divorced himself from God. God's name forever and forever and forever is I AM. He said, "That is my name forever, and by that name I shall be known throughout all generations." (Exodus 3:15)

Well, before you were given the name John or Mary, you had God's name. God's name is I AM. That should precede the name you now use as John, for should I ask you, "What is your name?" before you say, "John," you are going to say, "I am," and you are going to say, "I am John." So you preceded the little mask called John and declared that I am. Well, that's God's name! So, that is the One spoken of in Scripture Whose word cannot return void, but must accomplish that which He purposed. It must prosper in the thing for which He sent it.

You may say, "How simple this thing is. You mean, I could start tonight? I don't go to church; I am not a religious person. I have done nothing in the world. But do you mean, I have that talent?"

Is this the being of whom Hermes spoke when he said, "God gave a gift to man and to no other creature. And this gift is Mind and Speech"? Well, I can talk, and I have a mind. And then he tells me that speech reflects mind, and mind reflects God, that as man, so is God. As is God, so man. And if God reflects my mind, and my mind reflects my speech, to change any production in my world, I've got to change the speech!

So, it is simply that the mind reflects it. And the mind reflects God. So, *my* God goes back, then, to my speech! So, I am simply reproducing the same old story in my world when I could easily change the record.

Back in 1953 my wife had a vision. It was an audio-vision. She jumped out of bed and came into the living room. I always rise early. She came barging through looking for the dictionary, and she said, "I've just had the most wonderful experience. I saw nothing, but I heard the most wonderful voice – a voice of authority. And the voice said to me, 'You must stop spending your thoughts, time, and your money. Everything in life must be an investment.'"

So, she wanted to see the difference between spending and investing. According to the definition in the dictionary that she had at the time: When you spend, you give out without any hope of return; it's a waste to spend. When you invest, you expect a return on equity. When you invest, you always expect a return on your equity. So you must stop spending and everything you do from now on must be invested – and it stated what they are: your thoughts, your time, and your money. These are three things that man thinks he has in abundance, and he is spending them morning, noon and night. He wastes his time in trivia. He wastes his thoughts. He wastes his money.

So, if this vision of hers is actually put into practice – and she is the first one to admit that she does not practice it; she was the instrument through which it came, but she would be the first one to admit that, raised as she was, in the most conservative environment, that she doesn't really live it, because she lives a restrained life. She would think it only becoming a lady to express herself – well, I would say – openly. She feels it, and she knows *now* that she was thinking of saying it, but she restrained the impulse. She said it anyway, and she knows now that her body is an emotional filter, and it bears the marks of her prevalent emotions.

So, all day long you and I are making – little tiny speech movements are being made in us. We are not hearing them audibly, but the inner ear hears them. So, I need not hear them on the outside, and no one need hear them, but I see the results in my world. My whole vast world could not bear anything other than my speech. That's what the Book teaches! I must "put off the old nature," it belongs to my former conversations. And then it tells me, "Now 'put on the new nature.'"

The "old nature" belongs to my former conversations; the "new nature" belongs to my *new* conversations. Can I put on the new and make it so natural that I will do with that as I did with the former one? And can I, now, so completely change the record and play it often enough that it becomes a habit, within me as I walk the earth, so that things are perfect? So that things are easy? So that when I read the headline of a market crash, it doesn't disturb me? So, when I read the headline that something has "gone to pot," it does not disturb me inwardly?

Since this is based upon Principle, it doesn't matter what happens in the world, because the world is simply the outpouring of the conversations of men and women in the world. If I change *my* conversation in the midst of a depression, I am still going to be successful in my world. There are men today that were hugely successful when millions lost so much during the depressed market!

They are not concerned about the market; they don't watch the market at all. But they must be controlling their inner conversation.

I know in my father's case, he was a living example. My Brother Victor is a living example of this technique, but I don't think my father taught it to him. He really got it innately, because he told me that when he saw the sign on a building that had the name P. N. Roach and Company, he made it spell "J. N. Goddard & Sons." When he confided to my Mother, my Mother said, "Vic, don't do it. We have no money, and it's only going to hurt you. You can never own that building." Two years later the building was up for sale; the business that was in it failed.

A total stranger came in. When I say, "total stranger" – he knew us only as a family, but he had never come to our home for a cup of tea. We were never entertained in *his* home for a cup of tea, and he was not a drinking partner of my father. He knew him. The day it went up for sale, he came in and said that he would buy it for us. All he would take as collateral was our signature, for we had invested in it our honesty and the bank assured him that if we pledged ourselves, we would do it. If we had to starve to pay his note, we would do it.

He said, “That’s all I need, so if you will sign this piece of paper, I’ll buy the building. I will have my lawyer bid for it. If I bid for it, they will bid me up, but if my lawyer bids for it, he represents more than one client, and they do not know who he represents today. They wouldn’t think for one second that a planter – he was a planter – that he would bid for a business on Main Street which carries groceries.”

So, that day the Goddards owned it, and all we had to give was our signature on that paper that we signed. And he said to reduce the principle in ten years, and as you reduce it, you simply pay 6 per cent on the principle; if you keep on reducing it every year, in ten years it must be completely paid off. Well, it was. And when he died, twenty years later, he said his greatest friend was Victor Goddard, and he left him an estate in excess of a quarter of a million, tax-free. Everything was completely paid off when he gave that to my Brother Victor. He said, “You have been my friend.”

So, I know that today we have at least one member of the family who does put this into practice. I try to the best of my ability to practice it, because I get requests morning, noon and night in my mail asking me to hear this, hear that, and hear the other. I never fail to hear it. I try not to dwell upon it after I have heard it. I must *believe* that what I have heard *must* come to pass, as told us in the First Epistle of John in the 5th chapter: “If we know that He hears us in whatever we ask, we know we have *obtained* the request made of Him” (I John 5:15) What a challenge!

“If we know that He hears us in *whatever* we ask – no restraint upon the things we ask for, then – “we know we *have*…” There’s the *past* tense. “We *have* obtained the requests made of Him.” Read it in the 5th chapter, 15th verse, of the First Epistle of John. Well, what a fantastic promise to make to man!

I don’t have, then, to keep it going. It’s like putting the seed down and having full confidence in the planting of that seed, for it contains within itself the power of self-expression. The Word of God is like the Seed of God, and it is planted at that moment that you actually carry on the conversation.

So, I bring before my mind’s eye the one who has asked of me if I know them. If I do not know them, I imagine that I have heard from them. They will not always confirm it, but I imagine they wrote me and thanked me.

But as we are told in Scripture: There were ten who received the gift. They were all lepers. Only one turned back and said, “Thank you.” But the nine went on, and they got their help, but never turned back to say, “Thank you.” (See Luke 17:12- 19) So, it doesn’t really matter as far as I am concerned. I do my work. They may never write to tell me that it worked, but quite often I meet them, maybe a year later, or three or four years later, and they will say, “You know, so-and-so happened.” I ask them, “Do you know why it happened? Then they will give me the means that were employed, and tell me *that* is why it happened.

Mrs. Archibald Roosevelt, who was just killed in an automobile accident in New York City – she would come home once a month. This was always a problem with her family – never her husband, but her children and in-laws. One day she said to me, “My son has returned from

Egypt, and he has an enormous beard, and I am so ashamed to walk down the street with him." Here was this young, good-looking lad – now, this was before the hippies when people began to grow long hair and beards. He was unique. So, I said, "Now, Mrs. Roosevelt, you know what a kiss of your son would be like without the beard, don't you?" "Oh, yes," she said. "Well, kiss him and he doesn't have a beard. Put your arms around him, and kiss your son, and see the nice, smooth skin and feel it." "Well," she said, "I'll do it."

Well, she never once told me, but because of her position in the world, I read in the morning paper – on a Monday morning. Here was this big spread of a wedding. He got married on Sunday, a smooth-skinned lad, Mrs. Roosevelt, Archie Roosevelt, the bride – the whole gang of them. When she came the next time, I said, "You know, your son has shaved his beard." She said, "Yes. Do you know why? You know, he married a girl who disliked it. Because she completely disliked it, he shaved it off." I said, "So that's why it happened? Tell me, Mrs. Roosevelt, did you do what I asked you to do?" and I reminded her of what I had asked. She said, "Oh, yes, I did that, but why he did it was the girl." You see, they always go back to the *means* employed. The girl could have loved him just as much with the beard, but she had to initiate the drive. He shaved it off, and then the mother gave full credit to the girl.

I have seen so many things happen and they never turn back, but forget. We have a very short memory. We do not remember when we set in motion the events or when we planted the seed. So, if nothing comes into this world by accident – it is produced by some principle, and the principle is told in this talk tonight, and the principle is simply our conversation – our little simple inner conversations when we are alone. The conversation when you are putting on a mask and meet some one at a cocktail party and you are all lying – everybody is lying; you have a few martinis and this one lies, that one lies. Little do they know that what they are doing is a lie. But I don't mean that; I mean when you are alone.

Knowing this principle, it doesn't really matter if what appears now to be a lie – you know, an assumption, though false, if persisted in will harden into fact. So, now you are going to put that principle into operation. We will take an assumption. I will assume that things are, as I want them to be. Now I will carry on a conversation based upon that assumption, and that controlled inner conversation will be possibly my greatest success – my greatest conversation ever – far, far greater than the conversations that we hold at a dinner party.

You sit down, and here is a dinner. You are not going to tell your host that thing is horrible, are you? But anyway, you wonder what on earth possessed her to make this. But you don't say it because that would be unkind. But you did say it anyway; you said it inwardly.

But I am speaking now of this productive principle. When you are alone and you know exactly what you want for yourself or for a friend or for the community. Then what conversation would imply that you have yours, she has hers and the community has its? Well, carry on with that conversation. If this statement in the 4th chapter of Ephesians is correct, then it should prove itself in the testing: that if I could put off my old nature, which refers to my former conversations – don't just put it off, because I cannot live in a void, but put on the new nature. If the old is related to my former conversations, well, then, my new nature must be related to my new conversation. (See Ephesians 4:22-24) Well, I will start a new conversation, and talk with my

brother Victor and tell him of the success I am having. This is going to amuse him, because he likes success. He loves success in the world of Caesar.

He thinks that what I do – well, he would not say it's insane – he doesn't understand it. He says, "I have one thing to do in the world of Caesar. We are a large family, but I have no children of my own. I am the one that's a mule," he says. "All you fellows seem to be bulls, but I am a mule – I have no children. So, I have to make it, in the event you fellows will need it." Well, we aren't going to need it, but he keeps on making it. So, he enjoys money. He enjoys making it. He enjoys actually doing things in a big way. He thinks in a big way. And he does it by inner conversations. And he started, I'd say, behind the 8-ball when as a poor white family in little Barbados, or in any of the islands, for that matter, because the white man who has it ignores the white man who hasn't anything. A white man in Barbados has to put on shoes. A Negro in Barbados can go without shoes; he can go without a jacket, and they will tolerate that. But they will not tolerate that from a poor, poor white man. So, I know what I talk about. We were as poor as they come. Today no one tops them in Barbados regarding money, and they all come to him for advice. Those who thought they had it; they come to Victor. They don't venture anything – not even the government – until they come to Victor. They value his opinion. He gets a piece of it all. "If they want my advice, I'll take a piece of their stock. Give me a block of stock and you'll get my advice." So, he has stock here, stock there, stock everywhere. And, so, that's Victor. He loves it. I tell him that I do my work alone, and I love it. I love this as he loves making money. Fortunately for me, I don't have to go to him for advice!

So, here, I spoke of two men tonight: my father and my brother, and they do it by inner conversations. But the Bible supports it. If the Bible did not support it, I wouldn't tell you, but the Bible supports what they are doing. How they found it, I do not know. My father – the only book he ever read was the Bible. I wonder if he got it when he read it?

When I wrote my first book, "Your Faith Is Your Fortune," I sent the first copy off the press to my father and mother. When I wrote the inscription, I said, "If there is such a thing as reincarnation and I have to come back to this world again, I would ask for nothing greater than to have you two as my parents." So, Daddy, because of that inscription, started to look at the book. It has 26 chapters, and each chapter began with a quote from the Bible, so he closed the book. When I went home a few years later, I asked, "Daddy, did you read my book?" He said, "Oh, why should I? You took 26 little verses from the Scripture and wrote a book of 200 pages. I know the 26 verses." So, that's how he said it. "Why should I read it? I know those verses." And it's the one book he always read. Perhaps he did find it – I do not know.

But we are told to alter our old conversations, and if we do it, He will show us the salvation of God. Blake, whom I am always quoting, in his book "Jerusalem," he says, "Oh, what have I said? What have I done, O All Powerful Human Words!" You realize that you cannot pull them back, so you said them. Then how are you going to pull them back?

Now tonight it shouldn't take you long if you know it's true – and I know it's true – to change the entire world *if* you put on a new record. And you can easily put on the new record. Just what would it be like if it were true? And *if* it were true, would anyone know? Yes. My wife would know it first, my daughter would know it, and then my circle would widen. Then my circle of

friends would know it. Well, start with the one you know best first. My wife would know it; I share all things with her, and then my daughter would know it. So, I carry on a conversation, first with my wife and then with my daughter Vicki, and then try to make it a lasting conversation so that it becomes a habit. Instead of going back into the negative, make it a positive statement, and try to make it so natural in yourself that it's easy to pick up that record and put it on. And see how it works in your world. It doesn't cost you anything! It costs nothing to do it. And this is what Scripture teaches. And it cannot but return to you if you know Who-You-Are. And I am trying to convince every one that I reach that they are God! It's a shock to them, because they have been told that they are little worms. *You* aren't a little worm! You are God wearing a garment of flesh for educative purposes. But you *are* God! You have His name, and He will not give His name to another. But He puts you through the furnaces of affliction to receive His name. You *are* going through the furnaces.

As Blake says in the statement speaking of those who call God a non-existent being – he calls them fools as we are told in the Psalm: "The fool says in his heart 'There is no God.'" (Psalm 14:1 and Psalm 53:1) But Blake calls the fool Babel.

> "Babel says ... there is no God or Son of God:
> That Thou, O Human Imagination, O Divine Body ... are all
> A delusion; but I *know* Thee, O Lord, when Thou arisest upon
> My weary eyes, even in this dungeon and this iron mill...
> Thou also sufferest with me, although I behold Thee not."
> [Wm. Blake, from "Jerusalem"]

You cannot *see* your imagination. And he equates human imagination with the Divine Body of the Lord and the Lord. These three are one, in the eyes of Blake, in this marvelous poem "Jerusalem."

So, you can't see imagination; you see the fruits of imagination. So, no one has ever seen God, because you are the reality called "Imagination." And you don't see imagination, but you see the evidence; you see the fruit of it.

> "... And the Divine Voice answers:
> ... Fear not! Lo, I am with you always, [even to the ends of time]
> Only *believe* in me, that I have power to raise from death
> Thy brother who sleeps in Albion."
> [Blake, from "Jerusalem"]

So, who is the brother? You are the brother; I am the brother. Humanity is "Albion." And, then, buried in Humanity is the Lord Jesus Christ; and this one is speaking, saying, "I have power to raise from the dead thy brother who sleeps in Albion." But he has not for one moment denied the human imagination as the Lord. They are equated. They are all one. You have the Lord always with you! You can't take imagination and put it out there. Wherever you go, you are always imagining. You cannot leave the Lord behind you! You cannot sit here and wish imagination away as you can the body. I can stand here and assume that I am at the end of the room and imagine that I am looking at this one. But *where* am I? I am in imagination. I can look at the

body as something that I have put away for a while. I return to it. But I can't put away imagination. I cannot get away from the Lord, because, being *all* imagination, I *must* be wherever He is in imagination. So, if I now, in imagination, feel things, as I desire them to be, that's the Lord doing it. And because "all things are possible to the Lord," I must believe in me; I must believe it is the Lord doing it, as we are told in the last words of David.

"Now these are the last words of David: ...The Lord is upon me, his word is upon my tongue." (II Samuel 23:1, 2) Then he discovers that that's why he was victorious. He never lost a battle. When the giant put on the armor and he had the sword – and he was a giant and little David comes out only with five feathers. They were not stones! He took five. Well, *five* is the number of Grace, and Grace is God's gift of Himself to man. What other armor does he need, other than the gift of God? So, he goes on with that. What giant could stand before him when all he needs is the Grace of God? So, he goes, and the giant comes down. So, he realizes then that everything he did was done because he went in the Grace of God.

So, wherever you are – you are in a bar – that's a holy place. Why? Because *you* are there! If you go into any place that the world would judge harshly, it is holy because *you* are there! And you can sit any place in the world. You don't have to go into a church. You can sit at home in any room, sit in the garden; sit any place in this world and just carry on a conversation with yourself, this controlled dialogue. This may turn out one day to be the most fruitful conversation that you've ever had.

So, we all need something tonight. We all do, even those who have a billion. They still want more, and I wouldn't judge them harshly. They want it. Let them have it, if they want more, because as Blake said: "More! More! Is the cry of the fool; All or nothing." [Wm. Blake, from "There Is No Natural Religion," second series[3]] And I have covered the 50th chapter of Psalms tonight, and that's the chapter – you read it carefully: "If I were hungry, I would not tell you, because the *world* is mine and all within it. (Psalm 50:12)

"The cattle on a thousand hills are mine" (Psalm 50:20). But who is speaking? Asaph is speaking, and *Asaph* means, "to gather together." He has been recalled – he records all the history of Israel. From the famous 78th Psalm he says: "I will open my mouth in a parable, and utter dark sayings from of old." (Psalm 78:2) And he records the entire history of Israel, and how in spite of all the great things the Lord did, Israel went astray to false gods. Then we come to the end, and David appears. The Lord awoke as out of sleep, like a man from strong drink, and He appoints David. But here is the entire history in a parable; the whole history of Israel is a parable. It is a story told as if it were true, leaving the one who hears it to discover its fictitious nature and then extract its meaning.

So, the entire history of Israel, as recorded in Scripture, is not secular history, but it is divine history. You have to find out what it means behind that story, and when you find out, it is the most thrilling thing in the world. It's all about *you*! As we are told in the 40th Psalm: "In the volume of the book, it is all about me" (Psalm 40:7) …I have not restrained my lips;" (Psalm 40:9) I screamed it from the housetops when I discovered the whole thing was all about me!

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[3] "More! More! Is the cry of a mistaken soul; less than ALL cannot satisfy Man." [Blake, Proposition V, from "There Is No Natural Religion," Second Series]

The whole Book is all about *you*. It's all about you. But it is adumbrated. The whole thing is an adumbration. Now, when we come to the New Testament, it takes on a cubic reality. The Old is a rough sketch, but the New Testament takes on a cubic reality, and it all takes place within you, the individual. Then you will realize the whole thing is *all* about you – everything in the Bible. It is not understood in the Old Testament because that is a foreshadowing, it is told in a not-altogether conclusive or immediately evident way. When we come into the New Testament, and He tells it all about the individual, that's not what they were looking for. They were looking for an external Savior, one who would come and destroy a physical enemy of Israel. So, that's not it. He comes from within. And this is what was meant in the very beginning of days. He comes to us as One unknown, but One who in the most mysterious manner lets the individual experience Who He is. And when you experience it, you experience it as yourself. *You* are The One spoken of!

Now, if all things are possible to Him – remember now: *You* are The One spoken of in Scripture. And if what I have quoted earlier tonight can be put to the test and proven in the testing, don't hesitate to do it. You can speak. You have the two gifts spoken of by Hermes, and we are told that no mortal creature has it but man, and these are the gifts of Mind and Speech. So, if you use them rightly, you will differ in nothing from the gods! And when you drop off the body and you quit it, these will be your guides. They will lead you into the troop of the gods and into the souls of those who have attained to bliss. You will have the same mind; you will be using Mind and you will be using Speech.

So, you will find all through Scripture the words: "And the word of the Lord came to Jeremiah." (Jeremiah 1:2, 9, 13; 2:1; 11:1; 14:1; 16:1; 18:1, 21:1; 30:1; 32:1; 33:1; 34:1; 35:1; 40:1; 46:1; 47:1; etc.) "The Word of the Lord came unto Ezekiel." (Ezekiel 1:3; 3:16; 6:1; 7:1; 11:14; 13:1; 15:1; 16:1; 17:1; 18:1; etc.) All these are the Word of the Lord, and *you* are the one spoken of.

So, tonight in a simple way this is what I would do: I would be brutally frank with myself, and don't modify it. If there is no restraint on what God offers, and you have a desire – nothing is impossible to God. So, know exactly what you want, and be honest with yourself. Now, if it were true, what would it feel like? And if it were true, could I restrain the impulse to talk about it? No, I couldn't. I would have to tell it. As we are told in Jeremiah:

> "If I say, 'I will not mention him,
> Or speak any more in his name,'
> There is in my heart as it were a burning fire
> Shut up in my bones,
> And I am weary with holding it in,
> And I cannot." (Jeremiah 20:9 RSV)

Well, do it! He has to talk about it when he discovers a principle that works and proves itself in the performance. Now, don't modify your objective. You know what you want? Well, that's it! Now, what would the feeling be like, and what would I say, and to whom would I say it? Well, now, carry on that conversation from the premise of the wish fulfilled, and try to keep it up until

it is natural – feels natural. When it takes on the tones of reality and the feeling of naturalness, you've got it! The thing is working now.

You can play it over and over as you play a nice record. If you like good music, you never tire of listening to it. You can play it every day and several times a day and never tire of good music, if you appreciate it. You could get tired of the bebop, but how could you ever tire of the beautiful classical pieces? I know, I don't, so I could listen to them every day, and I do when I am at home. We turn on our radio to a certain station, and it's 24 hours a day of classical music – KFAC – with very little advertising and a small little 3-minute newscast on the hour; and then throughout the hour – unbroken hour, wonderful music: piano music between 9:00 and 10:00, the Beethovens and the Brahms and the Bachs for one solid hour. I just enjoy it – feast upon it. Well, you can take a record – your own record – and do that, and then let it come back into this world bearing fruit.

So, I do hope you will take me seriously. You haven't a thing to lose and all to gain. That's why you are here, and that's why I have been sent to tell you. There is a Law, and there is a Promise.

The Promise is going to come, regardless, but while you are waiting for the Promise, you could make life more comfortable with the use of the Law, because the Law must be operated. *We* are the operant power. It will not operate itself. But the Promise is coming. You can't *stop* the Promise.

The Promise is that you are going to be God! That's the Promise. You are going to wake up one day and know that you are God, and all the symbolism that confirms it will stand before you, and then you'll know Who-You-Are. His Son will call you, "Father"; and you will know that you are God when His Only Son calls you, "Father," you will *know* that he is your son, and he'll know that you are his Father.

So, that Promise is coming. But while you wait for the Promise, take the Law and use it. I quoted very much this night on the Law, which is – the inner conversations. Use your inner conversations, because if you do, you will have the salvation of God. And because your former conversations were related to your *old* nature, and He tells you to put it off – you can only put off the old nature by putting off the old conversations, because they are related. The former conversations were producing the old nature, and if the "nature is the principle upon which man depends for sameness of form in transmitted life," the same form is going to be transmitted until you change the former conversations. When you put on the new record – the new conversations, you are going to change your world, and people will meet you and wonder what has happened to you. "Why, he now is moving in the most marvelous manner! Things are just going perfectly for him." Why? He changed his nature. How did he do it? He changed his inner conversations.

But do you know, there are people – my mind goes back now to the last war – Word War II, and this young man – a fine chap, an only child, and he told me quite innocently that he so hated Roosevelt that in the morning while he was shaving he told him off. He told him exactly what he thought of him – bawled him out. I said, "Why do you do it? Don't you know you are only hurting yourself?" He said, "I know it. But, oh, if I told you what a thrill I get out of it!" You know, he wouldn't change it. He so despised the man – he didn't *know* Roosevelt, he didn't

know any member of the family, but he simply disliked him. And inwardly – not on Mr. Roosevelt, it worked on *him*. And he *knew* what he was doing! If he didn't know, that's one thing, but to know and not do it – that is just the opposite. Well, that is what he did.

He said, "Why, Neville, the shows on Broadway today are $10 a seat. There is no show on Broadway that could give me the thrill of those fifteen minutes in the morning when I shave. He just simply delighted in telling off somebody that he didn't even know. And if he thought for one moment he shouldn't do it, he said, "Well, let me finish this sentence anyway." Well, people do that. They know they are doing the wrong thing, and yet they've got to complete the sentence. It's a stupid thing.

So, I ask you to try it. But work it radically, and go to the very root and put on the new record. You can do it! I warned you earlier, it is not the easiest thing in the world, because we are creatures of habit. But when you catch yourself going back to the old record, just put on the new record again, and the new one will become just as easy to play and as natural to play as the old one is now.

Now, let us go into the Silence.

Now, I will be here the five nights next week. Monday night will be the practical night, and what will be in the next four, I do not know. The titles are there, but how I will present them, I do not know yet. But Monday night will be a very practical one. I call tonight's a practical one.

Now, are there any questions, please?

A Lady: How could I know the difference between if I am daydreaming or if I have the real inner conversation?

Neville: Well, my dear, try it! You start with a daydream anyway. The dress you are wearing had first to be imagined. People call all imagination a dream. It first was only imagined before it became what the world calls a fact. What is now known as something proven was first only imagined. This building we are in here, all the buildings in the City were only imagined. And all the workers that seem to be the active instruments to put them up – they are the unconscious instruments of men who only dreamed. The architects, they had their blueprint and their dream, and the workmen – they come out – all right, they are doing their job, and they seem so active, but they are simply the unconscious instruments of those men of imagination.

You go into battle. Thousands are falling. They are the unconscious instruments of the men who plot the war.

Are there any other questions, please? If not, I will say, Good night.

Neville Goddard 4/16/1970

ORDER – THEN WAIT

God and man are inseparable. We are all members of the Divine Body, partakers of the Divine nature. We cannot be separated. We are one.

Now, let us turn to Scripture for confirmation of what I have just said. I now quote from the 64th chapter of the Book of Isaiah: "O Lord, Thou art our Father. We are the clay. Thou art our Potter. We are the work of Thy hand."

Now, listen to it carefully. The word translated the "Lord" is "I AM." That is our Father; and you can't put "I AM" away from yourself. Now, the word translated "potter" is "imagination." He didn't say, "the potter," – "our Potter."

So, "O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hand."

So here, my own wonderful human imagination is now identified with the Lord. It's the word "Jehovah." And this is called the "father." So, I am Self-begotten. We are self-begotten. We're not the product of something other than ourselves. These terms are interchangeable! "the Lord," "Father," "Potter," "Imagination." For "potter" is defined in the Concordance as "imagination; that which forms or molds into form; that which makes a resolution; that which determines." For we are told, "Commune with your own hearts on your beds and be silent."

For, "if we know that He hears us in whatever we ask, we know that we have obtained the request from Him."

It's not "another." Can I actually have that confidence in myself? Can I actually, this night, commune with my own heart on my bed and be silent? – knowing that I heard what I did? I know exactly what I did. Can I have confidence in that action? for there is no other god. There is no other "Lord" to whom I can turn.

Let us take, now, the 18th chapter of Jeremiah. He said, "My people have forgotten me and burned incense to false gods." You read that in the 18th chapter, the 15th verse, of Jeremiah.

But now we go back to the beginning of the chapter; "And the word came to Jeremiah from the Lord." The word "Jeremiah" means "Jehovah will rise," which implies in his name that he is asleep and has not yet been awakened. "The word came to Jeremiah from the Lord: Arise and go down to the Potter's house, and I will let you hear my word."

So, "I went down to the Potter's house, and there he was, working at his wheel; but the vessel in his hand was spoiled; so he re-worked it into another vessel, as it seemed good to the potter to do."

We have just discovered that "potter" is my own imagination. I go down to the potter's house. Well, I have just been told "our Potter" is one with the Lord, who is our Father. So, where do I go? Into some little place where a man is working with clay? Oh, he is working with clay, but I've just discovered that I am the clay. "We are the clay." We are the fruit of your efforts; we have discovered Who He is. He is my own imagination! So, I turn to my own imagination, and I wonder, What did you imagine yourself to be today? Broke? Unemployed? Let out? What did you do this day in the Potter's house? for the Potter is your own wonderful human imagination. Now, this day, what was the concept you held of yourself? It's entirely up to me, for there's no one to whom I can turn. I have to turn to my Self. Well, that is the Potter! And that is the only Jehovah; that's the only Lord, the only Jesus.

So when asked, "What, do you think of Jesus?" Blake replied, "It is the only God; but so am I, and so are you."

"Jesus" is "God-awake." He is the Jeremiah when he sleeps; that is "Jehovah-willarise." He does arise, and when He rises, it is "God-awake."

So, I will go down, – if I know the story, I will still go down while I still am asleep. I am not fully aware of the fact I am the Being spoken of, but I will test it. I will try it. I'll go to the Potter's house; and the Potter is my own imagination.

Now, this day, what did I imagine? Was it spoiled in my hand? Or, was it something that I thought lovely, and I want to preserve it and make it a real state in my world? Or, could I change it somewhat and make it better? Well, if I could make it better, then make it better, because there is no one to whom I can turn. I must go to my own heart on my own bed; and then when I do what I am called upon to do, be silent, – have complete trust in that which I have done.

If I have complete trust in it, it must come to pass because there is no other Creator. There is no Creator in the world but your own wonderful human imagination, and that is the Immortal You. It cannot cease to be when this little "garment" that you are now "wearing" for creative purposes is taken off, – and you'll do it. You will take it off on time.

Whether the world calls it "suicide" or not, every death is a suicide, because there is no one else to take it from me, even though he shoots me! No matter what he does to me, it's only myself, because we are all "partakers of the one Divine nature." We are all coexistent with God, and God and man are inseparable. They are one.

So, I cannot turn to another, although in my blindness, I burn incense to a false god. I am called upon to be perfectly still and know: I AM GOD. As we are told in the 46th Psalm, the 10th verse: "Be still and know I am God. I kill; I make alive. I wound; I heal." I do all these things. "And there is none that can deliver out of my hand."

Your 32d chapter of Deuteronomy, your 39th verse – there is no one doing anything but God, and God and man are one; but the Man of Whom I speak is your own wonderful human imagination. That's the real You, the Immortal You.

So, in the Book of Amos, he asks the question: "Does evil befall a city, unless God has done it?" "Does evil befall a city, unless God has done it?"

Now we know Who God is; so all the horrors of the world that befall us, – God did it! But who is God? Our own wonderful human imagination. Yes, even the earthquakes, the volcanoes, – every horror of the world, and every lovely thing in the world, – our own wonderful human imagination did it, because that is one with the Lord Jehovah. There is only one God, and there is no other god.

Now, if you think that it is atheistic, you may think what you will, but I don't think you will. But the world, not yet brought into this concept will think it so. Yet I can tell you, before we began the Fall, – we didn't fall because of some mistake we made. This was a deliberate descent in consciousness to this level for a purpose: to prove our own creative power, that we could actually come down into this world and face death – what seems to be eternal death, and conquer it. Not pretend we are dying, but actually die, and see them all die around us, and still conquer it. But before we came down, we set up a plan. We prepared a way for ourselves to return, and that way is described in Scripture, – and I've told it night after night after night; for no one can really see you – the Real Being that you are. They see the mask that you wear, but not the Being that you are. Not through mortal eyes can they see it.

His Glory is completely hidden from mortal eyes, but you will know it when you see the Son. That Son – the sum total of all the experiences of the world – stands before you, and then you know. Memory returns. And he will stand before every one in this world, and memory will return; and then comes the final curtain when it comes down on all, and we are the brothers that we were "before that the world was." Every one glorified, every one returned to the glory that he deliberately, consciously gave up to assume the limitation of these "garments" that we are "wearing" now.

We will not shirk it. All the "garments," all the weaknesses that we took upon ourselves, – I am telling you from experience.

Here, yesterday morning, it's a little after 4:00; and these very wise men – seemingly wise men – in the medical field; and then a woman, an attractive lady in her 40's, and she was a psychiatrist, also of the medical field but a psychiatrist. And I was brought into the picture of the three and they were giving me all this nonsense; and I said, "I know exactly your intention, but to me it's all stupid. It's all nonsense."

Then came into my mind that which I knew I wrote unnumbered years ago, "before that the world was"; it's recorded in Scripture. But memory returns. They were so wise – these grand adults. I said, "Except ye become as a little child, ye cannot enter the Kingdom of Heaven," and they looked startled. I said, "Well now, I am intelligent enough to know what you are telling me. I understand every word you are telling me, but I do not accept it. Now, a little child may not understand what I am telling the child, but the child trusts me. It has confidence in me, and will say, "I believe."

Unless you, with all your so-called wisdom of this world – the outside, conscious world – can drop it and believe the story that I will tell you, for if I told you what I have experienced, you in your present conscious state could not accept it. You have to turn and become as a child to really accept it. If I told you of a different kind of a birth than that which you know, and the only thing that you know, – and you are giving me all this, – I am giving you the word "baloney," for that's what I meant, – all this nonsense and she came to me and placed her face against mine. I said, I know exactly what your intentions are. That is your therapy? May I tell you? it's stupid! I have not a thing wrong with me; and secondly, your therapy is nonsense, pure nonsense. If you will only listen for one moment, I will tell you what your reasoning mind cannot accept; but if you will become as a child – for I know from my own experience, – I have a little nephew who came through from Thailand recently, and he came over and I told him a story. He could not understand my story, but I said, "Do you believe that, Roger?"

"Yes!" He believes it. He couldn't understand what I am talking about, but he trusted me; and in trusting me, he believed it.

So, Blake, in writing his friend, Samuel Palmer, said: "You could see what I see, but you do not trust or cultivate it. All you have to do is simply work up imagination to the state of vision, and it's done." The whole thing is done! So, you can see what I see and do what I do, and all you need do is to work up imagination to the state of vision, and the thing is done!

So, he did not claim for himself something apart from Palmer; he was talking to his friend, Samuel Palmer, and thought, Well now, you, are endowed with a certain faculty. He said, "I, too, have the faculty, but I cultivate it. I have the faculty and you have the faculty because we are one. Jesus, – yes, is the only God, but so am I and so are you."

Jesus is God-awake; and I am telling you from experience, he sleeps in all. Call him "Father," call him "Joseph," who sleeps. He is the Dreamer. When he awakes, he is Jesus; and Jesus who calls himself the Son is one with the Father, but now the Father is awake, for in the end there is only God. There is only the Father.

So, I tell you, your own wonderful human imagination is God! It's not like God; it is God! There is no other god. And you cannot separate it, not for one moment. If you do, you'll burn incense to false gods and you will make all kinds of things on the outside of yourself and worship it; and that is not God.

I am speaking of the Immortal You that cannot die. It cannot die! That is God, – so confident that it could overcome death that it gave up its beauty, its glorified Body, and took upon itself this [indicating the physical body] and became obedient unto death, even death upon this "cross." And yet, it could overcome it.

But I tell you, not one is going to fail. Many will doubt it, but not one can fail! He would leave the ninety and nine, who awoke, and go in search of the one who is still asleep. I cannot for one moment rest if one of my brothers is not redeemed. And may I tell you? the world may not believe this, may not know it; but it is the true and reawakening of imagination that the whole

vast world aches for. That is a spiritual experience that crowns and redeems experience. It is that great event that actually crowns this experience, for without that, what would be the experience?

It is the awakening of the Being Who deliberately fell asleep to have this experience, because this power is so great, unless, he gave up his power and his glorified body, what challenge could you give him? So, he had to completely give it up, and take upon himself the restrictions and the limitations of man– this little thing here [indicating the body].

But That Which is now dreaming in man is one with God, and is God. That is the Father.

So, "O Lord, Thou art our Father; we are the clay. Thou art our Potter, and we are the work of Thy hand." Our imagination is the Lord. Our imagination is the Father, and in search of the Father. I am in search of my Self. I am looking for my Self; and when I find Him, I find Him only through the means that I set up in the beginning "before that the world was," and that was a son. For if I am a father, there must be a son. So, I set him up in the beginning, that when I go through all the experiences that I can ever have in the world of death and decay, – when I come out of it, it has to mold itself into one being, and that is the fruit of my effort, and he is the son, and his name is David.

So, when I meet David, suddenly the whole thing returns, and here is my memory. That which I gave up returns, and he stands before me, and he calls me, Father. I am his lord; I am his father; and I know I am, and he knows I am; and that is the Crown that redeems the experiences, the horrors that I have gone through. For I have played all the parts. Not one part could I have omitted. Yes, the thief and the judge, the murderer and the murdered; I have played every part in the world. And that is why today, I can actually say, "Father," – meaning my Self, – "forgive them, for they do not know in their state of sleep what they do." Leave them just as they are. But tell the story over and over. "How often, Lord?"

"Seventy times seven."

Keep on telling it and telling it until it gets through and starts to shake the Dreamer within the one who is listening to you.

So, "unless you turn," said he, "and become as a child, you cannot enter the Kingdom of Heaven." So, all the educations of men, all these wonderful honors that we have applied on each other, – they bury the mind and stop it from actually becoming like the child.

What I am telling you I could never have discovered through reason. I never could have found it in a book. It is in the Bible, but I didn't see it until it happened. Now I share with you what is already in the Bible, but I didn't know it until I experienced it. And when I experienced it, I began to really search Scripture to find that it was always there!

When I read that chapter, little did I realize that, "Thou, Lord, art our Father, our Potter." I always thought it meant something on the outside. And then I searched and searched to find that "potter" means "imagination; to mold into a form." But the word is "our Potter," not the imagination, – our imagination. "Thou art our Potter." You mean the Lord? and the word is

"Jehovah." They sound it as "Adonai"; "Adonai" is what we use instead of saying Jehovah. All right, so it is called "the Lord," defined in Scripture as "the Self Existent, eternal One, that has no beginning and no end." That is the God, the only Lord; and he is Father.

But it is "our Father." "O Lord, Thou are our Father." And now our Father is our Potter. And I have discovered, our "Potter" is our imagination! So, I am my own Father! But I didn't know it. And how would I know that that Father is the father of David, for David said, "I will tell of the decree of the Lord, and he said unto me, Thou art my son. Today I have begotten thee." But who would have thought for one moment, reading that story, – thousands of years before this moment in time – that it is speaking of me? Speaking of you? That we are the Father who said to David, "Thou art my son."

Then comes the deep, deep dream; and we dream these horrors of the world. And then comes that moment in time when I call myself from the Deep, for I am the Father. I am the Lord; and so, I call my own Being. I awaken myself, as I had predetermined at a certain moment in time after I have played all the parts.

But, "How long, how vast, how severe the anguish 'ere I found my Self were long to tell." But I found my Self, and the only one who could have revealed me to myself was my Son that I set up in the beginning "before that the world was."

So, then we are told: "No one knows who the Son is, except the Father; and no one knows who the Father is, except the Son, and any one to whom the Son chooses to reveal Him," for he has to reveal Him in the end, and then the Father awakes.

Now, you take that 78th chapter of Psalms. The title of it is Asaph. That is, the Psalm is a Psalm of Asaph. "Asaph" means to gather together and to record, to take all the things and put them together. And then he said, "I will open up my mouth in a parable and utter dark sayings from of old," – dark sayings from of old, things that are difficult and hard to understand. Then, now, he goes through the entire story of Israel, as we call it in the Old Testament, and he tells the entire story, and he tells you it is a parable. He tells you they are dark sayings, hard to understand; and then he comes to the end – it is a nice long chapter, – and what does he say? "And the Lord awoke as from sleep, like a man rising out of strong drink." And then he declared David. David is his Prince. David is his Shepherd over all the people.

At the very end, he records all the things through which man has gone, and then comes: "The Lord begins to awake," and He awakes as one out of sleep, like one waking from wine, strong wine, – as though it were a drunken sleep, where all things could happen; and then He awakes! And who does he call? He calls David. And the whole thing ends on the note of David, after the entire series of parables.

So, a parable is a story told as though it were true, letting the one who hears it wrestle with it, letting him discover the meaning behind the written word. It's told as though it were true. Now, one has to discover the fiction from the fact. What is it trying to convey? It is telling a story. You will pass through the Red Sea. You will lift up the serpent in the wilderness. He is telling all these stories; and then it comes: "And then the Lord awakes."

He awakes from the parable, and finds the kernel. He finds the truth; and then He calls David. So David comes into view, and David stands before you and calls you, Father. And the joy that comes upon you when you see your son standing before you, – you have no other child, just David. For your child in this world is a brother.

I have a son, I have a daughter; they are both my "brothers" in Eternity. I have a wife, and I have other brothers here; they are all my "brothers" in Eternity. For in Eternity, we are all above the organization of sex. We are the Elohim; and the "Elohim" is a plural words "one made up of others," – Elohim.

So, all of us are the gods who came down. So, when you hear the word tomorrow or you think of it tonight, do not let the mind jump to something on the outside. "Commune with your own heart upon your bed, and then be silent." But see that you commune as you want to mold that picture, for the whole verse is this: "Be angry, but sin not. Commune with your own heart upon your bed, and be silent."

But it doesn't tell you not to be angry. So, the day has been an explosive day – explode! Be angry, "but sin not." To "sin" is to "miss the mark." Don't now go to bed and let the sun descend upon your anger. All right, – explode! Get it off your chest, as it were. Now take the whole thing that you would throw away in the past as a broken vessel and you can't repair it. No; keep the same vessel, and rework it now into a new shape as it seems good to you to do.

So, the end of a day, – all right, so it wasn't a good day. Explode, and then; "But sin not. Don't let the sun descend upon your anger." Stand right there, and simply rework it. Rework what being? Rework yourself! You are the clay. This thing here [indicating the physical man) is seeing the world based upon what you have assumed that you are. So, now you actually do it.

Now, let me share with you a story. The lady is here tonight, – this is the mother. She said, "Our son kept talking and talking and talking that he wanted a mini-bike. Well, his father and I did not want him to have a mini-bike; but he kept on talking and talking and talking about it; so, one day I thought, Now I will show him. I said, 'Now tell me, Dusty, if you had your mini-bike, where would it be now?' He said, 'In the garage.'"

She said, "All right, it's now in the garage. Right? There it is. Now, will you go and get it, and where would you use it?"

"Well," he said, "I would use it in the driveway."

Well, the mother said to Dusty, "Well, you can't do that, for we have neighbors, and they have stated in no uncertain terms they will not tolerate a mini-bike on their driveway; and their driveway joins ours. So, they will not allow it. Now, where else would you use it?"

"Well, I would use it on the street. I would drive it on the street."

"But is that allowed?" the mother said.

“Well,” he said, “I don’t know.”

“Well, go and call the police and find out.”

So, he went to the ’phone and called the police, and the police said, “No, you are not allowed to use a mini-bike on the streets.”

All right, that was that. “Now, where else would you use it?”

“Well, in the May lot. The May Company has a huge big parking lot; I’ll go over there and use it.”

“You have to have permission. All right, go and call the May Company and ask for permission.”

So, he went to the ’phone and called the May Company; and they said, “No; we are open seven days a week, and so we cannot allow a mini-bike in our parking lot for we have it used by our customers seven days a week.”

So, when he got that, he went to his room for half an hour; and when he came out, he said, “I have made a decision. I don’t really want a mini-bike at all.”

And then the mother said, “You know, how often I’ve done the same thing! I thought really I wanted this – I really want this, and then I ask myself, Now what would I do with it after I got it? Now, I have it now; what am I going to do with it? And I discovered, you know, I really don’t want it at all!”

Well, may I tell you? having lived in one apartment in New York City for fourteen years – the last apartment we had before we moved out here, we lived almost fourteen years in that apartment. It was a seven-room apartment – a duplex. I had no idea what junk we stored over fourteen years! We called in our Sisters-in-Law, that is, Bill’s two sisters, and her aunt and said, ‘Pick out all these things.’ They took one third of our furniture, and said, ‘There it is, take what you can.’”

What they didn’t take, we called the church and said, “Send your van for it for your thrift shop.” We gave away a third of what we had accumulated. When we came out here, I regretted I hadn’t given away fifty per cent or maybe two-thirds. When we came out here, I couldn’t find places for my books. I gave away over four hundred books that I felt I didn’t need. I had read them; that was part of my growth.

As a man grows in this world, he is growing from a god of tradition into a God of experience; so, these were part of my growth in the god of tradition. And then I still kept them. Well, maybe some one can use them now; so I gave a friend of mine who lives here, well over four hundred books, and I gave another fifty or so books – and all these; and I still have too many books!

You grow, and you outgrow, and you grow and you outgrow; and all these things that we kept and kept and kept for fourteen years, we accumulated them. Where we kept them, I really do not know: under the bed, under this, – all places. And finally came the day of moving.

That's why, not to burden my wife, I hope I go first, that she will have the pleasure of weeding out what we have now, because I couldn't face it, really – the thought of all that you accumulate. We have been here now ten years in the present apartment. And knowing what happened after fourteen years, I despair when I think of what eventually must take place when we do move, as we all have to move in this world.

So, the mother is perfectly right, now, in taking that little lesson, which she had learned before. I want so-and-so; but if I really had it, then where would it be now?

Then she comes to the conclusion, I really don't want it at all.

They must have it. I have a Sister-in-Law, – she's now a widow, for my brother Lawrence died. She always must have the biggest of everything in the family. My sister, who could well afford anything in this world, for she really is the richest of all because all her brothers see to it that she keeps everything that she ever made, and they invest it for her, – but she has a lovely string of pearls. No! this Sister-in- Law had to have a bigger string of pearls, something fantastic. Well, it came now to little diamond earrings. She had to have the biggest thing in the world. She wouldn't go to her own husband to pierce her ears. She wanted them pierced so she could carry these big things in her ears. So she went to her brother, who also was a doctor; and he unfortunately made the hole too low. These things are so big that they will pull her down to here [indicating]. Now, they cannot be the world's best diamonds, because you can't have diamonds that big and only pay $8,000 for them. For the two rings cost $8,000. Well, you can't have an eight-thousand-dollar diamond that big and be a good diamond. She doesn't know that; so now she can't wear them. Where are they? In a safe. But she had to have the biggest thing in the world. Had she only known this story that my friend knows tonight, – if I had them, where would they be? On my ears? Yes; that is why I bought them. Would they be comfortable? She never thought of that. She never thought of this enormous thing pulling on her lobe, and so she has the two rocks. What good are they? Were I she, I'd give them away, – give them to any one who wants to have this nonsense. But, no; she can't part with anything. That, I do know. Now, she is traveling the world over, and all of her things are in storage in Barbados. More silver than you would need to open any silver shop. More sets of dishes than you would need to feed a hundred without borrowing a dish. She had to have more and more.

So, that is what one gets without thinking: If I had it, what would I do with it?

I will tell you a simple, simply technique. Set your whole mind on what I have been telling you from night to night on the Grace that is coming to you, which means that you are going to awake! When you awake, you own the world! You don't have a little cottage. The world is yours, for the world is God's; and you are God when you awake. The whole vast universe is the Lord's, and you are the Lord. You cannot separate the Reality that is man from the Creator of the universe. You are one. "So, set your hope fully on that grace that is coming to you at the unveiling of Jesus Christ within you," for Jesus Christ is God-awake.

So, when He awakes, He awakes in you as you; not as "another." Then the whole vast world is yours, and you see it through entirely different eyes. You see everything differently, – a beauty that no one, looking only through mortal eyes, could ever conceive.

So, when you go home, try to remember what I've told you; and when you read Scripture, it's all about you! So, when you read, "O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hands," remember these three are interchangeable terms: my "imagination," the "Father," and the "Lord" are interchangeable terms. And now I'll go down to the Potter, for the Potter, I've just discovered, is my own imagination. I will stand still and now, in my own imagination, watch: What did I this day do? What did I imagine? And now if what I imagined this day is spoiled, is not what I want to make real in my world, – don't discard it. Rework it into another vessel, as it seems good to you to do.

You can't discard any one; just rework it into an entirely different vessel as it seems good to you to do. And if one will not accept it, pass along. It's perfectly all right. Eventually they will awake; and when they awake, they are our brother.

And we will wait for Eternity, if it takes Eternity, for every one to come back, for we are incomplete if one is missing. And one cannot be missing, for the Lord is made up of all of us. He has no being without us. We are members of the Divine Body, all of us; and we share in that Divine nature, – the same Creative Power. And may I tell you? when you are clothed in that "garment" which you gave up, wherever you go, it is perfect, automatically perfect. You don't have to raise a finger to make it so. It is perfect, because you are clothed in your Glorified Body.

So, tonight you dwell upon what you really are, and don't turn to the left or the right. Don't burn incense to any false god. "Commune with your own heart upon your bed, and then be silent." What would it be like if it were true? Can you answer that? If you can answer that, then what was said in that First Epistle of John, the 5th chapter, the 15th verse: "If we know that he hears us in whatever we ask, we know that we have obtained the request made of him."

What a Promise! "If we know He hears," – well, don't I know what I've heard? Don't I know what I've just done? All right; that is the One spoken of.

Well, can I really believe what I have just imagined? Can I? Well then, I must know, now, if I am putting my trust in This One, which is my own imagination, – well then, I will know I have obtained it. It has already been done. Now wait for it. It's done!

Like a shipment. I have complete confidence in a shipment coming if I have ordered it; so you order, and then you wait! It may come by slow freight, it may come by express, it may come by air freight; it'll come. The vision is maturing; "and if it seems long, then wait, for it is sure, and it will not be late." (Habakkuk 2:3]

Neville 09-13-1968

ONE THOUSAND TWO HUNDRED SIXTY DAYS

According to a rabbinical principle, what is not written in the Old Testament does not exist. The life of Jesus follows this principle. He made no attempt to change the world of Caesar or its social order, but left it just as it is, for man to make mistakes and live as he desires. Urging man to render unto Caesar the things that are Caesar's and unto God the things that are God's, Jesus comes into our lives for one purpose and that is to fulfill scripture. Tonight I want to show you how this is done in 1,260 days.

Daniel confesses in the last chapter of his book that he did not understand the vision, when: "A man stood clothed in linen, above the water, who said to me, 'The words are closed and sealed until the time of the end.' I asked him how long shall it be to the end of these wonders and he said, 'A time, two times, and half a time.'" In Hebrew thought, a time is a year or 360 days; so we have three years of 360 days each and a half year of 180 days, which equal 1,260 days. Daniel was not told when the signs would begin, only that it would take 1,260 days to complete them.

Let us now turn to the 12th chapter of the Book of Revelation, where John tells us: "I saw in the heavens a great pulpit. A woman clothed with the sun, wearing a crown of twelve stars upon her head, was standing on the moon. In labor and with great pain she brought forth a male child, which was caught up to the throne of God. Fleeing into the wilderness to a place prepared for her, she was fed for 1,260 days." Here we find the clue to the beginning of the 1,260 days as the birth of the child.

Now, the manner of Jesus' birth is - for those who know who he is - a sign of divine initiative in our redemption. No doubt you have heard the story of Jesus' birth unnumbered times, told as some man who was born almost 2,000 years ago; but let me tell you: if there is any other Jesus Christ other than he who is buried, rose, and continues to rise in individual men and women, he is a false Christ. And any teacher who talks about Jesus as someone from without misleads the millions who hear the story. We carry in our body the death of Jesus. If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his as he rises in us individually; therefore, who is he? From my own personal experience (I am not theorizing, I am not speculating) I know that your awareness, your I AMness is Christ Jesus, who is the Lord God Jehovah. The word "Jesus" is the anglicized form of the Hebrew word "Joshua" which means "savior." We are told: "I am the Lord, your God, your savior, and beside me there is no savior." It is the Lord God Jehovah who became as we are that we may be as he is; therefore there is no intermediary between you and God, your savior.

Now to the 1,260 days. On July 20 of the year 1959, my day was normal. I lectured in the morning to a large audience in San Francisco. Calling my wife around 9:00 P.M., I read the Bible and a bit of Blake and retired about 11:00 P.M., expecting nothing other than a normal, restful sleep. At 4:00 in the morning, a

vibration centered at the base of my skull began to increase in intensity until I thought I would explode from the force of it. I am not a doctor, but I have read of massive brain hemorrhages and thought I was having one. I couldn't conceive of living through this experience, yet I was unable to arrest it. Then I began to awaken, to discover that I was completely sealed within my own skull. I had but one consuming desire, and that was to get out of it. Intuitively knowing that if I would push the base of my skull something would give, I did, and something rolled away as I came out inch by inch just as a child emerges from the womb of a woman.

Then the imagery spoken of in the books of Luke and Matthew began to appear before me: the witnesses to the event and the child wrapped in swaddling clothes. I was unseen by those who were present. They spoke of me and knew the child was mine; but me they could not see, for I was clothed in an entirely different body of spirit, and no longer the flesh and blood body that they knew. I not only saw them, I could discern their every thought. And when the child was placed upon the bed and I picked it up and looked into its face and said: "How is my sweetheart?" it broke into a heavenly smile. Then the vision was caught up into the heavens and disappeared from sight, for the whole thing had come out of me.

Then on January 1, 1963, the fourth event appeared in the form of a dove who descended on me and smothered me with love.

Now, I have recorded the date of every great mystical event I have experienced, next to the passage of scripture which parallels it. Next to the passage concerning the resurrection, I had marked July 20, 1959. That was one side of the coin, for the same night was the birth; so against the passage regarding the birth of Christ (who is the Son of God who is one with God) I also wrote the date of July 20, 1959.

When another vibration exploded in my head and David of Biblical fame stood before me and called me "Father", I wrote the date of December 6, l959 next to the passage in the 89th Psalm, where the Lord said: "I have found David. He has cried unto me, 'Thou art my Father, my God and the Rock of my salvation.'"

On the 8th day of April, 1960, a bolt of lightning split me in two from the top of my head to the base of my spine and I separated. At the base of my spine I saw golden liquid light, which I knew to be myself. Fusing with it, I ascended like a serpent in a fire of lightning back into my skull, as it reverberated as though shattered. I recorded that vision as against the passages: "The curtain of the Lord was split in two from top to bottom" and: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."

Here recently I was reading the Book of Daniel, gathering my thoughts together as I was on my way to San Francisco to start a series of lectures on the 15th of July. Sitting alone in my living room with my Bible in my hand, memory returned and I knew that if I counted the days between my resurrection and birth, and the descent of the dove, it would come to 1,260 days. Checking the dates I had recorded in my Bible, I discovered that there were 139 days between the first event (the resurrection and birth) and the second one, which was the discovery of David and the fatherhood of God. The third vision appeared 123 days later, with the fourth and final vision arriving in 998 days. No matter how many times I checked them, they always came out to 1,260 days. Here is a definite pattern of four major visions which complete themselves in 1,260 days, making the one who experiences them the pattern man.

Now, the calendar of the ancients differed from ours. Their year consisted of 360 days, which were divided

into twelve equal parts of thirty days each. I did not use the ancient calendar, but our modern one, yet the pattern remained the same: 1,260 days. If tomorrow someone changes the calendar, the same number of days will appear between the birth of God in Man and the descent of the Holy Spirit.

Now, against the passage: "The spirit of the Lord God is upon me because he has anointed me to proclaim liberty to the captives and to open the eyes of those who are in prison" (recorded in the 61st chapter of Isaiah) I wrote January 1, 1963. I can now say with the central figure of scripture: "This scripture has been fulfilled in me. The book is now closed, given back to the attendant, for I know who Christ really is."

I have not changed my identity, but now wear a garment - although unseen by mortal eye - that is all power. There is nothing here on earth to compare it with. No longer am I an animated form. I now know myself to be a life-giving spirit. The power that I know myself to be animates all forms, so I know now who Christ really is.

As a child I was raised in a Christian environment and taught that Jesus was a man outside of me. Although I read in the scriptures: "I carry in my body the death of Jesus" it meant nothing to me. And "If I am united with him in a death like his I will certainly be united with him in a resurrection like his," were only words, for I was taught Christ was another, someone different, and not a simple, normal man. But now I know that God assumed the weakness and limitations of man by assuming his form. The rabbis of the day, however, expected some fantastic being to come out of space and lead Israel out of its misery and enslave those who had enslaved Israel - but that is not the story. God became Man and erupts in Man in these four mighty acts. I have experienced all of the events recorded in the Old Testament, but the ones I have spoken of tonight are the four important ones.

We are told that when Jesus stood upon the Mount of Olives, they asked him: "When will you come and what will be the sign of your coming?" Pointing to the wonderful buildings, he said: "You see these buildings? I tell you, not one stone will be standing upon another that will not be thrown down. That is when you will know." On the 21st day of December, l960, I came upon fantastic city of tall buildings, and as I looked at each building it tumbled until not one stone was left standing upon the other. So I wrote that date against this prophecy in the 24th chapter of Matthew and the 13th of Mark. Other visions came after the 1,260 days. I recorded them, but the important ones are these four. The first, a dual one - the resurrection and birth. The second, a single vision - the discovery of David, who called me Father.

Who would have thought that a man born in this century was the father of one recorded to have lived 3,000 years ago? But there was no other way that God could give himself to us and prove that he did it equally, unless his only begotten Son revealed it. And when David calls me Father and calls you Father, are we not one? How could we ever know we are one unless we have the same son who calls us Father?

David will one day rise in the life of everyone so that all will know that he (or she) is God the Father. Although it may sound strange, I tell you that you - a lady - will know you are the Father. You see, sex belongs only to this level. When these visions come upon you, you are in a region above the organization of sex, so you will not think it strange when David calls you Father, as you will know that you are neither male nor female, but Man, and God is Man. Seeing your wonderful Son is the fulfillment of the 2nd Psalm. In it David speaks, saying: "I will tell you of the decree of the Lord. He said unto me: 'Thou art my Son, today I have begotten thee.'"

Start counting from the day the child appears, to the descent of the dove, and you will discover it to be 1,260 days. I tell you the Bible is literally true, but it is not concerned with the world of Caesar. If tomorrow you rose to the heights of this world and received all the worldly honors offered here, in time they would turn to ash. Oh yes, apply the law and have all of the worldly gifts you desire while you are here. Live graciously, but I tell you: only as you fulfill scripture do you really fulfill God's purpose.

The visions come suddenly, like a thief in the night. I had no idea that the night of July 20, 1959 would differ from any other. I did not know that the story of Jesus Christ was mine. I did not know Jesus interpreted the Old Testament with himself as the very center of it; that the human imagination - our human IAMness - was He. But now I know that there never was another Jesus and there never will be another, and those who teach another are false teachers teaching a false Christ.

Let me share a vision with you now. We are told in the Book of Jeremiah that God sacrificed himself. In the story, Isaac said to Abraham: "Father, I see the fire and I see the wood, but where is the lamb for a burnt offering?" Abraham answered his son, saying: "The Lord will provide himself, the lamb." Here we see that no earthly sacrifice is required, for God sacrifices himself. He is the lamb provided for the great offering. Well, about two weeks ago, just before we retired, my wife said to me: "I can't go to sleep before I tell you what has been disturbing me all day. I had a vivid vision when I saw you bathed in radiant light, carrying yourself in your arms. It was the same kind of a limp body as seen in Michelangelo's Pieta, only you - a radiant being - were carrying yourself, the sacrificed one."

Here is a vision with tremendous spiritual significance. This vision was showing her the only way that man can ever awake. You are God! You, yourself, became human for a divine purpose. You died, and at the very end you will see the symbol of what you did. It's the story of the seed: "Unless a seed falls into the ground and dies it remains alone, but if it dies it brings forth much." The seed of God is His image and Jesus Christ is the sperm which is buried in Man. One day he will appear in the form as I have just revealed him to you, and you will reflect the glory of God the Father and bear the very stamp of his person.

There is only God. There cannot be another, so in the end there is Jesus only. Transfiguration takes place when all of the promises of God are fulfilled. Moses, the personification of the law, appears and Elijah, the personification of the prophecy is there; but having fulfilled the law and the prophecy, their personifications vanish, leaving Jesus only. That's the story.

Zechariah tells us that on that day "The Lord will be king over all the earth and the Lord will be one and his name one." In the end, all of us, without loss of identity, will form that one body, one Spirit, one Lord, one God and Father of all. In eternity I will know you far more intimately than I can ever know you here, for now - like Pieta - you are wearing a mask; but the being I will know in eternity is he who is behind that mask. Yes, I will know you, yet I will know you as myself, for we will all form that one body, one Spirit, one Lord, one God and Father of all.

Who, reading the scriptures today, would believe that they could be taken literally and fulfilled literally; yet I know from experience that they are. Before I began to count I knew it was going to come out to 1,260 days. I checked each date as I had recorded it when it happened. I didn't go back and put a date in - and no matter how I checked it, it always came out to 1,260 days.

The Bible is truly the Book of books, and what is not written there is non-existent. The day will come when this building will crumble, the house you live in and the clothes you now wear will be left behind, for everything that comes into this world of death waxes, wanes, and vanishes. But God's eternal Word will never pass away, and everyone born of woman will fulfill it. "My Word shall not return unto me void. It must accomplish that which I purposes and prosper in the thing for which I have sent it." You were sent here to fulfill scripture. Methods other than those I have spoken of tonight have [not?] been added, for they have not been found in the oldest manuscripts. Revelation gives you the event to start the count, but those not knowing this teach the end of the age; but this is not true. The world goes on as before, but you, individually, reach the end of your age.

Having finished the job, you will say with Paul: "The time for my departure has come. I have fought the good fight. I have finished the race. I have kept the faith. Henceforth there is laid up for me the crown of righteousness." After the dove descends there is not a thing to do but continue fulfilling scripture. In my own case on the 10th of October, 1966, a glorious vision was mine and against the 53rd chapter of Isaiah I recorded that date: "Who will believe our report, and to whom has the arm of the Lord been revealed?"

On that night I experienced the betrayal as told us in the Book of John (and the 41st of Psalms, because the New Testament only fulfills the Old): "My friend who ate my food has lifted up his heel against me."

I am seated in a room, square, but not so large as this, where I am speaking to twelve men (who are seated in front of me) about the Word of God. I said something that caused a man on my left to rise and quickly leave the room. The moment he did I knew he was going to report to the authorities what he had heard. Suddenly a tall, handsome man in his forties wearing a very costly robe entered the room. Recognizing the dignity and authority of the man, we all rose and stood at attention as he entered. Standing straight as an arrow, he walked to the end of the room, turned at a right angle, walked to the end, again turned right and moving to the center, he came forward and faced me.

Taking a wooden mallet, he hammered a wooden peg into my shoulder. Although it wasn't painful, I felt the impact of every blow. Then with a circular, sharp instrument he cut off my sleeve and with one sweeping motion he pulled it off, revealing my right arm from the shoulder to the tips of my fingers. Stretching out his arms, he embraced me, kissed me on the right side of my neck as I kissed him on the right side of his neck. As I did, I saw the discarded sleeve, which was a beautiful shade of pale blue, and I knew it was also of costly fabric. Then the vision dissolved.

I now know from experience that the arm of the Lord has been revealed in me. When Daniel told this story, he said: "I saw in a vision of the night, under the clouds of heaven one came like the son of man, who was presented to the Ancient of Days. To him was given dominion and authority over all peoples, ages and races and of his reign there shall be no end." Everyone is going to be a part of that one body which rules everything here. The moment I was incorporated into it I had that dominion, that authority; but it will not be used as long as I wear this garment of flesh and blood. I remain here now only to tell my story to encourage others to have faith, and to set their hope fully upon this grace that is coming to them. The day will come when I will take this garment of flesh off for the last time to be one with the body of God forever and ever.

That vision did not come within the 1,260 days; it came after, so I recorded it in my Bible. If I had dropped

this garment the night of the dove it would have been perfectly all right, for in that vision the heavens became translucent and the dove floated twenty or so feet above my head. It made no motion with its wings, but simply floated on crystal clear water with me submerged twenty feet below. So when the dove appeared to descend, it didn't come through water; instead I must have emerged, as told in the story: "When Jesus came out of the water the dove descended upon him." The way this story is told, people think of earthly water; but in the vision the water was crystal clear, so translucent I could not tell if it was liquid or not. Do you know that we are actually living at the bottom of an ocean of air? In the spiritual sense we are in the flood, and when the dove appears he floats until the individual emerges. Then the dove takes your finger and smothers the individual with kisses.

Tonight you have heard a mystery that I personally have not read in any book. I never heard it. I can say with Paul: "I wasn't taught it. I never heard it. It came through a series of self-revealing acts of God." I did not reach these conclusions philosophically by long reflections; they came suddenly, unveiling me as the central figure of scripture, so I can say: "In the volume of the Book it is all about me." The day will come when everyone will know that in the volume of the book it is all about him.

When we are told: "If you do not believe that I am he you will die in your sins," it is not some man speaking, saying you must believe in him. No, the drama is unfolding in us and unless you individually believe that you are Jesus Christ you will die in your sins. It's just as simple as that. I must persuade myself that I am he. If the Book was written of me, then it had to have happened before that the world was; so now it has to happen here. We have come down into garments of flesh and blood, garments of sin and death, to walk through states as these things happen in some remote region of our soul.

Now let us go into the silence.

Neville Goddard 11-24-1959

NORTH OF THE STRIP

On this platform we believe that God is all Imagination and God is man (spiritual man, not the garment of skin he wears). Therefore man is all Imagination. We believe also that God, being the only creator, and God being man, then we are creators, that life itself is an activity of Imagination. The whole world in which we live is a world of Imagination. Tonight we hope to show it in such a manner that you will be encouraged to go out and prove it. Everyone can become what he or she desires to be, yet the real being is invisible and you see only its manifestation, for God is spirit, therefore man is spirit, and when we speak of spirit we mean imagining.

Here are two wonderful case histories, so follow closely and try to duplicate the technique. The lady who gave these to me does not differ from anyone here, for God is man. We are that man. I do not mean male/female, for these are the garments woven for man (generic man, which is God) to wear.

This lady says: "A year ago my husband decided to sell our home. I did not concern myself about it, for I knew from vast experience (having sold two and bought two) that my home could not be sold until I stopped mentally sleeping in it. But I allowed him to exercise his right to sell it, for it is our home. For four months several real estate operators tried to sell it. It was not sold and they gave up. Soon after that we decided we would sell the house and get a bigger one really two units under one roof so that my mother and my aunt could stay with us, and there would be only one tax bill. I decided he was right and then I began to sleep in Imagination in the area of West Hollywood, and I slept thus for four successive nights. On the fifth day my husband stopped in to see a friend and met a stranger who wanted a home in the hills, and he brought him back to see our house. He walked through it once and bought it and paid our price. In ten days we had to get out and move in with my mother.

My husband likes to do things immediately and so he wanted a new house at once, but now there were four adults and we wanted a home with two separate living rooms, and yet within one area, and with space so no neighbor would be breathing down our necks. We also have ten cats, three dogs, and a parakeet. We needed a fenced place to protect the dogs. We made our wants known to all the real estate operators on the Strip, for I wanted to live north of the Strip. Everyone told us we were mad. The lady realtors laughed outright, and the men just looked sad. They said that such a place as we wanted did not exist in that area, and if it did they could get five times the price we offered, a price they said was ridiculous, I did not listen to their ridicule. I said: You have not heard me. That is the house we want, and the price. I also want it completely paneled on the inside. Now they knew we were mad!

This lady began sleeping in her Imagination in such a house. Then one day one of the agents said to another: Show her the place on King's Road. (That was the area where she wanted her house.) The other said: You know the old lady would never split it. So then this lady said: Then let’s go see it for laughs. The agents were reluctant, but they went. They turned into the private road and then the lady of the house took them through the place. There was this huge twenty-five foot

room. It was paneled in redwood and the lady who wanted to buy said: I have never seen a more beautiful [room], even in a dream. The house was on two acres and was like two houses under one roof. There was a pool, but this lady didn't want a pool, only the house. After looking at the grounds and going back into the house, she stood on a balcony opening out of the dining room and looked down into the living room and saw her husband standing there by the fireplace with his pipe and with a look of complete satisfaction on his face. Then they all returned to the agent's office, and the lady's husband said: Let's make the man offer. One lady agent said: "I will lose my lunch!" and the other said: "Forget it!" And then this lady's husband grew angry (which he seldom did) and hit the desk and said: Is it not your business to make the offer we suggest? Then make it! A third agent spoke up and said: Go slowly, for I have known that old woman's husband to make a real estate operator wish he was dead.

However, they agreed to make the offer, the lady continued. We returned home and that night after we went to bed, having seen the house in Imagination, I stood on this same balcony above the living room and held onto its railing and looked again at my husband standing by the fireplace. And then she fell asleep in that imaginary act. Next day the phone rang and the agent said: You have bought yourself a house! The owners split the property in the middle and they got the house and one acre, just what they wanted and they got it at the price they had offered. She says: After twelve days of sleeping in a dream house we bought it, and are now going to live in a home that the realtors said did not exist. Our first house was sold after four days of sleeping elsewhere and we sold it without an agent and kept the five per cent commission in the family. A total stranger walked through it once and bought it.

That is how God creates. That is how you create if you know who you are, for you are God. You are not some little worm. They are now meeting in Chicago at this convention to tell us how we came from a worm, and that we are now evolving. God is not evolving. He creates out of nothing. He does not make something and hope He had the intelligence to make it better. Read it in the revealing word of God, the Bible. It is all created and what we call the animal world (which we say preceded us) is man himself pushed out, and as man is changing, so do the animals of the world change.

The whole vast world on the outside is dead, and man makes it alive. I know from my mystical experiences. I know that when I freeze an activity within me, it freezes outwardly, and when I started it again within me, it started. This lady did not sell the first house until she had stopped sleeping in it. And then, when she decided on a larger house (in spite of her problem of four adults, cats and dogs, and special privacy and north of the strip) she found it. I say you can be what you want to be and you need no preparation other than your desire. This lady was a better agent than the real estate men who could not sell her house in four months, and she kept the five per cent. She wanted to do so [and] she did it, because she is all Imagination. But you will not know it until you prove it as she did.

I tell her there is nothing impossible to her, and there is nothing impossible to you, for God became man that man may become God. God is the only actor. God alone acts in all existing beings and men. (Blake) If I re-act, that is the passive or negative side, called Satan, but if I act that is called God or Christ. If I go home tonight and conceive a scene that implies the fulfillment

of my dream and then lose myself in it, I know that no power in the world can stop its coming into being.

Today brought me a letter asking for help. I do not need to be next door to help another. There is no separation or time without consent. You make this work for another, no matter where they are. This letter was from New York, telling me about a fine doctor there. He got these growths on his face and feared they might be malignant, and then it was found that he had Parkinson's disease. This friend wrote me to tell me about it, and he said: Can you do anything when you are so far away? I am not 3,000 miles away, for everything is within me. I brought this doctor, in Imagination, before me and I put my hand on his face. I put it on a face that had no lumps. I felt only smooth skin. And then he and I walked together and he did not stumble; he walked like a well man would walk. That is what I did.

Now comes this letter telling me that me that something has happened within him. These lumps are gone and he is no longer shaking and he now can go to his office again. Yet as a doctor he knows his condition is incurable. It is not unless he thinks so. If I had seemingly failed with him it would not matter, for I would still be exercising my wonderful talent. If that next letter had said if he had died it still would not mean I failed, for there are worlds within worlds, and God cannot fail. All we are called on to do is to imagine and then let it be true. I cannot concern myself with what the doctors say. We are not little worms; we are of God, for God became his image and made [it] alive and it became a living soul, and then he transformed it into a life-giving spirit. But if you do not become a life-giving spirit, you do not know you are the cause of the livingness of your world. And then you cannot change it.

Here is another story from the lady who bought the house: Going into a certain restaurant she saw some unusual rose-colored water glasses, and she asked if she could buy them. Both the waiter and the hostess said it would be impossible for her to do business with the person who did the buying for the restaurant, as she was such an unpleasant person. Also, they said the glasses were manufactured in the east and the supply was very limited. The lady went home, but every day she saw those glasses on her table eight of them. A month later she and her mother were again in the restaurant, and there was [a] new hostess, who introduced herself and then brought up the subject of the glasses and said she had heard the buyer would not sell any of them. And then she smiled and excused herself, returning in a moment with a box, which she gave to this lady. In it were not only eight glasses but twice that number. And they were without charge. Jehovah's gifts are without price. She was willing to pay even an excessive price for the glasses, but she got them as a gift.

If you know what you want in this world you can get it. And let no one tell you that you are acquisitive. Those who tell you that would not mind having the same thing for themselves. So be completely disinterested in what people say and go out and live a full, wonderful, rich life, for what you want to do you can do if you know who you are. You are all Imagination and Imagination is God, and only God creates.

This lady learned to use the Western Gate closed in most of us which is touch. That was her secret. She saw what her husband looked like standing by the fireplace the night she recreated the scene but she held onto the balcony with her hand to prove it to herself that she was there.

So what would you desire? I cannot stress too much the use of touch or the Western Gate. I have seen people take imaginary paychecks and touch them. They had brought the other senses of seeing, and hearing comments, etc. but when they had brought the sense of touch it worked like a charm, for when you bring touch you open the closed Western Gate and then nothing seems impossible. If I could snuggle into a bed 10,000 miles away and then view my world from that place, I would gravitate there. For I am all Imagination, so I must be where I am in Imagination. Though I am physically here, if I view my world from that other place I am there, and if anyone is a sensitive they will be able to see me there. I have [been] seen in points of space when I was physically here but desired to be seen there. I am where I am in Imagination, so if I imagine I am the person I want to be and walk in that state as though it were true, then everything in the world will rush to make it so. If I would only live in Imagination as I desire to live in the flesh, then everything that seems detached will be joined to make it real.

Try it in your office, and if things are not right or as they ought to be, then you assume that this person is acting as he should and you hear the conversation and what they would say if they were now the kind of individual you want them to be. And if they act tomorrow as you imagined they are acting, then where is reality? It will come to you some day.

> When weary man enters his cave
> then he meets his Savior in the grave.
> Some find a female garment there
> and some a male woven with care.
> (Blake)

But that is not man. God is the reality, and male and female is the garment. This (the body) is the cave, and this is also the grave of which Blake speaks. This is where God laid himself down. I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life I now live by the faith of the Son of God who loved me and gave Himself for me. So it is all woven within me, for God is the eternal man and I am he. He weaves himself into us for educative purposes and in my case it is male, but that is not man. He wears garments of male and female, but that is not man. And then Blake turns to Satan:

> Oh Satan, true thou art a dunce;
> thou canst not tell the garment from the man.

The day will come when you will see this fabulous world of garments frozen, but the man you do not see, for you are that man. And you become aware of what you want and then you see the whole world is infinite response to you. So, whatever you activate, you get the response. The world has to respond after I start the action within me.

Tonight you take your dream and make it a noble one, and create a scene that would imply its fulfillment of your dream, and open that Western Gate, which is touch. There is one man here who made deposits (mental ones) at his bank. You know the story of Archie Franklin. He mentally went into two different banks and asked for his balance and heard what was said to him. He did it three times a day for two months. Then he went to Caliente and returned with $32,000.

What he won was $3.00 more than the bank deposit he had mentally added up. I do not say go to Caliente, but I say put yourselves in that same state and do not let someone tell you it is not spiritual, for while they are saying that, they are already wondering if they can borrow some of that check when you get it.

Everything in this world is God's creation and God is all Imagination. Even the clothes we wear, the chairs we are sitting on, were once imagined and then brought into being. Let no one tell you this is wrong. Those who tell you to kill out desire have not gone far enough, for if I wanted to kill desire I would have to start with the desire not to desire, and where would [I] go? How far?

So, go out and do what you want to do and fulfill your dreams. Someone without academic background is telling you this. I am going out on a limb to tell you that everything in the Bible is true on a higher level, but it is revealed figuratively, and man confused literal truth with metaphor. I do not crawl on my belly and no little serpent spoke to me, as it says in Genesis; yet what is meant is true in metaphor. The serpent was called the most subtle of all the creatures and it represents the wisdom of man, who takes all his arts and religions for his own glamour and dedicates them to the creator. And then comes one who never went to any school (Blake) and shows them reality. And now those who thought themselves so wise are figuratively crawling on their bellies in the presence of such as he. In the Bible things are told on a higher level and told in metaphor, but I know from mystical experience things I could not have found in any book.

The statement: You must be born from above or you cannot enter the Kingdom of Heaven is an example. It is literally true, but it is told in metaphor. The rich young man said: How is it possible to again enter my mother's womb and be born a second time? But the womb is below and not above. It is speaking of the birth of the second man, the spiritual man. From Genesis right to the end of the Book, it says that God created all things and that he said: It is good. Seven times he repeats: It is good - the perfect number. One day you will see the whole vast world, and you will say: It is good! And you will animate it. I know everything depends on the activity taking place in MAN - and spell it with large letters, for the garments are male-female. You are MAN, this generic man that is God. The whole vast world is man pushed out. Not a man, but MAN. All that you behold though it seems to be without, it is within, in your own wonderful Imagination of which this vegetative world is but a shadow. It is hard at this stage to think that your world is a shadow, and it is cast by you and you are activating it.

When you dream, do not think that because there seems not a fact to support it, it cannot come. It will come, so dream nobly. If you want fame, have it. But I would suggest that you suggest to yourself that you are awakening and can see this frozen wonderful world and you as the activator. I hope many of you have the desire to do what I am doing and will go out and tell this. First prove it to yourselves. Learn the art of repentance, which means a change of mind. Try it, and try it again, and prove that a change in you will produce an outer change. Go out and prove it and then tell others. Imagine what you want to imagine and continue to imagine until you are confronted with it. It does not matter what your senses tell you; if you learn to live by this you will not fail.

Bear in mind that this, the body, is only a garment and one day you will take it off. But you are invisible, and when you [are] completely awakened, you join the Divine Society and become one

of the Gods who create. Remember that every moment of time God is begetting himself in us and you cannot fail.

Now let us go into the silence.

Neville Goddard 7/16/1968

NO OTHER GODS

Tonight's subject is *There Is No Other God*. You find this in the First Commandment in the book of Exodus, the 20th chapter. "I am the Lord your God, who have brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me" (Exodus 20:2), followed by the Second: "Make no image, whether on earth, the heavens, or below the sea." (Exodus 20:4)

No image! Now, if I hear the word, "God," do I make an image? If you hear the word, "Jesus," do you have an image? If you have any image other than "I Am," you are violating the Commandment.

"I am the Lord – " Well, that could be translated: "I am the I am," for the word translated, "The Lord," is the same word which is: "Jod He Vau He" and: "When I come to the people of Israel, and I tell them that the God of their fathers has sent me, and they ask me, 'what is his name? What shall I say?' 'Say to them, I am has sent you. That is My name forever, and by this I shall be known throughout all generations.'" (Exodus 3:13-16) My own name: I am. So, "make no graven image unto me," (Exodus 20:4) and those who know thy name put their trust in thee.

Now, these are the commands of Scripture. If I really believe it, I can turn to no other. I can turn to nothing in the world, but to God; and God became me, that I may become god. So, the very core of my being is *I Am.* Before I say, "I am a man," I am. Before I say that I am rich, poor, known, unknown; before I qualify it, condition it, put anything upon it, that core is God. That's *I Am*!

Now, "Why call me Lord, Lord, and do not the things that I say?" (Luke 6:46) Now, he puts no limit on this power, none whatsoever. "Whatever ye desire, when you pray, believe that you have received it, and you will" (Mark 11:24). He does not say it's good for you or it's bad for you. It's entirely up to man to make the choice. Do I know what I want? Well, if I know what I want and I believe this and trust wholly in God as my own wonderful human imagination, then I should change my outer world to conform to my imaginal activity; so Israel's delivery from Egypt, from the *house of bondage*, is your own wonderful human imagination delivered from the facts of nature.

You see the facts, you hear the facts, but I don't like them. I will admit I must have had something to do with externalizing the things that I dislike; so in my ignorance I imagined all kinds of things. I thought I could get away with it. I thought no one saw me, that no one would know what I'm imagining when I'm alone, for no one is around. I am not speaking, I am not talking to any one, not writing it down; it's a secret – it is my secret. It's all my imagination, so can't I indulge myself?

I pass some one on the street and say, "Oh, what a face!" I said it all within myself, and then I heard some news of some one else, and I was envious of what I heard. I heard it, and I became envious of what I heard. It's my own wonderful imaginal activity. I fail to recognize my own

harvest when they appear in my world, but I cannot deny there's a law that supports every phenomenon in the world. Therefore, be not deceived, for God is not mocked. "As a man sows, so shall he reap." (Galatians 6:7) And I am sowing – morning, noon and night by what I entertain in my imagination, for that is Christ Jesus.

Man is all imagination, and God is man and exists in us, and we in Him, and the eternal body of man is his imagination, and that is Jesus himself, and we are his members – one with the body of Jesus, and that is our own wonderful human imagination. And one day, it will awaken like a flower, and we shall see what we did in our darkness, in our ignorance.

No condemnation, for we have paid the price while we acted unwisely. So, there's no final judgment when you and I are brought before some external being to be judged for what we did. We are paying the price morning, noon and night, as we walk the earth. I read this unlovely thing, I read this lovely thing, and then suddenly I realize, Why, I did it myself! I planted it. No God on the outside gave it to me in response to a prayer; my own imaginal activity did it. No one rewarded me – no reward! I simply set it in motion. I did it, wisely or unwisely. I did it, willingly or unwillingly; but I did it. And so everything comes into my world because I, in my moments of imaginal activity – and I don't stop it; I'm doing it morning, noon and night – I set them in motion.

So, if I am really free in the sense that I have been delivered from Egypt, it means that my imagination is so controlled – and I am one with it, that I refuse to accept the "facts" of life unless they conform to the ideals that I want to enjoy in my world.

So, I hear something of a friend of mine. He is unemployed. So, he's unemployed – that's the *fact*. Well, am I really free? If I am really free from the tyranny of Egypt – free from the *house of bondage*, having heard what I heard, I will now represent him to myself as gainfully employed. Now, the facts deny it, but I will remain faithful to my assumption as though it were true, confident that imagining creates reality, and therefore, if I persist in my assumption, it will harden into fact.

Well, having done it and proved it over and over and over, having shared what I have discovered with others, to see them doing it over and over – then you become indifferent as to what others think. If there is evidence for a thing, does it really matter what another thinks – if they tell you that you are stupid to believe that an imaginal act will harden into fact? You mean that you have nothing in this world – but nothing! And you dare to assume that you have – not only that you have, but you have what you want, and that others share it with you, and they know that you have it; and you'll sleep this night on an empty stomach in the belief that you've been well fed? That you sleep this night as though things were as you desire them to be, when every *fact* of life during the day denies it? Well, that's what we are called upon to do!

We are called upon to trust Him – to put our trust in Him. Who is He? My own wonderful human imagination! I don't say his imagination – not his. "I Am" is his name. It's first person present, not "I was;" not, "I will be," but "I Am."

But suppose I have imagined it and it hasn't happened? Well then, what are you doing now, saying that I once imagined it and I am not still imagining it? In other words, if you call me by my name, you say, "Well, Neville", I'll respond. If I'm running away from something of which I am ashamed, I will still in some strange way show that I do respond to that name. Well now, I've put a name on "I Am." I Am – and you name it: healthy, wealthy, known – whatever it is you desire in this world. Why forget it. Why forget what you've put upon the name of God? For the name of God, and the only name of God, and the everlasting name of God is "I Am." He has no other name.

Now, the Christian world will speak of Jesus Christ, but the minute you say, "Jesus Christ," you make an image, painted by the churches of the world after two thousand years, in violation of the Commandment: "Make no graven image of me."

There is no personal description of Jesus in Scripture, but none! Can you write a biography of a man – any man, and not in some way give away just what he may look like? Can any one write the biography of Lincoln or the late President Kennedy, and not say something about his personal being? You can't do it. Yet, here is the greatest in the world, and not one word of his personal being is mentioned in Scripture. Was he tall? Was he short? Oh, I know there are priests in the world who will tell you he was five feet one. They have found some kind of a shroud. They've just found the bones of Peter! And all this nonsense in the world – this is not Scripture. Scripture is a psychological drama. It is supernatural, completely supernatural. It hasn't a thing to do with any person who walked the face of this earth. And the living reality of the world is Christ Jesus. But Christ Jesus is your own wonderful human imagination. When you say, "I am," that's He!

Now, of course, the Christian will say, "The Lord Jesus Christ is my Lord," meaning external to himself, and he worships that; but you will say, "Adonai," or "Jehovah." The Adonai Elohim – that's my God. And something external, in spite of the Commandment, and both are totally unaware of the fact that Jehovah and Jesus are one; and Jehovah and Jesus, both being one – and what is one? I Am. I Am – that's the oneness of the universe. Well, if I can get through any one's head, and he completely believes it and trusts in it, and is willing to die rather than turn to a false god, he cannot fail.

You will say, "Well, then, when is it going to happen, for I imagined it?" Well, here are the words of Habakkuk:

> "The vision has its own appointed hour,
> it ripens, it will flower;
> if it be long, well, then wait,
> for it is sure, and it will not be late"
> - Habakkuk 2:3 (Moffatt's translation)

It's like planting a seed. Well, don't dig it up every day, just plant it in confidence that it contains within itself the powers to externalize the contents of itself, whether it be a grain of corn, a grain of wheat, or the sperm of a man. It will bring forth whatever is contained within it. And, so, all things bring forth after their kind.

So, if I dare to assume that I am the man I want to be – and I define it – I don't modify it, I don't limit it – I dream of the kind of a person that I want to be. Now, it need not be based upon the assumption of another or upon any recommendation of another, because if I discuss it with another, he will say, "Well, you know, you should have money." Well, it's not my desire in life. I have to have money to live, yes, and pay Caesar's world, but that is not my goal.

Here recently, a man down south died leaving a personal fortune of seven hundred million dollars. You have heard of the name, his name is Allison. We have his theater down south, a lovely theater – I've gone into it – something new in the Music Center. He owned the entire stock of the largest insurance – that is, home insurance and loan company in the country – it may be in the world with assets in excess of a half-billion dollars. He has all the stock; it's his. He left it to his wife – his second wife of a few years, and his son by the first wife of 18 years. Now, that man thought that if you didn't work eighteen hours a day making money, you were no good. He didn't contact his people; in years he never made any contact with the managers of the different branches. He remained at home; he didn't want that personal contact. He was aloof. Just money – money – money – money! Well, I tell you, he didn't take it with him!

And, so, to give all of your life to the building of something that you can't take with you – and you so love it and you can't take it – that's why we are told: "Seek first the Kingdom of Heaven, and all these things will be added" (Matthew 6:33). "For your Father knows you have need of all of these things" (Luke 12:30). But put your heart completely on a goal that will be taken with you. So, we are told, "Set your hope fully upon the Grace that is coming to you at the Revelation of Jesus Christ" (First Peter 1:13, Revised Standard Version).

If any one would ask me tonight to advise him as to what he should want in this world, I would quote that passage: Set your hope fully upon the Grace that is coming to you at the Revelation – " the unveiling – of Christ." Well, who is He? Your own wonderful I-Am-ness! Christ is God the Father. Well, if He is God the Father, He has to have a Son.

Don't tell me you are a father and there is no son to bear witness of your fatherhood. So, is He really a father? Is He really in me? Yes, He's in thee, and He's a father. Well, where is it said in Scripture that Jesus Christ is a father? Did it name his son? Yes, it did, if one reads it carefully.

"And so he turned to the crowd and he said, 'what think ye of the Christ? Whose son is he?'" (Matthew 22:42) for the New Testament begins on the statement: "This is the book of the genealogy of Jesus Christ, the son of David." (Matthew 1:1), so they answered, "The son of David" (Matthew 22:42). And he then asked a very simple question: "Why, then, did David in the spirit call him, Lord? If David thus called him Lord, how can he be David's son?" (Matthew 22:43, 45)

Well, every son of the ancient world referred to his father as, "my lord." He's telling you David is his son. Well, now, chronologically, David lived – if I take it chronologically, as a secular history, David lived one thousand years before the Advent. Well, how can he be his son? Because it is not secular history! "Before the world was, I am" – "Before Abraham was, I am" (John 8:58). And when the world shall cease to be, I Am. Therefore, he is not something that

came into this time slot at a certain point in time. He was before the whole vast world was. And he was a father before the world was. And who is that son? David.

David is the sum total of all humanity. For to the Hebrew world, history consists of all the generations of men and all of their experiences fused into a single whole, and that whole is called Eternity. And Eternity – the Hebrew world is "Olam" (O-la- m); it's translated: "Eternity."

Now, in Scripture, David stands before the king; and first he asks his lieutenant – he said, "Abner, whose son is that youth?" (I Samuel 17:55) Listen to the sentence carefully. He's not concerned about the lad; he's concerned about the lad's father. He said, "Abner, whose son is that youth? And the lieutenant answered and said, 'as you so liveth, O King, I cannot tell'. He said, Inquire whose son the stripling is." They inquired, no one knows. And then David stands before the king, holding the head of the giant Goliath in his hand; and said to him – "He said, 'Whose son are you, young man'? And he said, I am the son of the servant Jesse, the Bethlehemite." (I Samuel 17:55-58)

Listen to it: in each case he's inquiring about the father; so the answer comes back: "I am the son of Jesse." Well, Jesse is any form of the verb "to be." He's telling the king: I am the son of Him Whose name is "I Am." That's who I am, the son of the One Whose name is "I Am." Well, who is "I Am"? "I Am" is the name of God forever and forever; so he tells you he is God, for David calls him "father."

Now, if Christ became me, as Scripture teaches, "Do you not realize that Jesus Christ is in you? Unless of course you fail to meet the test!" (II Corinthians 13:5) Well, if He is in me, than I, too, must be a father, for He is a father; and if I am Christ, I have to be the father of the same son. There can't be another son – not a David, but the David. Well, David does come – one glorious explosion in your head, and when it all comes down and the dust is settled, here before you is this glorious boy as described in the book of Samuel. Here is David; and he's calling you, "Father" and there's no uncertainty as to this relationship: you the father, and David the son. There is no other way that you will ever know that you are the Lord Jesus Christ, who is Jehovah, unless His only son calls you, "Father."

And that's how Scripture unfolds within us, and every one is going to have the experience.

So, have no other God, but God. Do not turn to any outside God. They do not exist; they are false gods. If there be a Christ other than He who is crucified within us, who actually rose and continues to rise in us, that Christ is a false Christ; and that Christ, all the priesthoods – and I mean all denominations: Protestants, Catholics, and the Rabbinical world – teach as an external god. Any teaching of an external god is a false god. There is no external god. "Make no graven image unto me." (Exodus 20:4)

So, here – to have no other God, we are asked by Scripture to put it into practice, for I must fulfill Scripture. Scripture must be fulfilled in me. The only purpose for being is to fulfill Scripture, for everything in my world is going to vanish. If I owned the earth, I will leave it behind me; and eventually everything is going to vanish and leave not a trace of ever having

been present. But this reality I cannot leave behind. So, I only can take with me that portion of Scripture that I have fulfilled.

So, to what extent have I fulfilled Scripture? To what extent am I living by Scripture? I must live by it. So, you find yourself free – free of the horrors of the world when you really have only the one God – not two gods. "Hear, O Israel, the Lord our God, the Lord is one" (Deuteronomy 6:3) – not two. That is the great confession of faith of the Hebraic mind; but do they mean it when every Friday night in Temple they say it – and it's a beautiful thing when it's intoned in the Hebrew language; it's beautiful, it moves you; but those who hear it and give the response, do they believe it? – When they believe that something outside of Self is their security? Take from me everything, but don't take from me my name that is God. If you don't take from me and rob me of the feeling that I am, then take all the little things for these are only shadows. I'll rebuild it. I will rebuild everything as you take it from me. So, I grant you the right to take it from me, but don't take from me the knowledge that I am the One that men call God, -- not Neville, not any little thing that you can tag but just simply my awareness – when I am aware of being, and this wonderful human imagination, that is God!

Now, is there any thing I can't imagine? No. I may not believe it's possible to do it, but don't tell me I can't imagine. I can take any one in the world and tell them a little story. The story could be fantastic; incredibly they will follow me if I use language that they can understand. Let me use the language that they use, and let me come down to their level and find words that they understand, and tell the story. The most incredible story in the world – they can follow me. They will follow me how? In their imagination! As I tell the story, they will follow me, and they will know exactly what I'm talking about; so let me tell it with understanding, for they can do it. What is impossible to a man who can understand? So, he begins to imagine the state.

Now, let me show you in a simple way – how this thing is done, because in the world of Caesar we do depend upon our senses, and we give reality to things based upon the sense – the sense of touch, the sense of sound, the sense of sight; and we give reality to it. So, we employ these. Imagination is spiritual sensation.

Now, I don't need the actual object before my senses or to touch it with my hand at the moment. I can imagine it, but can I touch it in my imagination? Well, see if you can't touch it now. Think of a tennis ball. Just think of a tennis ball. Well, it's out where? Can you bounce it and hear it? Bounce it in your imagination, and hear it. Can you hold it? Can you feel the texture? Can you smell it? All right, you've done that much.

But you will say, "That's all imagination; that is unreal. It doesn't exist." All right.

Now, take a baseball. Do the same thing to the baseball. Does it bounce? No, it's harder; it doesn't really bounce in the true sense of the word. Well, does it feel like the tennis ball? No. Does it smell like it? No. Well, if you can discriminate between these two substances – these two objects – well, then, they must exist. You can't discriminate between nothings. If one is nothing and the other is nothing – well, then, you discriminate. You can only discriminate if they exist. They exist, invisible to mortal eye; but they exist.

Now, everything in this world exists in the same way. If you bring it into your mind's eye, it exists. All it needs on your part is the acceptance of the reality. Can you believe that it's real? If you can agree that it's real to the degree that you are self-persuaded that it's real, it will become real.

Now, when men like our late President and the late Churchill and the present Anthony Eden will make these bold statements – if you tell people as they listen to you, who said it, they are inclined to accept it because the men were prominent when they lived here. And, so, here, Mr. Hoover – he sent me an autographed copy of his address that he gave in the City of San Francisco the last time he spoke at the G.O.P. Convention and he said that nations with its many forms of government, its revolutions – all the things concerning a nation – "The rise and fall," he said, "could be written in terms of the rise and fall of ideas implanted in the minds of men." Now that is Mr. Hoover.

If I said John Brown said it, all this is silly; but a man who sat in the White House – and, although he only held it for four years, I do personally feel he was a very able man – a man that was far, far greater than present history has ever given any account of – a really great man. And he said, "The rise and fall of nations (or the rise and fall of families – the rise and fall of an individual) could be written in terms of the rise and fall of ideas implanted in the mind of that individual or that family or that nation." Change those ideas – you don't have to fight; it will go down if you put it down. It will go up if you rise up to it.

Now, Churchill said, "This is an age in which the fortunes of people are determined by their moods." This is not an age where people think, "Well, now, give me something first and then I will feel happy about it." No, he said the mood determines the fortunes, rather than the fortunes determining the mood. Now, that is Churchill, a very practical man; and here he is telling the entire world who will listen to him that a mood – if you hold a mood – well, what is a mood but an imaginal state? How would I feel if this moment I desired some intense wonderful thing and I had it? But how would I feel? Well, that's a mood. Churchill tells us: Catch the mood, and the mood will determine the fortunes. Don't wait for the fortunes to react to the mood, but catch the mood and make the mood become causative and produce the result in the outer world – the fortune.

And, then, Anthony Eden made the statement that: "An assumption, though false, if persisted in, will harden into fact." It's denied by the evidence of the senses; reason denies it, but he tells us, "If I dare to assume a thing…" – and he said this at the Guild Hall in London when he was Prime Minister. It was his duty to address all the heads of the different aspects of the Commonwealth on this day at the Guild Hall. And they were having difficulties then with Russia, and he was calling upon the entire Western World – speaking to the British people but calling on the Western World to change their attitude; for, unless the attitude is changed, you cannot change Russia; and if you are always going to be suspicious of her, and treat her as though she could never be trusted – well, then, you are going to have similar things multiply in the world. All you have to do, he said, "Assume that they are reacting as you desire them to react; and if you persist in that assumption, it will harden into fact."

Well, I have tried it. I have tried it with some person in my world that seemed stubborn in their attitude towards – well, another, or even self. My wife, when we were first married, she worked at the Music Hall, and the man who was her boss – a Russian, would keep her after hours. He wouldn't come to work until noon; she came to work at 9:00, and her hours were from 9:00 until 5:00; but he didn't come until 12:00, and he liked to work late at night, and just as she was about to go home, he would call her into his office and say, Billie, I want you to do this, that, and the other, -- and delay her dinner by an hour and a half, two hours, or more. And she resented this attitude of this man; so I said to her, "Why, Darling, as long as you are going to act this way towards him, he has to respond in like kind. You know the law; he doesn't. So he makes a fortune, and you don't make a fortune, but you are an artist." She was a designer for the costumes that appeared on the stage of the Music Hall for eleven years. So, I said, "Talk to him as though he had praised you for your work. This morning when you go to work" – we were only five blocks from the Music Hall where we lived on 55th Street – "as you walk down Sixth Avenue, make a mental picture of him walking with you and hear his voice" – it's a distinctive Russian voice – "and have him in his own broken English tell you how thrilled he is with your designs – so much so that he wants to use all of them, but the budget does not allow it; yet he wants to use every one you've brought down. How would you feel if he wanted all of them, and not take just two or three and send you back to your office to bring another four or five; but he wants every one that you have submitted?"

She started doing it. Do you know? It wasn't 24 hours that his attitude changed towards Bill, and remained changed because she changed it. So, we have that in Scripture: "We love Him, because He first loved us" (I John 4:19). Our love of God is response. Well, your love of any one is response, unless you know what you are doing and you set it up in motion. And, so, if you want some one to respond, you have to start it first. So, she started it with him – Leonidov and to this day – of course, she hasn't worked there in years – but to this day when we go back, if we go to the Music Hall, he is all praise and joy. He could not be nicer and, yet, for eleven years he was, in her eyes, the devil!

Well, this is life. And it's entirely up to us. What are we going to do if I have no other god? The minute she spoke of him as causation, she had another god and he had the power to do what he was doing, and he had no power because the very day she changed it to the real God, he had no power. He could only reflect the activity of her own mind. So if I think, now he can fire me – then, I've given him a power he doesn't really possess because the world is yourself "pushed out." The whole vast world bears witness of the being that you are; for you are God, and God is a protean being. He's playing all the parts – good, bad and indifferent. So, it's entirely up to us what we are doing, that we conjure in our world the different ones that bear witness to what we are doing. They reflect the activity of our mind.

So, if you have no other god, life will be so marvelous for you. You can't begin to believe or to understand how free you are! Yes, in the world beyond this – in the world of dream, you still catch yourself in the world of dream not responding like some automaton. You find yourself breaking it and changing it even in the dream. When you get to the point where in dream you are in control, and your attention is not – I would say – the victim, but it is actually the one under control of you, then your whole vast world will change.

Now, all I can ask you to do is try it. Just simply try it, and don't say one thing is too difficult or this one is impossible.

Here is a chap. His best suit he tells me: "It was my best suit. I liked it. I sent it to the cleaners. I always liked the job the cleaner did; and when I call for my suit, the pants were missing. After two or three days of intense search all over the plant, he couldn't find the pants. My wife began to bawl him out. I said, "Don't do that. I really believe in this law. The man said to me when I made my third visit, 'I want you to sign this. I'm insured and I will get a new pair of pants for you to match the suit.' I said, 'No, I don't want a new pair of pants; I want my pants. I just want my pants. I will not sign it' – no signing." He said, "On my way down the freeway to work, I took my imaginary hands – I didn't take my physical hands off the wheel; I'm driving down the freeway doing 65 miles an hour, but in my imagination my hand is on the pair of pants. I can feel the texture, as you just did it with the ball. I can feel the pants. I'm actually feeling it. I did it all the way down to the office. That night on my way back, I rode wearing the pants; I could feel them on my thigh, and my hands could feel the texture of the piece of cloth. The next day, the man calls my wife to say that in delivering a suit, that the pair of pants were under the pants for that suit." Some one had hidden two pants on the one, but it happened that his were the hidden one. And they found the pair of pants!

Now, you will say, "Well, that's a mere coincidence." There is no accident in this world. Don't think that one thing happens by accident. There is no sure thing. All things have causes. Everything in the world begins with some cause. Well, now, he redeemed his pair of pants by not accepting the evidence of the senses. You can do that with everything in this world – I don't care what it is. But we are the operant power. It doesn't operate itself. If I know what to do and I don't do it, it doesn't work itself! I have to actually operate this wonderful principle in my own wonderful human imagination. So, I can't pass the buck.

You get to the point, as my wife – years ago – said to me, "You know, the one thing wrong with you, Neville – you can't trust any one but yourself."

I said, "I trust every one, but I don't ask any one for help, if that's what you mean."

I will trust them, because – they are myself "pushed out" – and I do trust myself. But why must I turn to another and ask another, when God is not another? He is centered in me, as my own wonderful human imagination. And wouldn't it be far better for me to suffer in the interval to discover God than not to suffer and never discover Him? Always passing the buck? Asking this one, that one, or the other one? No! I've got to stand on my own feet.

In fact, my dancing partner, when Bill and I got engaged back in 1936 – she said to my wife: "You know, I'll tell you one thing, how to keep him. Wear a dress that resembles the Bible. He's always reading it." She heartily disapproved of my interest in the Bible. To her, the theater and all the things of that sort were far more interesting; but for me to sit home and find interest six hours a day, seven days a week, in reading the same book – the Bible – well, I haven't exhausted it, and I could not in eternity. It's the Word of God. It's ever fresh; day after day, the Book is fresh. And yet, the sixty-six books, I've read them over and over and over; and I read them with the Concordance – both the Hebrew and the Greek, and it's ever a fresh book. When people say

to me, “Have you read so-and-so?” I say, “What soand- so?” “Well, it’s the best seller.” “No, I haven’t, and please don’t give it to me. I have no time to read it.”

So, they are always forcing books upon me, but I don’t have time to read them, because I never exhaust the one Book, and that is the Bible.

Now, it may seem insane to take one book over the two thousand years and still make it modern, but the Bible is contemporary. It’s not an ancient work; it’s forever! It’s contemporary. These characters are eternal states dwelling in the imagination of man, and the day will come when you will meet them, and you will know they are states; but when you enter the states, they become animated. You animate the state of Abraham, and here is Abraham; but it’s a state, but suddenly it takes on to you flesh and blood. It becomes an animated being, and it is Abraham. You don’t have to ask any questions as to who are you? – You know when you enter the state of Abraham, which is the state of faith.

All these are states – eternal states; which is God’s drama and man passes through states, as he passes through cities. If I pass through a city, the city doesn’t cease to exist because I passed through it. It remains for any one to pass through. Well, the same thing is true of states. I pass through the state of poverty. When I pass through poverty and rub it off and assume, while I’m poor, that I am rich; then when I become rich, poverty hasn’t ceased to be, any more than the state or the city ceased to be. It remains a state for any one to enter it.

When you know this, you can forgive every being in the world. He fell into a state, and people say, “He’s poor.” He isn’t poor; he’s in a state of poverty. He can get out of that state. While he’s in it, assume that he is free. Assume that he is now wealthy, or whatever he feels would be security; and while he is in that new state, the other one ceases to be to him; but it remains a permanent state for any one, knowingly or unknowingly, to fall into it.

Therefore, when you know this, you can say with Blake: “I do not consider either the just or the wicked to be in a supreme state, but to be every one a state of the sleep which the soul may fall into in its deadly dreams of good and evil.” It falls right into a state and remains in it, and then the state externalizes in his world.

When you know this, you are as free as the wind, and you will not go to sleep at night in any state other than the state of your desire. You just would not. And, yet, people will say, “Just give me five more minutes, because I so love the feeling of being unwanted.” Haven’t you known people that way?

I knew a man in New York City during the Second World War. He hated Roosevelt – hated him! And the man said to me quite innocently – he came to my meetings; he said, “When I shave in the morning, I tell him what I think of him. I spend every minute that I’m shaving my face telling him what I think of him, and it isn’t pleasant.”

I said, “Why do you do this?”

"Well," he said, "you know, if you go to a Broadway show tonight and spend ten dollars for a seat, you couldn't get the kick in the two and a half hours for ten dollars that I get for nothing in ten minutes in the morning. I get all my emotions aroused, and they are flaming because I so hate the so-and-so." He says, "Who do you think you are? A king? You put your son, who is not a soldier, and make him a general." And he's telling all these things.

Well, Roosevelt wasn't hurt; he was hurt. He offered Roosevelt gifts that he did not accept. If I give you a gift and it's not accepted, who is stuck with it? I, the giver! I offered it and you didn't take it; so I'm stuck with it. So, he offered these things to Roosevelt, and Roosevelt didn't take them; so he was stuck with them, and his world simply went this way. He was an only child. What possessed him to dislike a man he'd never met – but people do that. And people will not get out of the mood; knowing the mood is causative, they still stay in it, and "eat worms," as it were – just revel in it for a while, not knowing that it's going to come to pass. And when they least expect it, the harvest will appear. They will not recognize their harvest, and they will deny they ever planted it or had anything to do with the planting of it, but it had to come just as they did it, and that's the law.

So, here, take this seriously. Find out who God really is. I tell you from my own experience, He is your own wonderful human imagination. And that wonderful human imagination is the Eternal Vine – the body of the Lord Jesus Christ. We are His members (paraphrase of Ephesians 5:30). And the Lord Jesus Christ is one with the Lord Jehovah. They are one, and the name of both is "I Am." That's God! Well, can you say, "I am"?

A little child when it's born, before it can see anything or know anything, it must first know that it is. Its little hand comes up, and it doesn't even know that its hand is its own, and it looks at it for a second and then it falls, and it wonders, "What has happened? Where did that something go?" It doesn't know it's its own hand – eventually, if it stays long enough for it to look at it; but before it can identify a hand, it must first be; and it is saying, without using words, "I am." Every one is saying, "I am," for that is the breath of man, because that's God-in-man. Without God-in-man, there is no man. And God's name is Himself; and therefore, every one, even the moron, is saying, "I am."

One who suffers from total amnesia is aware of being, even though he doesn't know who he is and what he is and where he is. He still knows that he is. Well, that's God.

Now, we start on that premise and build the structure that we want in this world of ours.

Now, let us go into the Silence.

Good.

Now, are there any questions, please?

(A lady asks a question which is inaudible on the tape.)

Neville: No, David is the second event. The birth comes first. In fact, strangely enough, in the Resurrection – man in the Resurrection is above the organization of sex. He's not a male. I'm not speaking of a male; I'm speaking of Man. You are Man, but on this level, you are a female. I am Man, but on this level I am male. Now, don't confuse male with man, for God is Man. And so, when you see David, even though you be woman, you will know that you are the father of David. Strangely enough, it will not strike you funnily or in some strange way; it will be the most natural thing in the world, because you are God, and God is Man. This division is only on this level, but man in the Resurrection is above the organization of sex; and, so, the second great event is the coming of David; the third is the splitting of the Temple of your body from top to bottom and the ascent, like a serpent, into heaven; and the fourth is the descent of the dove. And the dove smothers you with affection. That is the symbol of the Holy Spirit accepting you completely – the seal of approval of the work that he's done. So, these are the four major ones. After that, you fulfill Scripture in many ways; but these are the four major ones – the Four Mighty Acts of God, unveiling Himself in you as you.

So, don't think for one moment because you're a lady that it will stun you when David stands before you and you know that you are his father. It will not, my dear – any more than it stuns a woman of seventy-seven to find a little infant and know, "That is mine."

Now, many of you have conceived of the Holy Spirit, but you've forgotten it. I'll give you a case.

This lady in L.A. – a sweet, lovely lady, I would say my age – being a lady, we'll give her the benefit of the doubt and say she's five years younger. So, she's my age; therefore beyond the age of bearing. I asked them all in L.A. to please share with me their visions, that I may interpret and see where they are in the unfolding picture, for I'm only interested in the unfolding picture of Scripture.

"Well," she said, "I was coming down on a ship along the California coast, and I turned to a passenger on deck, and I said, 'Let me know when we pass or arrive at Point Conception'; and this passenger said to her, 'Why, we passed that thirty miles back. Don't you remember'" And she said, "I felt so sheepish and so foolish that I did not remember," and I said to her, "Oh, yes, I forgot! Point Conception thirty miles back."

I said to her, "You have had the Conception. You've conceived of the Holy Spirit. You only now have to await the birth; and if you've forgotten the conception, the chances are you've forgotten the birth."

So she said, after I spoke to her, three weeks later this is what she had: She said, "I found myself in a house – dark, pitch dark – no light. I was finding it difficult to open a door leading to the outside. There was something wrong with the handle, or something, but I finally got it open, and I was blinded by the brilliancy of the outside – it was so brilliant with light – this enormous brilliant light. On the steps in front of me was a little babe wrapped in cloth in a basket, and two women dressed in the robes of the ancient world," – like the Biblical women as you see in pictures, and a third one standing a little bit removed – maybe ten feet away; and she said, "I knew when I saw that baby that it was mine!" One woman said, "It is her baby," pointing to this

lady; the other one said, “How could it be her baby? She was in the house. Some one must have left it there. I will take it.” But the one said, “Oh, no, you don’t, and then lifted the infant and put it in her arms. She said, “I knew it was my baby. I knew it was my son – not just a baby, but my son,” and the little boy looked into her face and a heavenly smile broke upon it – the story of Isaac.

Well, she’s a woman beyond the age of bearing. I could tell many of the ladies in the audience they’ve all had the birth; and right after the birth comes David; after David, the Temple’s being split; and then the Dove. It takes three and a half years from the birth to the end of the drama. Well, we’ve been traveling for thousands of years. We didn’t start in our mother’s womb. We’ve been coming through this “furnace of affliction” for thousands of years, and the end is perfect. But the end comes so quickly! Up to the very end, you’re totally unaware of what is going to happen, and then suddenly in three and a half years the drama is over.

But you will not be surprised, my dear, when you see David and David calls you “father.” You see, in the most critical book on the Bible – it is the Encyclopedia Biblica – they claim that the original manuscripts that they have used to translate – the volume is this thick – an enormous volume. You can get it today in four volumes. I have it, unfortunately, in the one big thick one, and it falls apart it’s so big and heavy. But when it takes David, David has no mother in the ancient manuscripts; but in our Bible, the scribes along the way – in the book of Ruth – gave a mother to make it secular, and it isn’t secular history at all.

Listen to the words: “And I will tell of the decree of the Lord. He said unto me, Thou art my son. Today I have begotten thee.” (Psalm 2:7)

There is no mother mentioned. That’s the Second Psalm, and these are the words addressed to David. And I have found David, and he has cried unto me, “Thou art my father, my God, and the Rock of my Salvation.” (Psalm 89:26)

Who is speaking? The Lord is speaking.

But there are people in this world – I have a lady in New York City, and she said, “I just cannot for one moment pray to a male god. My god has to be a woman.” She was bitter in marriage. She hated her husband; undoubtedly, he hated her, too. She’s an interior decorator. She and her two sisters all work as interior decorators, and they all have this strange feeling about men. They hate men. Therefore, because they hate men, they can’t conceive that God is man and her god has to be a woman – she’s going to pray to a woman.

I said, “Go ahead and pray to a woman if you want to. I don’t pray to any man or woman. I appropriate.”

I’m told the world is mine, and all within it; and “were I hungry, I would not tell you.” (Psalm 50:12) I would slay and eat, “for the cattle on a thousand hills are mine.” (Psalm 50:10) so, why should I ask you for permission to take what is mine? So, she’s asking some one else – a woman god; but you will not ask a woman god – you are God, and you are not male or female; you’re Man.

That powerful statement of Blake: “Thou art a man. God is no more. Thy own humanity learn to adore.”

Are there any other questions, please? (Question inaudible on tape): Well, my dear, look at this fabulous world and see the activity. It’s kept alive by this causal action in the mind of man. All this action that you see is not on the “outside.”

“All that you behold, though it appears without, it is within, in your own wonderful human imagination, of which this world of mortality is but a shadow.” – William Blake

(Further question by same woman, inaudible on tape): Inner talkings externalize themselves. They do! The outside world bears witness of the inside world; and we do it morning, noon and night, and we can’t seem to arrest it. We are causal beings. And morning, noon and night, get on the right one, because if you don’t you are going to start the confusion and add to the confusion. People think, “I’m alone. No one sees it.” Then read the 8th chapter of Ezekiel. They go into the little place, and they think, “No one sees us”; and all these monstrous things are creeping within their minds, but the Lord sees, for the Lord is within, and He sees what man is doing there – all the abominations within the chambers of their own minds (Ezekiel 8:6).

If man thought for one moment that what he is entertaining as thought was visible to a being, he would hesitate; but he doesn’t think that it’s visible to any being, including God. He thinks God is too busy running the universe, so because he’s put God “out there,” some place – I don’t know where he’s put Him, but somewhere “out there,” and He’s so busy holding all these planets and galaxies in their place, He has no time for this one little worm called John Brown. Yet He is in the very heart of John Brown, or John Brown couldn’t breathe – John Brown couldn’t live! And it is the same God that created and sustains the universe – the same God. There is only one God. There are not two gods. There’s no room for two gods. And get it right into your mind so that you will not turn to another god.

Every once in a while some phony drops upon the stage and tries to mislead you into some meditative act, but give him some money first. They want ten per cent of your salary to teach you how to meditate; and then the first thing they do, they enslave your mind. Then they put you on a special diet. That’s the way of God – or wearing certain kinds of clothes, or doing something else – all external things. And that’s not God. Leave them alone any time that they approach you with something to be done on the outside in order to reach God – leave them alone.

“Who will now commend us to God? You are no worse off if you do not eat, and no better off if you do.” (I Corinthians 8:8) That’s what we are told in Scripture. He says, “I know, and I am persuaded by the Lord Jesus Christ that there is nothing unclean in itself; but any one who sees anything to be unclean, to him it is unclean.” (Romans 14:14)

So, let them not eat this, and not eat that because it’s unclean. Well, then, it’s unclean to them. But don’t let them influence you. God gave you a palate to exercise it. Well, I couldn’t exercise my palate on the kind of things that holy people eat. And may I tell you? If any one is introduced to you as a holy man, turn around and run in the opposite direction. No matter what he looks like

and how he's publicized, there aren't any "holy men!" If any one says, "There is Christ," or, "Here is Christ," believe him not. For when He appears, you are just like Him. Well, do you look like that person? No. This one? No.

I was on TV one night, a two-hour panel. We had a Baptist minister and the head of the Seventh Day Adventists in Los Angeles, with headquarters in Glendale, who teaches philosophy at U.C.L.A., and an archaeologist. We all started off, and the two ministers said, "If we accept what you are teaching, you have robbed us of two thousand years of Christianity."

I said, "I have? Well, you'd better accept it, because if you've been holding onto something in conflict with this, it's all wrong – all speculation. I'm not speculating, I tell you the truth. It's all revelation."

Then the archaeologist takes out a shroud – some long piece of a cloth, and he tries to convince the people on TV because he puts it before the camera. He said, "This is the impression of the body of Jesus."

I said, "That's the impression of the body of Jesus?"

He said, "Yes; it was found, I think, in 500 A.D."

I said, "You believe that? You, an archaeologist!"

And, of course, the Seventh Day Adventist believed it; and the Baptist didn't commit himself, but he was on the verge of committing himself.

I said, "Now, you are all students of the Bible, aren't you? You are both ministers." "Oh, yes, students of the Bible."

I said, "It does not yet appear that we shall be; but we know this much: When he does appear, we shall know him." Why? "We shall be like him." (I John 3:2)

"Now, do you look like that? Why, that is so far removed from any one around this table that you couldn't compare it. It doesn't even look human to me. But you look like that? Well, when he appears, you will look like him. Well, now, do you think you are going to grow into the likeness of that?"

Well, they didn't know what to say – all tongues going this way, and the cameraman moved; and the Moderator picked it up and started in a different direction.

When I start with Scripture, they all become confused, but I am only quoting Scripture. And when I say, David is the son of Jesus Christ – "Where is that? Christ wasn't married!"

I said, "Must a man be married to have a child?"

There are millions born in this world without marriage. Well, we won't go into that angle of it.

He tells you that David in the spirit called him, “my lord”’ and my lord is my father. A son refers to his father as “my lord.” He’s telling you, if he is a father, he has to have a son and he’s pinpointed the son for you, but you think Jesus Christ is the Son of God. He tells you he is God.

He said, “Philip, I have been so long with you, and yet you do not know me? He who has seen me has seen the Father. How, then, can you say, Show us the Father?” (John 8:9)

Good night.

Neville 05-10-1968

NO OTHER GOD

A god sent into the fires of experience is the only God upon whom to rely!

Paul knew this truth and urged the Corinthians to "Examine yourselves. Test yourselves whether you are holding to the faith. Do you not realize that Jesus Christ is in you? Unless, of course you fail to meet the test." Speaking of the Lord Jesus Christ as being in you, Paul invites everyone to test him. How would you go about testing yourself? By determining your desire and believing you have received it! In the 12th chapter of Mark, Jesus is made to say: "Whatever you desire, believe you have received it and you will." Now, here is a condition placed upon you. You must believe! You must dare to assume you are what you want to be and believe in that assumption! Then, if Jesus has not lied to you, your assumption will harden into fact!

Now, when you test Him, you, too must be faithful to the test. You have tested Him by giving Him a new model of yourself (or another) and he can't be changing models every few minutes and produce anything but confusion! So you must assume the feeling of being the man (or woman) you want to be and having assumed it, you must remain faithful to that assumption so that he may have one mode from which to work. Then he can objectify it in your world. It is entirely up to you. I urge you to test him and when you find him faithful to his claim, you will have found the only God worthy of your attention!

Moses was told by God that when he went to the people of Israel and they asked: "What is his name?" Moses was to say: "I am." He was to tell everyone that no other being has sent you, just I am. Then God continued, saying: "I have made myself known unto Abraham, Isaac, and Jacob by my name 'God Almighty,' but by my name "the Lord" I did not make myself known unto them." The name "Lord" was known but not understood. You have heard it time and again: "I am the Lord, the Holy One of Israel, your Savior and besides me there is no savior," but do you understand it? We have all heard the great confession of faith as recorded in the Book of Deuteronomy: "Hear O Israel, the Lord our God, the Lord is One," but it is not understood.

When I say: "I am" God is speaking. You hear my words and because you see the body I wear called "Neville" you think I am saying "Neville is God," but I am saying: "I am." I am unconditioned consciousness believing myself to be a man of a certain race and nature, but before I say anything to complete a thought, my unconditioned I amness is God. Can you believe your "I am" is God? Can you believe it enough to trust him? Let me share an experience of a friend who is here tonight.

My friend wrote, saying: "While sitting quietly waiting for your lecture to begin I imagined hearing a certain voice saying the words I wanted him to say. I heard it, and as I rested in that quiet acceptance I saw a paneled door and wondered what was behind it. Suddenly my curiosity was answered, for the door opened and out came a white pig. Does this have any significance?"

It has tremendous significance. In the universal language of symbolism, a pig is the symbol of Jesus, the Everlasting Sustainer. The Lost Language of Symbolism by Bayley states: "The female pig symbolizes the Sustainer. Pictured are two pigs with crowns. One has upwards to twenty little suckling pigs being simultaneously nourished, and under the figure is the IC of Jesus, the Everlasting Sustainer, and under the other figure is the clover leaf and CR of Christus Redemptor."

My friend saw the symbol of his own wonderful human imagination, for that is Christ. If you imagine a state, remain faithful to it, and it externalizes itself, you have found the creator of the world for by him all things are made and without imagination is not anything made that is made. When you discover how to make something, you have found him of whom Moses and the prophets wrote, your own wonderful human imagination, the Everlasting Sustainer of all life.

Many years ago in vision I was in a large coliseum filled with beautiful trees and flowers. In fact the entire plant world was represented there. It was closing time and I was alone. Looking down I saw a little pig at my feet. Wondering what I could feed him, I picked him up and placed him on a desk. Looking around, I gathered branches, leaves, and flowers to bed him down for the night, so that tomorrow an attendant could care for him.

Then the scene changed and the coliseum became a huge supermarket. Again I looked down to discover my pig. He had grown in the interval, but was still not well fed. Opening a bag of meal I started to mix it, when I called out to my daughter saying: "Vicki, bring me a package of grain that I may feed the pig while I mix the meal for him." Then she said: "Daddy what will I use for money?" and I replied: "Everything here belongs to us. We don't need money." She went over to a pile of goods which was arranged like a serpent, and instead of taking a package from the top she took one from the bottom, dislodging the entire pile causing it to tumble down, revealing a single candle, lit. Then I said: "Do not rebuild it. Now that the candle is lit it must remain so and never be covered again."

My brother, Victor, appeared just then to inquire as to what I was doing and when I told him. he removed what appeared to be white, thick gravy from a bag and added three handfuls to my mixture, as I awoke hearing these words from the Books of Job and Proverbs: "The spirit of man is the candle of the Lord and when his candle shone upon my head, by this light I walk through darkness."

Hearing the words so clearly, I realized they had great significance, so I began to search out the symbolism of the pig and found it to mean the Everlasting Sustainer of the world. I had found my imagination to be Christ Jesus, but I had not fed him well. I had neglected to exercise my imagination when the opportunity arose. Every day presents an opportunity for me to take my imagination and use it lovingly on behalf of others. If I hear people call in distress and do nothing about it I am not feeding my pig. If I want something and do not exercise my imagination towards its fulfillment my pig goes hungry. Having heard that whatsoever I desire I will have if I believe I have received it, and knowing it came from Jesus Christ who is my own wonderful human imagination, and yet not doing it, I am not feeding my pig. It was tall and rangy, but he should have been much fatter; however he had survived in spite of my neglect. So I can say to my friend: when the door opened and the pig came out, you saw the symbol of the Everlasting Sustainer of the world. Now you have proved to your own satisfaction that imagination creates reality, for you said that what you did in the silence came to pass in a very short interval of time.

In the same letter, he wrote this: "In my vision you were looking above my head at the branches of a perfectly straight tree. It was about three or four years old and came out of the top of my skull." This is the gentleman I spoke of a week ago and told him that, although he has no memory of the experience, he has been born from above. Now there is no doubt, for no one can have the tree of life growing out of his skull and not be born from above. If the tree is four years old, then he has not brought back the memory of any of the events, but if it is three years old then he still has time, and may bring back the vision of the dove.

This is the tree of life spoken in the 8th chapter of the Book of Mark: "When the eyes of the man who was born blind were opened, he said: 'I see men as trees walking.'" The tree of life, having turned down into generation, is turned around at the second birth, the birth from above. "Unless you are born from above you cannot in any wise enter the kingdom of God." Having gone down and given birth to generations the tree is reversed, thereby giving birth to regeneration in an entirely different world.

My friend emphasized the word "straight" in his letter. When Saul was blinded by the light the vision came to Ananias telling him to go to the street called "Straight" to the house of Judas. There he would find a man from Tarsus, for "I have shown him in a vision that you would put your hand upon him and restore his sight." Maybe my friend's sight will be restored, for he emphasized the word "straight" in his description of the tree which grew out of his skull.

The first time I had this vision, I was moving with those majestic beings of the awakened society with their trees growing out of their brains, when I saw a prominent man in the British government stick a tree on his head from the outside and jump in the hope that his tree would support him. But each time he fell flat on his face with the tree falling off his head, and I awoke laughing.

Blake said it so beautifully:

"The gods of the Earth and Sea
sought through Nature to find this tree,
but their search was all in vain,
there grows one in the human brain."

The only tree of life you will ever find is growing there, and it always grows up, not down. When you look at a chart of mortal man (the man who dies) you will see a tree with its roots in the brain and all the veins, nerves, and arteries going down as an inverted tree. If you saw that same man after his rebirth you would see the tree turned up and growing in a majestic manner. Now I know that not everyone brings back the memory of rebirth and the discovery of the Son. I can't tell you why, but my friend's visions of the past few months lead me to the conclusion that he has had all of them, but had not remembered.

But tonight the subject is "No Other God." Do not turn to any other god for the only God is your own wonderful human imagination. There is no other. The day will come when He will unveil himself in you as you. You won't see another, yet it takes his Son to unveil you. Only the Son knows who the Father is and only the Father knows who the Son is. The Son unveils you by calling you "Father." Only then do you know who you really are.

Now, if imagining proves itself in performance, does it matter what the world thinks? Test yourself, for there

is no other God worthy of your attention. He is the god that you tested in the fires of experience and have proven true. He always proves himself in the testing and if he does that, what does it matter if the world rises in opposition and calls you insane for blaspheming? Let them say what they want to, it will not matter to you when you have found the only true God.

Abraham called upon the name, "the Lord, the Everlasting God," which is the divine definition of Jehovah. The word "Jehovah" (translated "Lord") is "YAD HE VAU HE" [pron. Yod Hey Vav Hey] which means "I AM." And the word "olam" (translated "everlasting eternity and the Word") in the statement "God has put eternity (olam) into the mind of man yet so that man cannot find out what God has done from the beginning to the end," also means "a youth; a stripling; a young man." These terms are given to David as he stands before the king, who inquires after his father. When Saul asked his lieutenant: "Whose son is that youth?" the lieutenant replied: "As your soul liveth O king I cannot tell." Then he said: "Inquire whose son the stripling is," and no one knows. Then David brought the head of the giant Goliath to the king, who said: "Whose son are you, young man?" and David replied: "I am the son of your servant, Jesse, the Bethlehemite." The word "Jesse" means "I AM." That thought is put into the mind of man, yet so that man cannot find out what is placed there until the end of the journey.

You have carried this innate wisdom in your bosom throughout the centuries you have traveled on your journey from heaven to heaven. You didn't begin here in your mother's womb. You came out from yourself - the Father - and entered this world of death to conquer it, and you will. In the end you will unveil yourself to yourself by your Son, David of Biblical fame. This is the story of scripture.

When scripture fulfills itself in you and you tell it, do not be surprised if no one believes you. This has been true throughout the centuries. In the days of the earliest Christians there was no New Testament, so when they spoke of scripture they referred only to the Old Testament. They had no plans to write a new one, but as the revelations were experienced they looked to the Old Testament for their meaning. The New Testament interprets the Old. Without the Old there would be no New, and the New without the Old is stupid, for the New is the fulfillment of the Old.

When Jesus said: "I have come to fulfill scripture" there was no New Testament, so the only scripture he could fulfill was the Old Testament. He searches the old scriptures to find the passages that parallel his experiences. The pattern of salvation is contained in Man, which in the fullness of time erupts like a tree bearing fruit. All of the things said of Jesus Christ are contained within that pattern, and when you break that shell the first eruption is your birth from above. Then come the second, the third, and the fourth revelations, as the pattern fulfills itself within you.

In the meantime while you are here in the world of Caesar, take this challenge and test yourself. Do you want to be other than what you are? Do you want some friend to be other than what he is? Without his knowledge or consent you can represent him to yourself as you would like him to be, and to the degree that you are self-persuaded, he will become it. No power in the outer world can change him; only [through] you, by actually becoming that which you have convinced yourself he is, will the change occur. There is no other way because the world is yourself pushed out. There is only one God. "Hear O Israel, the Lord, our God, the Lord is One," not two. That one is "I am." I didn't say, "We are," I said, "I am."

No matter who you see in the world, they only bear witness to what you are. So, without their consent or

knowledge you, by the act of complete concentration, can listen to the sound of a voice, feel the touch of a hand, and see beauty for ashes, as you exercise your talent, which is Christ. Then one day you will see your pig, and I hope it will be good and fat. Mine was just a runt when I first saw it, but the pig grows with use. It is only a symbol, but the symbol of the Everlasting Sustainer of the world.

So tonight please believe me. There is no other God other than he who is your own wonderful human imagination. Turn to any other and you have turned to a false God. Now, make no graven image of God. "I am" has no face. Unnumbered artists have drawn pictures of what they conceive Jesus to be, but he has no face. He is simply "I am." But he is a person for you are a person and he has a Son. Calling himself the Father he says: "When you see me you see the Father." Well, he can't be a Father unless there is a child. And when His child calls you, "my Lord" he is saying: "You are my Father, Jesse," which means, "I am." 'I AM" is looking at his Son, David, and when you recognize your Son you will say to yourself: "Now I know who I AM."

I am telling you that which is entirely new and yet as old as the faith of Abraham. Man cannot believe it because he has been led astray by strange concepts as to who Jesus Christ really is. Jesus Christ is God the Father and as a Father he must have a Son. That Son is David. This I know from experience. I did not read it in a book. I never heard it from the lips of a man. It came by revelation. The tree of life bloomed and bore its fruit in me and every tree has the same fruit (the same story). There is only one story to be experienced in all, so if it hasn't happened in you, don't be distressed, it will. I know in my friend's case it has happened, but he hasn't remembered it. All I can say to him is: pray that you will remember.

Read the 9th chapter of the Book of Acts carefully and you will see that Paul did not realize what was happening to him; yet he was selected because of his peculiar talents, to do what he did. Others who remembered were not selected, but Paul, violent against the early Christians - bringing them shackled into Jerusalem to be beaten, and even consenting to Stephen's death - was chosen. When he came to the street called Straight he was blinded by the truth. The Lord picked him out because of his peculiar qualities. He was a man of intense power. Everything he did was intensified. The Lord took that same power which was used for evil and turned it around to be used for good. Paul did remember when his Son was unveiled, for he said: "When it pleased God to reveal his Son in me I did not consult with flesh and blood." He did not go up to Jerusalem to discuss the matter with others, no matter how seemingly powerful they were. It never occurred to Paul to get the permission of anyone. He simply went about doing exactly what he was told to do by the one who revealed his Son in him. And there is no one on record who revealed more than Paul. I am not saying that you are the one, but it is my real hope that you are. Nothing would please me more, because I am departing. My time is short and it is my hope that you will be selected to tell it.

But tonight believe me: your own wonderful human imagination is the one and only God, so put him to the test. Know what you want and let him create it for you. Search for and find the feeling that would be yours if things were as you desire them to be. Look at your world - would you see it differently? Would those in your world see a different you? Create that scene, catch the feeling of reality and don't let go! Don't forget what you saw and how you felt, for he who creates in you must have a model to work with. Don't be the double-minded man Jesus speaks of: "The double-minded man is unstable in all of his ways. He looks into the mirror of life and sees what he looks like, then he turns and forgets what he was like." Do not turn away from what you have just imagined and forget what you really look like, but persist in the new state. Remain faithful to it and let the one within you (who is Christ the Lord) externalize it, for you and He are one. I don't

mean you and the Lord, but you are the Lord. There is only God in this world and you will know one day that you are He.

Now let us go into the silence.

Neville 10-10-1969

NO OTHER FOUNDATION (2)

In Paul's 1st letter to the Corinthians he said: "No other foundation can anyone lay then that which is laid, which is Jesus Christ." And in his 2nd letter he asked: "Do you not realize that Jesus Christ is in you?" Now I ask you: who is this Jesus Christ who is in you? He is your own wonderful human imagination - the foundation stone of your world! Your dreams create your world, and the dreamer dreaming those dreams, is your human imagination scripture calls Jesus Christ.

You may think of Jesus as someone other than yourself, someone separate and apart from you, but I tell you, Jesus Christ is in you as your wonderful human imagination. He is the dreamer, the foundation of your day as well as your night dreams. You may not be able to write a letter, paint a picture, or carry a tune, but you can dream because Jesus Christ is in you.

Now let me take you into the greatest story ever told man. It is the story of the Lord Jehovah, the being you really are. The Bible is your autobiography. You dictated it, recorded it, then came into the world to fulfill it - and you will!

People are forever looking for the coming of Christ, but he cannot come from without, for Jesus Christ is already within! He comes when the dreamer in you awakens and the dream comes to its end.

As the dreamer awakens, you awaken by a series of events which were predetermined before the world was. Let man speculate as to the age of the earth, the moon, and all the things round about him. That's perfectly all right; it's part of the dream, too. But when your individual dream comes to its end you - its dreamer - will find yourself awakening within your skull, the skull where Jesus was buried. You will come out of that skull, fulfilling Peter's words: "You are born again through the resurrection of Jesus Christ from the dead."

Now, no one here thinks he is dead. We think those who depart this scene are dead, while we are very much alive; but I tell you: those who appear to be dead are no more dead than an actor who leaves the stage. Rather, they are restored to life in a world just like this, to continue their dream just as you and I continue it here. They have a body just like the one they left behind, only young - about twenty, where they can continue their dream until the dreamer in them awakes by a series of events which take place in them.

The series begins with a peculiar awakening within yourself to discover you are in your skull, the skull where you were entombed. Then you come out of that sepulcher to find the symbolism described in scripture surrounding you. You do not bring forth a child; the child you find merely symbolizes your birth, for you are born not of blood, nor of the will of the flesh, nor of the will of man, but of God, to discover that you are the dreamer who - having foretold exactly what would happen, in symbolism - awoke from the dream of life.

Those who are not awake will continue to fight shadows in this world, for everything here is imagination made visible. Shelley once said:

"He has awakened from the dream of life.
'Tis we who, lost in stormy visions,
Fight with phantoms and unprofitable strife."

Those who are fighting against the establishment do not realize that they are fighting against the objectified images of their own mind. But the day will come when he who is dreaming his world into being, will awake within himself to know he is its foundation, the one the Bible calls Jesus. The words "Jesus" and "Joshua" mean "Jehovah, the Lord's salvation." A man is saved from his dream by returning to the state he occupied before the dream began.

When Jesus told those who were listening to him that he came down from heaven, they could not understand his words, for they knew his physical father and mother, his physical brothers and sisters. Seeing only the outer man, they thought he had a demon and was mad.

Man is looking for a savior to change the establishment and society in the outside world when it is but a reflection of a dream whose reality lies deep within him. A savior will never be found in the midst of shadows. He will only be found when he who laid himself down within the individual man awakens in a wonderful series of events.

Everything said of Jesus Christ in scripture is said of you, for you are the dreamer, and the world is your dream pushed out. Fight with it if you will. Do as you like, but you will not awaken until the dream is finished. Then you will awaken to discover that you are its dreamer and creator. There is nothing but your wonderful human imagination! There is no other God. There is no other Jesus Christ. There is no other Lord. Your human imagination is the God of scripture. This I know from experience.

The series of events which will take place at your awakening begins with your resurrection. You will not resurrect from any cemetery, for every cemetery is conceived by dreaming man who desires to make money. There is no holy ground outside of where you stand, for the holy sepulcher is the human skull. That is where God is buried; and one day, when your dream is complete, you will awaken, not to find yourself in a world you like or dislike, but within your skull which is completely sealed, like an egg whose seal must be broken from within. This you will do, and coming out of that skull, you will know yourself to be the same being you were when you retired the night before.

There will be no change of identity, but the symbolism of scripture will be there. You will find the infant wrapped in swaddling clothes, whose birth will be witnessed by three others. Two, taking the child literally, will deny that you could bring it forth; but one witness will find the evidence and present it to you, the being who awakened from the dream of life. You will take that infant in your arms, and as you speak to it endearingly the vision will dissolve.

You will go from there into another section of scripture, for you are the Spirit of Jehovah who inspired the prophets to write the Old Testament. And you are the Spirit of Jehovah called Jesus, who controlled the lives

of those who wrote the story in the New. Following your spiritual birth, you will fulfill the word you inspired the psalmist to say in the 2nd Psalm as "I will tell of the decree of the Lord. He said to me, `Thou art my son, today I have begotten thee.'" Having come into the world to fulfill your own prediction, you must find David and he must cry unto you, "Thou art my Father, my God and the Rock of my salvation."

This second grand event comes when suddenly the David of Biblical fame stands before you. At that moment there will be no uncertainty as to who he is and who you are. You will know the relationship of father/son and he will know it too. David is the result of all of your experiences of humanity. He is the same David as is described in the 16th chapter of the Book of 1 Samuel. If you date David chronologically, you would discover that he lived 3000 years ago; but the Bible does not record secular, but salvation history, as the events do not take place here.

This is the hell into which God descended and dreams his dream of life. God - your human imagination, your awareness - came out from being aware of being the Father and entered the world by becoming aware of it. The day will come when the world will lose its hold and you, human imagination, will return to the Father as the Father. You entered this wonderful world of adventure for the purpose of expansion, for if the limit of expansion was already reached, it would be hell.

Just imagine if you could never go beyond what you are. That would truly be hell would it not? Omnipotence has no part of scripture. God must ever be expanding his wisdom and his power. Having limited yourself to the contraction and opacity called “man”, you will break the shell and know an expansion far beyond what you were, prior to your descent from your
exalted state into this limited one.

Yes, Christ will come, but not as the world expects, for "When Christ comes, no one will know where he came from." They will see a man such as the speaker. The records will show that he was born in the year 1905 in a little island called Barbados; yet I tell you I am not of this world, for I came down from heaven and have only just remembered it.

Believing I was Neville Goddard, a member of a certain family and race, I have been suffering from amnesia. My memory has returned now and I know that I came out from my own being, who is God the Father, for a purpose - to wear a garment called a brother, a son, and a friend. The garment I wear has many names to many people. I wear this garment, but I am not it. I came out from myself and came into the world. Having accomplished the purpose for which I came, I am now leaving the world and returning to myself.

There are those who would question my sanity and believe I have a devil; that I am mad because I do not believe in an external God, but rather I believe that I am God. And they challenge me relative to what I can do in the world saying: "If you are God, turn this stone into bread, or fall off a cliff and let us see if he will give you support," - but I say to this doubting Thomas: get behind me. I have told you what I have experienced. Believe me, for in time you will duplicate it. One day you, too, will know that you are God the Father, for you are he who inspired the psalmist to say: "I will tell of the decree of the Lord." You are that Lord who inspired him to write the words: "Thou art my son, today I have begotten thee."

You have come here to fulfill your word. But before this dream can come to its end, you must play every part

you created in the beginning, be it the part of the rebel or the conservative, the murdered or the murderer, the rich man or the poor man. Having played all, you will forgive all, because it takes every experience of humanity to beget your son David and say: "Thou art my son, today I have begotten thee."

A few months later another promised event will occur. It is said that: "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." The son of man is Christ, your dreaming being. When this event is fulfilled, you will find yourself split in two from the top of your skull to the base of your spine, with the parts separating about six inches. At the base of your spine you will find a golden liquid light which is pulsing and living. As you look at it you recognize yourself and consciously fuse with it. Then, like a fiery serpent you move up that spinal cord to enter your skull as it reverberates like thunder. Try as you will you cannot get out, for your skull contains the dream of which you are its life.

The final act will come as that skull becomes translucent, so transparent there is no circumference. Looking up you will see a dove floating about twenty feet above you, its eyes lovingly fixed upon you. In my own case, I raised my left hand, and as I extended my index finger the dove descended and lit upon it. Then I brought it close, and the dove smothered my face and neck with affection, as a woman at my side said: "They avoid humanity because man gives off such an offensive odor. But because of his love for you, he penetrated this ring of offense."

At that moment I fulfilled scripture: "He upon whom you see the Spirit descend in bodily form as a dove and remain, that is he." But I am not alone. I am only a sample. I am telling you what has happened to me and what will happen to all. Let the world continue on its way. Let the riots occur, the wars and rumors of wars, for they will go on forever. There is nothing new under the sun.

Evolution appears only in the affairs of man, but not in the creation of God. His creation occurred as one grand explosion, an orgasm which released only one place to cradle his biological experiment. That place is earth. Blake knew this; that is why he said: "We are put on earth a little space to learn to bear the beams of love." This we are doing even though we don't see any evidence of it. Instead we see only hate and violence of man against man as individuals set themselves up as the authorities to follow, not knowing that time moves on and one day he, too, will be as old as the speaker, then no one will trust him any more than they now trust anyone over thirty. This goes on forever, for there is nothing new under the sun.

But I am telling you what I know from experience and what is known from experience is known more thoroughly than any other way in this world. You may know something from hearsay, you may read it in a book, see it in a play, or hear it from the speaker; but you cannot know it in the true sense of the word until you have experienced it. When the dreamer in you begins to awake, then you realize that the world is a dream and you can prove it to yourself.

If this waking world is as much a dream as your sleeping world, you should be able to control it. In the dream of last night you might have been frightened and believed for a moment that the event was real, outside of yourself, and beyond your control.

Only when you awoke did you discover that it was a dream. Had you known at the time that it was a dream, you could have controlled it and made the event conform to your desire. Now awake in this world, you think it is real and outside of yourself, but I tell you: this world is a dream, too. It is every bit as much a dream as

the dream of the night, only it is more difficult to control because it appears so real and independent of your perception. But it can be controlled by a simple act of assumption.

Let us assume that this is a dream and everything is perfect. You are happy and content and all is right in your world. Then persuade yourself of the reality of your assumption. Don't do anything to make it so; just trust the dreamer in you to bring it to pass, for the power who assumed your desire is the Lord Jesus Christ, and all things are possible to him. Your assumption, though false in the sense that it is denied by your senses and reason, if persisted in will harden into fact in such a normal, natural way that you will think it would have happened anyway. That is the dream. When imagination fulfills itself so naturally, it is easy to question that your assumption had anything to do with it; but I tell you it could not have happened without your assumption, for your awareness is the one and only cause of the phenomena of your life.

Use your imagination consciously, and after a while you will stop fighting shadows. The conflict within you will cease and your world will be at peace. Let those who are still asleep dream their violence into the world. It's perfectly all right, for in its midst you will walk knowing you are protected, for you are awake. This is your dream, too, and no dreamer can be destroyed by his dream.

You can stop dreaming violence and start dreaming peace while you are here, and share your awareness with those who will listen -but not everyone will. Instead they will call you mad and think you have a devil, just as they did of one called Jesus in scripture.

This man is mad, for he claims he came down from heaven, yet we know his father Joseph and his mother Mary. He claims that he existed before our father Abraham. How could one living in this century say that David, one who preceded him by 2,000 years, be [sic] his son?

He doesn't believe in reincarnation, but in two births: - a physical one that never comes to an end until the second birth takes place. And only one death, which took place at the beginning of time, when he became embodied in a body of flesh and blood and became its slave. He claims he was reborn through the act of awakening from the dream he imposed upon himself in order to expand his power and his wisdom beyond what it was when he made the decision to make man in his image.

Right now you are living in a fabulous world you created, filled with those who agreed to dream with you in concert. Everyone is dreaming his own dream. One dreams he wants to change the world. They call him Hitler or Stalin and millions of people appear to be killed, but they do not die. Rather, they simply depart this section of time and move into another, not even knowing they departed. Others will come and dream their desire of change and create a world in their own image; yet I tell you the whole thing was done before the world began. You are seeing simply the unfoldment of a purposed end which, as God, we agreed upon before we began the adventure.

There is no other foundation. Our scientists will continue to find new hypothesis to experiment with, relative to life and its cause. That's all right, for they are dreaming, too. This world began as a grand orgasm of God, with only this tiny little spot called earth capable of cradling life for the great experiment to take place.

Then the dream you and I are dreaming began. If you don't think it is a dream, take some section of your life that seems beyond redemption and rearrange it in your mind's eye. Make it as you would like it to be.

Persuade yourself of its truth and wait, because its fulfillment has its own appointed hour. It ripens, it will flower. If it be long, then wait, for it is sure and it will not be late. It will come into your objective world to bear witness to the reality of your assumption. Then you, too, will know that the world is a dream and you are its dreamer, the Jesus Christ of the New Testament and the Jehovah of the Old.

The Old Testament is an adumbration - a foreshadowing in a not altogether conclusive or immediately evident way. The New is its interpretation and fulfillment. If you hear the word, "Jesus" and think of a man other than yourself, you do not know him. The priests, rabbis, and ministers are looking for his coming, but they will look in vain. Jesus has already come or they couldn't breathe. He is their life, but they do not know it. One day, however, he will awaken in them as the being in whom he awakens.

Try it. What I have told you tonight concerning the coming of Christ is the only foundation. You will never disprove my words, for I am not speaking from speculation or theory, but from experience. When this little garment I now wear is taken away, I will no longer be a part of this age, for I have awakened from this dream called life. And one day, when your dream is over, the series of events which I have just mapped out for you will unfold within you; and you, too, will awaken and return as the one being who began the venture.

Believe me. There is no other foundation, no other God other than he who began a good work in you, and he will bring you to completion on the day of Jesus Christ.

Now let us go into the silence.

Neville 11-04-1968

NO OTHER FOUNDATION (1)

Defining Christ as God's power and wisdom, Paul makes this statement: "No other foundation can anyone lay than that which is laid, which is Christ. If you build on it with gold, silver, precious stones, wood, hay or stubble, your work will become manifest. It will be revealed by the day. If the work survives, you will receive a reward. If it is destroyed, you will suffer loss; but you yourself will be saved, but only as through fire." Then he adds this thought: "Do you not know that you are the temple of God and the Spirit of God dwells in you?" (1 Cor. 3)

Paul was made an apostle for the purpose of laying the foundation of Jesus Christ. He did not commission himself as a physical man, but was drafted, called, and sent through an act of grace. When I was drafted, called, and sent, it was with the command: "Down with the bluebloods." In other words, down with all church protocol, with anything that would interfere with the individual's direct access to God. There is only one foundation upon which to build. That foundation is I am, and there is no other!

The temptation is always there to build upon other foundations. This morning I received a chain letter telling me that I would receive a great fortune if I would send twenty copies of the letter to friends. If I did not, something terrible would happen to me. After reading the stupid thing I threw it away. Had I accepted that letter, I would have been building on a foundation other than the one foundation, which is Christ.

In his infancy, man thinks everything outside of himself is the cause of the phenomena of life. Many believe in astrology. I must confess at one time I did also. Years ago I taught astrology to a dear friend who was a retired school teacher. Desiring to augment her retirement income, she became an astrologer. One day I found her in tears. It seemed that she was sitting next to an open window when a breeze blew the papers, causing her to draw the chart of a man who was born ten years later than her customer. Not realizing this, she convinced herself - and the man - that his business venture would be a success. The customer promised to wire her $100 if this were true.

Norma saw in the chart what the man wanted to hear, and she believed her little hieroglyphics. That is all that mattered. She was self-persuaded, so the whole thing was done. This is based upon the foundation: "Whatever you desire, believe you have received it and you will."

By this time I had outgrown my belief in monkey bones, astrology, teacup leaves, numerology, or anything outside of my own wonderful human imagination; for having tested myself, I knew that all things were possible to the imagination. Although I told Norma this, I could not console her. But that evening I was there when a Western Union messenger brought her a check for $100 from the man who had promised it. Even though Norma understood the truth of the one foundation, astrology brought her a small income, so she remained a

professional astrologer until her death.

Norma is not alone. Many a minister, priest, or teacher, knows that what he teaches is not true; but he is not willing to stand on his own feet and believe in the one foundation. But I was sent with the words, down with the bluebloods, knowing I had to eliminate every intermediary between myself and my God - for he and I were one.

God is your own wonderful human imagination and there never was another. He actually took upon himself all of the limitations and weaknesses of the flesh that you - in turn - may discover who God is, believe in yourself, apply your belief, and awaken one day to the realization that you are he in every sense of the word.

I was sent by the same being who sent Paul. I stood in the presence of the Risen Lord. I answered his question, and as we embraced we fused into one body. At that moment I was united to the Lord by becoming one spirit with him. Then I sent myself, so when you see me, you see the one who sent me, as I am never alone. You cannot see me with the mortal eye, for I am spirit, one with my spiritual sender. The same thing is true in this statement: "There is only one foundation, which is Jesus Christ, and besides me there is no other." (1 Cor. 3)

Now, if to dream is to dwell in unreality, not known for such, what is life but one long, uninterrupted dream? Many times I have gone to bed, closed my mortal eye, to see a room - vivid in every detail, yet unseen from my bedroom. While my body is stretched out on the bed, I have stepped into that room, which - upon entering - became three-dimensional to me. As I did, that world closed in around me and this world was shut out. My wife, my children, all that I know as real here, was but a dream - a memory image -compared to the world into which I had stepped.

One night in particular I stood in a hotel lobby. Remembering what I had done to get there, I tried to explain to two ladies that it was a dream. They became so frightened, I realized that I must return to my bed before they called the police and had me arrested. So I closed my eyes to the hotel lobby and opened them, thinking I would see the familiar bedroom where my physical body was, only to discover I was still standing in the lobby. Then I realized that, although I had entered an entirely different world consciously, I did not know how to return.

Although I knew of no road that would lead me back, I knew that feeling was the secret. So, while standing in a solidly real body, I imagined my head was on a pillow. I persisted until I knew I was there. Then I realized that my body was dead. That I was a living presence which had moved into it. It seemed like an eternity before I could move my little finger, my arm from the elbow down, and finally to feel the warmth of my wife's body and know I had returned.

The world we enter at night is just as real as this one. Like this world, everything there contains within itself the capacity for symbolic significance. At the end of your day (or night) dream, try to interpret it symbolically, as there is only one foundation for your dreams; and that is your own wonderful human imagination.

A friend wrote telling of a dream which, although it seemed as though years separated the events, it took place in one night. At four different moments in time, he entered a very plush eating establishment in England, where he was recognized and greeted as royalty. Deciding to disguise himself, he entered the rear door, when

the maitre d' pointed to him and said to a waiter: "He really is the Lord."

This experience is more than a dream; it is a memory of a previous experience which must now be interpreted on a different level. My friend has reached the point where his shadow world is recognizing him as the Lord. Only when he reaches the end of his journey, will confirmation come to bear witness to his true identity.

May I tell you all: it does not matter what part you play in this dream of life. What does matter is that you are destined to become the Lord. You could be playing the part of a thief, judge, prisoner, or warden; but one day you will awaken and know yourself to be the Lord.

Now, when you think of your dream of the night, it will appear to be an experience in a shadow world; but if you had awakened there you would have known its reality. If I had not deliberately stepped into the hotel, but unconsciously found myself there, I would have called it a dream; for an experience, knowingly executed, seems real - while those slipped into unknowingly seem unreal. Yet all unrealities, not known to be such, are real; for the reality of a dream does not differ from the reality of this world - for it, too, is a dream.

Let nothing come between you and that foundation of which Paul speaks and defines as the creative power of God and the wisdom of God, no matter what it may appear to be. Allow no one to come between you and God, for God is your own wonderful human imagination, and who can lead you there?

Every moment of the day you are thinking. Be careful what you think, for your thoughts will be tested by fire, and if they survive you will receive a reward. Your thought (your imagination) is fireproof. But if you believe fulfillment is conditioned on a chain letter, another person, or going to church and praying to an unknown God, then something has come between you and the one foundation. Nothing must come between you and your imagination (thought), who is the Lord Jesus Christ.

Believe me. Make imagination your one solid foundation. Do this and you will enjoy a freedom you have not known before. It is a fantastic freedom! Just imagine and it's done!

Imagination is the only foundation. No other foundation can anyone lay than that which is laid, which is Jesus Christ. Man has tried to lay other foundations in the many isms of the world. These are not Jesus Christ, for he is man's I amness, man's human imagination, and there is no other God. Hear, O Israel, the Lord our God, the Lord is one, whose name forever and ever is I AM!

Accept awareness as your way of life, and you will find a freedom you have never known before. You will become aware of the fact that everyone and everything is yourself pushed out. You will awaken as God, the father of all life, to realize that although things appear to die they do not, for nothing dies in Christ.

I know in my own search I laid many foundations. I was taught to believe that eating meat was one, so for seven years I was a strict vegetarian. I was so good I was good for nothing. I didn't eat meat. I didn't smoke. I didn't drink and I was a celibate. At my tender age I did not realize that my attempt to be the celibate came from my complete disgust in my first marriage, so when we separated I took the vow of celibacy. I was not physically prepared for it, as I was every inch a man, but fortunately the starvation diet of vegetable life aided my decision.

At that time I was a professional dancer. While traveling across the country I would go into a restaurant and order soup, provided there was no meat stock in it. Now, what restaurant worthy of the name would make a soup without meat stock? Well, I would believe the waiter and have a good meal once in a while. Then one day before leaving for Barbados, my friend Ab said to me: "You will die, but you will not surely die."

His prophecy proved to be true, for when I returned, I had died to everything I had not done for the previous seven years. He knew the time had come to break that spell within me. I do hope you don't have to go through it. There is only one foundation and no other foundation - be it diet or celibacy - can anyone lay, but that which is laid, which is the human imagination.

My friend, Norma knew that her hieroglyphics meant nothing; yet she could not give up the money she derived from her clientele. She had almost everyone in the Metropolitan Opera as a client. You see, just because one breaks into the artistic world, it does not mean that he is wise. He can be just as stupid as all outdoors.

I have said to Norma: "You know I don't believe in astronomy any more, but I do believe in my intuitive power. Tell me what the man wants and I will show you how to see it in the charts, that you may be self-persuaded. And when you are, where is the power of persuasion but in your imagination? It certainly isn't in the chart!"

I urge you not to go to anyone on the outside. The desire you seek is housed within you. You can become self-persuaded of anything, and if you do, it will project itself on your screen of space. Take gold, the wisdom of revealed truth. Take silver, the knowledge which comes from experience, or the precious stones of noble and lovely thoughts; for fire will not destroy them. When you are in doubt, do the loving thing. If you think something terrible is going to happen, rub it out of your mind. There is no plot to destroy you as an individual, race, or nation. It's not in scripture! Causation is in the mind of the one who is self-persuaded; and there is no other cause, for the world is awareness pushed out.

You are not fated to become wise or foolish, rich or poor. It's entirely up to you what you build on the only foundation. If you had wise parents and they told you that you could live in comfort and freedom, be honored and wanted, because of your contribution to the world, and you believed them, you would become it. Many parents compare their children to the neighbors' child and find theirs wanting, thinking that is the way to jack them up; but it is not. Instead, they are made to feel little and unwanted. But if you make a child feel noble and important, he will become it.

In scripture, the one who claimed that his father was God and that he was one with his father, was accused of blasphemy; but he walked as though he were, If you would do the work of God, you must assume that you are he. You cannot do the work of one that you do not feel you are. You must claim your awareness is Jesus Christ in order to know who you really are.

I tell you the world you step into tonight when you put your head on a pillow is just as real as this one. Men claim it is a shadow and unreal, yet from these so-called dreams they interpret their state of consciousness. How can anyone interpret that which is unreal? The reality of that world as opposed to this one is solely produced from the level upon which consciousness is focused. If you are thinking from that world it seems the only reality. Focus your attention on this level, however, and that world will seem unreal. So, objectivity and

subjectivity are solely determined by the level of consciousness upon which the individual is focused.

I hope you will take me seriously, as there is no other foundation. You need not be born into a certain nation, race, or religious belief to experience your desire. You can become the lady or gentleman you want to be by standing on the only foundation. Many successful people had no social, financial, or political foundation to get them where they are. They simply believed in themselves. They imagined they were what they wanted to be by living as though they were. Then in a way no one could devise, their assumption externalized itself.

Most people, after externalizing their desire, forget the ladder by which they did ascend. I hope you will not. You don't need to brag, but if anyone should ask you how you achieved your goal, tell them how - in spite of any so-called worldly requirements - you believed you already were the person you wanted to be, and possessed the section of the world you wanted to possess. Do this, that you may encourage him to do the same.

Can you believe in this one and only foundation? If the word Jesus Christ offends you, use another. I love the word because I know its meaning. Jesus Christ is the power and the wisdom of God who is your own wonderful imagination.

Dare to assume that you have your desire. You may feel you do not have the wisdom to find the means to get it, but you do. If it takes one thousand or ten thousand people to play their parts to bring you into the embodiment of what you have assumed you are, they will play their parts, knowingly or unknowingly. You don't have to be concerned as to who is going to aid you. Simply dare to assume you are what you want to be, and you will compel everyone to play their part to bring about your assumption. That is life.

Live so that your mind can store a past worthy of recall, because any section of your past that cannot stand the fire will suffer loss. Build nobly, for you will continue to be confronted with your past until God awakens within you.

When this glorious knowledge awakens and you realize you are the one spoken of in scripture, you will be thrilled beyond measure. I know! And I will tell you from experience that the Bible is your biography and you are destined to experience everything recorded there as one called Jesus Christ. There never was another. He has always been you!

You are the dwelling place of God and the spirit of God dwells in you. His dwelling place is holy. That place you are, therefore you must be God. How will you know this? By dying to your delusions. Every foundation, every belief other than the belief in yourself, is a delusion that must die; for no other foundation can anyone lay than that which is laid, which is Jesus Christ, and that being you are!

Now let us go into the silence.

Lesson 4

NO ONE TO CHANGE BUT SELF

May I take just a minute to clarify what was said last night. A lady felt from what I said last night that I am anti one nation. I do hope that I am not anti any nation, race or belief. If perchance I used a nation, it was only to illustrate a point.

What I tried to tell you was this -- we become what we contemplate. For it is the nature of love, as it is the nature of hate, to change us into the likeness of that which we contemplate. Last night I simply read a news item to show you that when we think we can destroy our image by breaking the mirror, we are only fooling ourselves.

When, through war or revolution, we destroy titles which to us represent arrogance and greed, we become in time the embodiment of that which we thought we had destroyed. So today the people who thought they destroyed the tyrants are themselves that which they thought they had destroyed.

That I may not be misunderstood, let me again lay the foundation of this principle. Consciousness is the one and only reality. We are incapable of seeing other than the contents of our own consciousness

Therefore, hate betrays us in the hour of victory and condemns us to be that which we condemn. All conquest results in an exchange of characteristics, so that conquerors become like the conquered foe. We hate others for the evil which is in ourselves. Races, nations, and religious groups have lived for centuries in intimate hostility, and it is the nature of hatred, as it is the nature of love, to change us into the likeness of that which we contemplate.

Nations act toward other nations as their own citizens act toward each other. When slavery exists in a state and that nation attacks another it is with intent to enslave. When there is a fierce economic competition between citizen and citizen, then in war with another nation the object of the war is to destroy the trade of the enemy. Wars of domination are brought about by the will of those who within a state are dominant over the fortunes of the rest.

We radiate the world that surrounds us by the intensity of our imagination and feeling. But in this third-dimensional world of ours time beats slowly. And so we do not always observe the relationship of the visible world to our inner nature.

Now that is really what I meant. I thought I had said it. That I may not be misunderstood, that is my principle. You and I can contemplate an ideal, and become it by falling in love with it.

On the other hand we can contemplate something we heartily dislike and by condemning it we will become it. But because of the slowness of time in this three-dimensional world, when we do become what we contemplated we have forgotten that formerly we set out to worship or destroy it.

Tonight's lesson is the capstone of the Bible, so do give me your attention. The most important question asked in the Bible will be found in the 16th chapter of the Gospel of St. Matthew.

As you know, all of the Bible stories are your stories; its characters live only in the mind of man. They have no reference at all to any person, who lived in time and space, or to any event that ever occurred upon earth.

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The drama related in Matthew takes place in this manner Jesus turns to his disciples and asks them, "Whom do men say that I the Son of man am?" Matt. 16:13

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets."

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou are the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

"And I say also unto thee that thou art Peter, and upon this rock I will build my church." Matt. 16:14-18

Jesus turning to his disciples is man turning to his disciplined mind in self-contemplation. You ask yourself the question, "Whom do men say that I am?" In our language, "I wonder what men think of me?"

You answer, "Some say John come again, Some say Elias, others say Jeremiah, and still others a Prophet of old come again."

It is very flattering to be told that you are, or that you resemble, the great men of the past, but enlightened reason is not enslaved by public opinion. It is only concerned with the truth so it asks itself another question, "But whom say ye that I am?" In other words, "Who am I?"

If I am bold enough to assume that I am Christ Jesus, the answer will come back, "Thou are Christ Jesus."

When I can assume it and feel it and boldly live it, I will say to myself, "Flesh and blood could not have told me this. But my Father which is in Heaven revealed it unto me." Then I make this concept of Self the rock on which I establish my church, my world.

"If ye believe not that I am He, ye shall die in your sins." John 8:24

Because consciousness is the only reality I must assume that I am already that which I desire to be. If I do not believe that I am already what I want to be, then I remain as I am and die in this limitation.

Man is always looking for some prop on which to lean. He is always looking for some excuse to justify failure. This revelation gives man no excuse for failure. His concept of himself is the cause of all the circumstances of his life. All changes must first come from within himself; and if he does not change on the outside it is because he has not changed within. But man does not like to feel that he is solely responsible for the conditions of his life.

"From that time many of his disciples went back, and walked no more with him."

"Then said Jesus unto the twelve, Will ye also go away?"

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." John 6:66-68

I may not like what I have just heard, that I must turn to my own consciousness as to the only reality, the only foundation on which all phenomena can be explained. It was easier living when I could blame another. It was much easier living when I could blame society for my ills, or point a finger across the sea. and blame another nation. It was easier living when I could blame the weather for the way I feel.

But to tell me that I am the cause of all that happens to me that I am forever molding my world in harmony with my inner nature, that is more than man is willing to accept. If this is true, to whom would I go? If these are the words of eternal life, I must return to them, even though they seem so difficult to digest.

When man fully understands this, he knows that public opinion does not matter, for men only tell him who he is. The behaviour of men constantly tell me who I have conceived myself to be.

If I accept this challenge and begin to live by it, I finally reach the point that is called the great prayer of the Bible. It is related in the 17th chapter of the Gospel of St. John, "I have finished the work which thou gavest me to do." John 17:4

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition." John 17:12

It is impossible for anything to be lost. In this divine economy nothing can be lost, it cannot even pass away. The little flower which has bloomed once, blooms forever. It is invisible to you here with your limited focus, but it blooms forever in the larger dimension of your being, and tomorrow you will encounter it.

All that thou gavest me I have kept in thy name, and none have I lost save the son of perdition. The son of perdition means simply the belief in loss. Son is a concept, an idea. Perdido is loss. I have only truly lost the concept of loss, for nothing can be lost.

I can descend from the sphere where the thing itself now lives, and as I descend in consciousness to a lower level within myself it passes from my world. I say, "I have lost my health. I have lost my wealth. I have lost my

standing in the community. I have lost faith. I have lost a thousand things." But the things in themselves, having once been real in my world, can never cease to be. They never become unreal with the passage of time.

I, by my descent in consciousness to a lower level, cause these things to disappear from my sight and I say, "They have gone; they are finished as far as my world goes." All I need do is to ascend to the level where they are eternal, and they once more objectify themselves and appear as realities within my world.

The crux of the whole 17th chapter of the Gospel of St. John is found in the 19th verse, "And for their sake I sanctify myself, that they also might be sanctified through the truth."

Heretofore I thought I could change others through effort. Now I know I cannot change another unless I first change myself. To change another within my world I must first change my concept of that other; and to do it best I change my concept of self. For it was the concept I held of self that made me see others as I did.

Had I a noble, dignified concept of myself, I never could have seen the unlovely in others.

Instead of trying to change others through argument and force, let me but ascend in consciousness to a higher level and I will automatically change others by changing self. "There is no one to change but self; that self is simply your awareness, your consciousness and the world in which it lives is determined by the concept you hold of self. It is to consciousness that we must turn as to the only reality. For there is no clear conception of the origin of phenomena except that consciousness is all and all is consciousness.

You need no helper to bring you what you seek. Do not for one second believe that I am advocating escape from reality when I ask you to simply assume you are now the man or the lady that you want to be.

If you and I could feel what it would be like were we now that which we want to be, and live in this mental atmosphere as though it were real, then, in a way we do not know, our assumption would harden into fact. This is all we need do in order to ascend to the level where our assumption is already an objective, concrete reality.

I need change no man, I sanctify myself and in so doing I sanctify others. To the pure all things are pure. "There is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." Rom. 14:14. There is nothing in itself unclean, but you, by your concept of self, see things either clean or unclean.

"I and my Father are one." John 10:30.

"If I do not the works of my Father, believe me not."

"But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.' John 10:37, 38

He made himself one with God and thought it not strange or robbery to do the works of God. You always bear fruit in harmony with what you are. It is the most natural thing in the world for a pear tree to bear pears, an apple tree to bear apples, and for man to mold the circumstances of his life in harmony with his inner nature.

"I am the vine, ye are the branches." John 15:5. A branch has no life save it be rooted in the vine. All I need do to change the fruit is to change the vine.

You have no life in my world save that I am conscious of you. You are rooted in me and, like fruit, you bear witness of the vine that I am. There is no reality in the world other than your consciousness. Although you may now seem to be what you do not want to be, all you need do to change it, and to prove the change by circumstances in your world, is to quietly assume that you are that which you now want to be, and in a way you do not know you will become it.

There is no other way to change this world. "I am the way." My I AMness, my consciousness is the way by which I change my world. As I change my concept of self, I change my world. When men and women help or hinder us, they only play the part that we, by our concept of self, wrote for them, and they play it automatically. They must play the parts they are playing because we are what we are.

You will change the world only when you become the embodiment of that which you want the world to be. You have but one gift in this world that is truly yours to give and that is yourself. Unless you yourself are that which you want the world to be, you will never see it in this world. "Except ye believe not that I am he, ye shall die in your sins." John 8:24

Do you know that no two in this room live in the same world. We are going home to different worlds tonight. We close our doors on entirely different worlds. We rise tomorrow and go to work, where we meet each other and meet others, but we live in different mental worlds, different physical worlds.

I can only give what I am, I have no other gift to give. If I want the world to be perfect, and who does not, I have failed only because I did not know that I could never see it perfect until I myself become perfect. If I am not perfect I cannot see perfection, but the day that I become it, I beautify my world because I see it through my own eyes. "Unto the pure all things are pure." Titus 1:15

No two here can tell me that you have heard the same message any one night. The one thing that you must do is hear what I say through that which you are. It must be filtered through your prejudices, your superstitions, and your concept of self. Whatever you are, it must come through that, and be colored by what you are.

If you are disturbed and you would like me to be something other than what I appear to be, then you must be that which you want me to be. We must become the thing that we want others to be or we will never see them be it.

Your consciousness, my consciousness, is the only true foundation in the world. This is that which is called Peter in the Bible, not a man, this faithfulness that cannot turn to anyone, that cannot be flattered when you are told by men you are John come again. That is very flattering to be told you are John the Baptist come again, or the great Prophet Elias, or Jeremiah.

Then I deafen my ears to this very flattering little bit of news men would give me and I ask myself,
"But honestly who am I?"

If I can deny the limitations of my birth, my environment, and the belief that I am but an extension of my family tree, and feel within myself that I am Christ, and sustain this assumption until it takes a central place and forms the habitual center of my energy, I will do the works attributed to Jesus. Without thought or effort I will mold a world in harmony with that perfection which I have assumed and feel springing within me.

When I open the eyes of the blind, unstop the ears of the deaf, give joy for mourning and beauty for ashes, then and only then, have I truly established this vine deep within. That is what I would automatically do were I truly conscious of being Christ. It is said of this presence, He proved that He was Christ by His works.

Our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction;
but whenever our assumption grows so stable as to definitely expel its rivals, then that central habitual concept defines our character and is a true transformation.

Jesus, or enlightened reason, saw nothing unclean in the woman taken in adultery. He said to her, "Hath no man condemned thee?" John 8:10

"She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more." John 8:11

No matter what is brought before the presence of beauty, it sees only beauty. Jesus was so completely identified with the lovely that He was incapable of seeing the unlovely.

When you and I really become conscious of being Christ, we too will straighten the arms of the withered, and resurrect the dead hopes of men. We will do all the things that we could not do when we felt ourselves limited by our family tree. It is a bold step and should not be taken lightly, because to do it is to die. John, the man of three dimensions is beheaded, or loses his three-dimensional focus that Jesus, the fourth-dimensional Self may live.

Any enlargement of our concept of Self involves a somewhat painful parting with strongly rooted hereditary conceptions. The ligaments are strong that hold us in the womb of conventional limitations. All that you formerly believed, you no longer believe. You know now that there is no power outside of your own consciousness. Therefore you cannot turn to anyone outside of self.

You have no ears for the suggestion that something else has power in it. You know the only reality is God, and God is your own consciousness. There is no other God. Therefore on this rock you build the everlasting church and boldly assume you are this Divine Being, self-begotten because you dared to appropriate that which was not given to you in your cradle, a concept of Self not formed in your mother's womb, a concept of self conceived outside of the offices of man.

The story is beautifully told us in the Bible using the two sons of Abraham: one the blessed, Isaac, born outside of the offices of man and the other, Ishmael, born in bondage.

Sarah was much too old to beget a child, so her husband Abraham went in unto the bondservant Hagar, the pilgrim, and she conceived of the old man and bore him a son called Ishmael. Ishmael's hand was against

every man and every man's hand against him.

Every child born of woman is born into bondage, born into all that his environment represents, regardless of whether it be the throne of England, the White House, or any great place in the world. Every child born of woman is personified as this Ishmael, the child of Hagar.

But asleep in every child is the blessed Isaac, who is born outside of the offices of man, and is born through faith alone. This second child has no earthly father. He is Self-begotten.

What is the second birth? I find myself man, I cannot go back into my mother's womb, and yet I must be born a second time. "Except a man be born again he cannot enter the kingdom of God." John 3:3

I quietly appropriate that which no man can give me, no woman can give me. I dare to assume that I am God. This must be of faith, this must be of promise. Then I become the blessed, I become Isaac.

As I begin to do the things that only this presence could do, I know that I am born out of the limitations of Ishmael, and I have become heir to the kingdom. Ishmael could not inherit anything, although his father was Abraham, or God. Ishmael did not have both parents of the godly; his mother was Hagar the bond-woman, and so he could not partake of his father's estate.

You are Abraham and Sarah, and contained within your own consciousness there is one waiting for recognition. In the Old Testament it is called Isaac, and in the New Testament it is called Jesus, and it is born without the aid of man.

No man can tell you that you are Christ Jesus, no man can tell you and convince you that you are God. You must toy with the idea and wonder what it would be like to be God.

No clear conception of the origin of phenomena is possible except that consciousness is all and all is consciousness. Nothing can be evolved from man that was not potentially involved in his nature. The ideal we serve and hope to attain could never be evolved from us were it not potentially involved in our nature.

Let me now retell and emphasize an experience of mine printed by me two years ago under the title, THE SEARCH. I think it will help you to understand this law of consciousness, and show you that you have no one to change but self, for you are incapable of seeing other than the contents of your own consciousness.

Once in an idle interval at sea, I meditated on "the perfect state," and wondered what I would be were I of too pure eyes to behold iniquity, if to me all things were pure and were I without condemnation. As I became lost in this fiery brooding, I found myself lifted above the dark environment of the senses. So intense was feeling I felt myself a being of fire dwelling in a body of air. Voices, as from a heavenly chorus, with the exaltation of those who had been conquerors in a conflict with death, were singing, "He is risen -He is risen," and intuitively I knew they meant me.

Then I seemed to be walking in the night. I soon came upon a scene that might have been the ancient Pool of Bethesda for in this place lay a great multitude of impotent folk -- blind, halt, withered -waiting not for the moving of the water as of tradition, but waiting for me.

As I came near, without thought or effort on my part, they were one after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet -- all missing members -- were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect the chorus exulted, "It is finished."

I know this vision was the result of my intense meditation upon the idea of perfection, for my meditations invariably bring about union with the state contemplated. I had been so completely absorbed within the idea that for awhile I had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my inner nature.

The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

My mystical experiences have convinced me that there is no way to bring about the perfection we seek other than by the transformation of ourselves. As soon as we succeed in transforming ourselves, the world will melt magically before our eyes and reshape itself in harmony with that which our transformation affirms.

We fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is true of our concept of the deep, dimensionally greater One within us.

Those that help or hinder us, whether they know it or not, are the servants of that law which shapes outward circumstances in harmony with our inner nature. It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help cometh from without: the hills to which we lift our eyes are those of an inner range.

It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change.

As within, so without.

I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired changes.

Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces.

However we toil or struggle, we can receive no more than our concepts of Self affirm. To protest against anything which happens to us is to protest against the law of our being and our ruler ship over our own destiny.

The circumstances of my life are too closely related to my conception of myself not to have been formed by my own spirit from some dimensionally larger storehouse of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

If we would become as emotionally aroused over our ideas as we become over our dislikes, we would ascend to the plane of our ideal as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining "'beauty for ashes and joy for mourning" rather than by direct attacks on the state from which we would be free.

"Whatsoever things are lovely and of good report, think on these things," for we become that with which we are en rapport.

There is nothing to change but our concept of self. As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

I, by descent in consciousness, have brought about the imperfection that I see. In the divine economy nothing is lost. We cannot lose anything save by descent in consciousness from the sphere where the thing has its natural life.

And now, O Faber, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5

As I ascend in consciousness the power and the glory that was mine return to me and I too will say "I have finished the work thou gavest me to do." The work is to return from my descent in consciousness, from the level wherein I believed that I was a son of man, to the sphere where I know that I am one with my Father and my Father is God.

I know beyond all doubt that there is nothing for man to do but to change his own concept of himself to assume greatness and sustain this assumption. If we walk as though we were already the ideal we serve, we will rise to the level of our assumption, and find a world in harmony with our assumption. We will not have to lift a finger to make it so, for it is already so. It was always so.

You and I have descended in consciousness to the level where we now find ourselves and we see imperfection because we have descended! When we begin to ascend while here in this three-dimensional world, we find that we move in an entirely different environment, we have entirely different circles of friends, and an entirely different world while still living here. We know the great mystery of the statement, "I am in the world but not of it."

Instead of changing things I would suggest to all to identify themselves with the ideal they contemplate. What would the feeling be like were you of too pure eyes to behold iniquity if to you all things were pure and you were without condemnation? Contemplate the ideal state and identify yourself with it and you will ascend to the sphere where you as Christ have your natural life.

You are still in that state where you were before the world was. The only thing that has fallen is your concept of self. You see the broken parts which really are not broken. You are seeing them through distorted eyes, as though you were in one of those peculiar amusement gallery's where a man walks before a mirror and he is elongated, yet he is the same man. Or he looks into another mirror and he is all big and fat. These things are seen today because man is what he is.

Toy with the idea of perfection. Ask no man to help you, but let the prayer of the 17th chapter of the Gospel of St. John be your prayer. Appropriate the state that was yours before the world was.

Know the truth of the statement, "None have I lost save the son of perdition." Nothing is lost in all my holy mountain. The only thing that you lose is the belief in loss or the son of perdition.

"And for their sake I sanctify myself, that they also might be sanctified through the truth." John 17:19

There is no one to change but self. All you need do to make men and women holy in this world is to make yourself holy. You are incapable of seeing anything that is unlovely when you establish within your own mind's eye the fact that you are lovely.

It is far better to know this than to know anything else in the world. It takes courage, boundless courage, because many this night, after having heard this truth will still be inclined to blame others for their predicament. Man finds it so difficult to turn to himself, to his own consciousness as to the only reality. Listen to these words:

"No man can come to me, except the Father which hath sent me draw him." John 6:44

"I and my Father are one." John 10:30

"A man can receive nothing, except it be given him from heaven." John 3:27

"Therefore doth my Father love me, because I lay down my life, that I might take it again."

"No man taketh it from me, but I lay it down of myself." John 10:17,18.

"You did not choose me, I have chosen you." My concept of myself molds a world in harmony with itself and draws men to tell me constantly by their behaviour who I am.

The most important thing in this world to you is your concept of self. When you dislike your environment, the circumstances of life and the behaviour of men, ask yourself, " Who am I?" It is your answer to this question hat is the cause of your dislikes.

If you do not condemn self there will be no man in your world to condemn you. If you are living in the consciousness of your ideal you will see nothing to condemn. "To the pure all things are pure."

Now I would like to spend a little time making as clear as I can what I personally do when I pray, what I do when I want to bring about changes in my world. You will find it interesting, and you will find that it works. No one here can tell me they cannot do it. It is so very simple all can do it. We are what we imagine we are.

This technique is not difficult to follow, but you must want to do it. You cannot approach it with the attitude of mind "Oh well I'll try it." You must want to do it, because the mainspring of action is desire.

Desire is the mainspring of all action. Now what do I want? I must define my objective. For example, suppose I wanted now to be elsewhere. This very moment I really desire to be elsewhere. I need not go through the door, I need not sit down. I need do nothing but stand just where I am and with my eyes closed, assume that I am actually standing where I desire to be. Then I remain in this state until it has the feeling of reality. Were I now elsewhere I could not see the world as I now see it from here. The world changes in its relationship to me as I change my position in space.

So I stand right here, close my eyes, and imagine I am seeing what I would see were I there. I remain in it long enough to feel it to be real. I cannot touch the walls of this room from here, but when you close your eyes and become still you can imagine and feel that you touch it. You can stand where you are and imagine you are putting your hand on that wall. To prove you really are, put it there and slide it up and feel the wood. You can imagine you are doing it without getting off your seat. You can do it and you will actually feel it if you become still enough and intense enough

I stand where I am and I allow the world that I want to see and to enter physically to come before me as though I were there now. In other words, I bring elsewhere here by assuming that I am there.

Is that clear? I let it come up, I do not make it come up. I simply imagine I am there and then let it happen.

If I want a physical presence, I imagine he is standing here, and I touch him All through the Bible I find these suggestions, "He placed his hands upon them. He touched them."

If you want to comfort someone, what is the automatic feeling? To put your hand on them, you cannot resist it. You meet a friend and the hand goes out automatically, you either shake hands or put your hand on his shoulder.

Suppose you were now to meet a friend that you have not seen for a year and he is a friend of whom you are very fond. What would you do? You would embrace him, wouldn't you? Or you would put your hand upon him.

In your imagination bring him close enough to put your hand upon him and feel him to be solidly real. Restrict the action to just that. You will be amazed at what happens. From then on things begin to move. Your dimensionally greater self will inspire, in all, the ideas and actions necessary to bring you into physical contact. It works that way.

Every day I put myself into the drowsy state; it is a very easy thing to do. But habit is a strange thing in man's world. It is not law, but habit acts as though it were the most compelling law in the world. We are creatures of habit.

If you create an interval every day into which you put yourself into the drowsy state, say at 3 o'clock in the afternoon do you know at that moment every day you will feel drowsy. You try it for one week and see if I am not right.

You sit down for the purpose of creating a state akin to sleep, as though you were sleepy, but do not push the drowsiness too far, just far enough to relax and leave you in control of the direction of your thoughts. You try it for one week, and every day at that hour, no matter what you are doing, you will hardly be able to keep your eyes open. If you know the hour when you will be free you can create it. I would not suggest that you do it lightly, because you will feel very, very sleepy and you may not want to.

I have another way of praying. In this case I always sit down and I find the most comfortable arm chair imaginable, or I lie flat on my back and relax completely. Make yourself comfortable. You must not be in any position where the body is distressed. Always put yourself into a position where you have the greatest ease. That is the first stage.

To know what you want is the start of prayer. Secondly you construct in your mind's eye one single little event which implies that you have realized your desire. I always let my mind roam on many things that could follow the answered prayer and I single out one that is most likely to follow the fulfillment of my desire. One simple little thing like the shaking of a hand, embracing a person, the receiving of a letter, the writing of a check, or whatever would imply the fulfillment of your desire.

After you have decided on the action which implies that your desire has been realized, then sit in your nice comfortable chair or lie flat on your back, close your eyes for the simple reason it helps to induce this state that borders on sleep.

The minute you feel this lovely drowsy state, or the feeling of gathered togetherness, wherein you feel- I could move if I wanted to, but I do not want to, I could open my eyes if I wanted to, but I do not want to. When you get that feeling you can be quite sure that you are in the perfect state to pray successfully.

In this feeling it is easy to touch anything in this world. You take the simple little restricted action which implies fulfillment of your prayer and you feel it or you enact it. Whatever it is, you enter into the action as though you were an actor in the part. You do not sit back and visualize yourself doing it. You do it.

With the body immobilized you imagine that the greater you inside the physical body is coming out of it and that you are actually performing the proposed action. If you are going to walk, you imagine that you are walking. Do not see yourself walk, FEEL that you are walking.

If you are going to climb stairs, FEEL that you are climbing the stairs. Do not visualize yourself doing it, feel yourself doing it. If you are going to shake a man's hand, do not visualize yourself shaking his hand, imagine your friend is standing before you and shake his hand. But leave your physical hands immobilized and imagine

that your greater hand, which is your imaginary hand, is actually shaking his hand.

All you need do is to imagine that you are doing it. You are stretched out in time, and what you are doing, which seems to be a controlled day dream, is an actual act in the greater dimension of your being. You are actually encountering an event fourth-dimensionally before you encounter it here in the three-dimensions of space, and you do not have to raise a finger to bring that state to pass.

My third way of praying is simply to feel thankful. If I want something, either for myself or another, I immobilize the physical body, then I produce the state akin to sleep and in that state just feel happy, feel thankful, which thankfulness implies realization of what I want. I assume the feeling of the wish fulfilled and with my mind dominated by this single sensation I go to sleep. I need do nothing to make it so, because it is so. My feeling of the wish fulfilled implies it is done.

All these techniques you can use and change them to fit your temperament. But I must emphasize the necessity of inducing the drowsy state where you can become attentive without effort.

A single sensation dominates the mind, if you pray successfully.

What would I feel like, now, were I what I want to be? When I know what the feeling would be like I then close my eyes and lose myself in that single sensation and my dimensionally greater Self then builds a bridge of incident to lead me from this present moment to the fulfillment of my mood. That is all you need do. But people have a habit of slighting the importance of simple things.

We are creatures of habit and we are slowly learning to relinquish our previous concepts, but the things we formerly lived by still in some way influence our behaviour. Here is a story from the Bible that illustrates my point.

It is recorded that Jesus told his disciples to go to the crossroads and there they would find a colt, a young colt not yet ridden by a man. To bring the colt to him and if any man ask, "Why do you take this colt?" say, "The Lord has need of it."

They went to the crossroads and found the colt and did exactly as they were told. They brought the unbridled ass to Jesus and He rode it triumphantly into Jerusalem.

The story has nothing to do with a man riding on a little colt. You are Jesus of the story. The colt is the mood you are going to assume. That is the living animal not yet ridden by you. What would the feeling be like were you to realize your desire? A new feeling, like a young Colt, is a very difficult thing to ride unless you ride him with a disciplined mind. If I do not remain faithful to the mood the young colt throws me off. Every time you become conscious that you are not faithful to this mood, you have been thrown from the colt.

Discipline your mind that you may remain faithful to a high mood and ride it triumphantly into Jerusalem, which is fulfillment, or the city of peace.

This story precedes the feast of the Passover. If we would pass from our present state into that of our ideal, we must assume that we are already that which we desire to be and remain faithful to our assumption, for we

must keep a high mood if we would walk with the highest.

A fixed attitude of mind, a feeling that it is done will make it so. If I walk as though it were, but every once in a while I look to see if it really is, then I fall off my mood or colt.

If I would suspend judgment like Peter I could walk on the water. Peter starts walking on the water, and then he begins to look unto his own understanding and he begins to go down. The voice said, "Look up, Peter." Peter looks up and he rises again and continues walking on the water.

Instead of looking down to see if this thing is really going to harden into fact, you simply know that it is already so, sustain that mood and you will ride the unbridled colt into the city of Jerusalem All of us must learn to ride the animal straight in to Jerusalem unassisted by a man. You do not need another to help you.

The strange thing is that as we keep the high mood and do not fall, others cushion the blows. They spread the palm leaves before me to cushion my journey. I do not have to be concerned. The shocks will be softened as I move into the fulfillment of my desire. My high mood awakens in others the ideas and actions which tend towards the embodiment of my mood. If you walk faithful to a high mood there will be no opposition and no competition.

The test of a teacher, or a teaching, is to be found in the faithfulness of the taught. I am leaving here on Sunday night. Do remain faithful to this instruction. If you look for causes outside the consciousness of man, then I have not convinced you of the reality of consciousness.

If you look for excuses for failure you will always find them, for you find what you seek. If you seek an excuse for failure, you will find it in the stars, in the numbers, in the tea cup, or most any place. The excuse will not be there but you will find it to justify your failure.

Successful business and professional men and women know that this law works. You will not find it in gossip groups, but you will find it in courageous hearts.

Man's eternal journey is for one purpose: to reveal the Father. He comes to make visible his Father. And his Father is made visible in all the lovely things of this world. All the things that are lovely, that are of good report, ride these things, and have no time for the unlovely in this world, regardless of what it is.

Remain faithful to the knowledge that your consciousness, your I AMness, your awareness of being aware of the only reality. It is the rock on which all phenomena can be explained. There is no explanation outside of that. I know of no clear conception of the origin of phenomena save that consciousness is all and all is consciousness.

That which you seek is already housed within you. Were it not now within you eternity could not evolve it. No time stretch would be long enough to evolve what is not potentially involved in you.

You simply let it into being by assuming that it is already visible in your world, and remaining faithful to your assumption. it will harden into fact. Your Father has unnumbered ways of revealing your assumption. Fix this in your mind and always remember, "An assumption, though false, if sustained will harden into fact."

You and your Father are one and your Father is everything that was, is and will be. Therefore that which you seek you already are, it can never be so far off as even to be near, for nearness implies separation.

The great Pascal said, "You never would have sought me had you not already found me. "What you now desire you already have and you seek it only because you have already found it. You found it in the form of desire. It is just as real in the form of desire as it is going to be to your bodily organs.

You are already that which you seek and you have no one to change but Self in order to express it.

Neville Goddard 6/25/1971

NEVILLE'S PURPOSE REVEALED

When purpose is revealed, all falls into place. The revelation of purpose gives meaning to everything, and there is a purpose in this wonderful, vast creation of God. Paul said: "He has made known unto us . . . . the mystery of His will, according to His purpose which He set forth in Christ as a plan for the fullness of time." [Ephesians 1:9, 10]. There is a plan behind it all.

Now let us turn to the most disputed verse in Ecclesiastes: "God has put Eternity into man's mind, yet so that man cannot find out what God has done from the beginning to the end." [Ecclesiastes 3:11].

The Revised Standard Version translates it as "eternity." The meaning of the word translated "eternity" will determine what meaning you would give to that verse. The word is "olam." The King James Version translates it as "the world." "He put the world into man's mind."

But the word is "olam." It really means -- in a sense -- "history"; but history to the one who wrote it, the Teacher, consists of all the generations of man, including their experiences, and all fused into one grand whole; and this concentrated time into which all things are fused, they call "eternity." It is from this that all things spring. Now that is in your mind.

All the generations that ever walked the face of this earth, all of their experiences, all that are walking today, all that ever will walk, God placed in your mind. You are not limited to this small, little section of time -- threescore and ten years. He took Eternity! Therefore, He gave you Himself! But He hid the gift from the beginning of time to the end.

The gift is God Himself! Believe it, and the whole incredible story of the Gospel will become to you possible. And the day will come, you will experience the gift, and you will know how true it is. God's purpose is to give Himself to you individually, as though there were no others in the world -- just you, for the gift is so complete, it is not you and God; it's you as God. God became as you are, that you may be as He is. [Paraphrase of Blake's statement in "Jerusalem"] So in the end, you will not see another as God. It is you as God! This is the story.

Now, in the 4th Chapter of Ecclesiastes, at the very end of the 4th Chapter, he said, "I saw all the living that move about under the sun, as well as that second youth, who was to stand in his place; there was no end to all the people; he was above all of them. Yet those who will come later will take no joy in him. Isn't that also vanity and the striving after wind?" [Ecclesiastes 4:15,16J

This "second one" spoken of in Scripture is the Lord from Heaven. It begins in the very beginning of Genesis. The "second one" was Abel, the slaughtered, the murdered. As we move through, the "second one" was Isaac, -- not Ishmael, the first. We come on through, and it was Jacob, not Esau. A strange reversal of order takes place in all of these adumbrations in Scripture. They are all a foreshadowing of what God has planned for us. There is that "second youth" in us that has to be awakened, and that is God Himself! He is reproducing in us His own image, and that is called the "second man" or the "Lord from Heaven."

I will share with you, as I've done night after night, my own personal experience of Scripture. The story is the only true story in the world. God's eternal purpose is taking place in time; but it is an eternal state. It's something that is continuous. It is permanent, in contrast to this fragmented state in time where we seem to begin, and all things that begin here end. But there is something that does not begin. It is continuous. It is in man. It is buried in man, and that that cannot begin or end is God-in-man.

Paul asked the question: "Do you not realize that Jesus Christ is in you?" [II Corinthians 13:5].

Well, the answer to that, if you are honest with yourself, if you have not had the experience, you would say, "No, I do not. I could believe it, and I will believe it; but I do not know it. For, to experience it would be to know it. Not to experience it and only to believe it would be hearsay, but I want to actually experience it, that I may know it."

Your purpose in this world is not what the world thinks it is. Therefore they said you do not rejoice. "Those who come later will not rejoice in Him" [Ecclesiastes 4:16, R.S.V.], because they will think their purpose is to make a fortune, to get a bigger house or more houses, to get a name among those who are departing this world, for all these appear, they wax, they vane, they disappear. No matter how long they prolong it, or they think they do, they all vanish; and they want to have some name among the shadows that are vanishing. There is a purpose, and the purpose is to awaken as God -- God Himself!

The plan is definite in Scripture. He said, "I have come into the world only to fulfill Scripture." That's my purpose. "He who began a good work in me will bring it to completion at the unveiling in me of His plan, which is Christ Jesus" [Philippians 1:6]. He will unveil Christ Jesus in me. Well, when he does, "I am He."

I have been taught that He dwells in me, but I have also been taught that He came from without. When one experiences the story, he realizes He is not from without at all. He was always buried in me -- that Universal Christ, the Cosmic Christ. The whole of Him, not a little piece of Him; but the whole is buried in the seeming part; and that individual, speaking of you now individually, will one day have the experience recorded in Scripture of Jesus Christ!

He said, "I am not of this world. I am from above. You are from below." [John 8:23].

He isn't speaking to the crowd on the outside. It's taking place within the individual. I am speaking now to this conscious, reasoning mind "below" -- this garment of flesh and blood, -- you are from below. I am from above. I must be born from above. You, Neville, -- the flesh-and-blood Neville -- you were born from below -- from the womb of a woman. I am being born from above -- from that place where they laid me when I "died." I died as God, to awake in man as man, and then to take that man in whom I am buried and raise him to the level of my Self as God.

He is buried in your skull. That is Golgotha. There is no other burial place for Jesus Christ. You can go all over the world looking for his so-called "holy sepulcher," and you will not find it

outside of your own skull. That's where He is buried. And the day will come that you will find yourself awakening. You will awaken in your own skull, and you will be alone -- all alone, and the skull will be sealed -- completely sealed; but you now, having awakened within your skull, you have an innate wisdom as to what you should do. You have one consuming desire, and that is to get out.

You are completely sealed in your skull, and you are standing up alone; but you know if you push the base of your skull, something will "give." And you do; you push it from within, and something rolls away, as described in Scripture: "And the stone was rolled away" [Mark 16:4]. You do it. And then you put your head through that little opening, and you squeeze, and you come out like a child being born, inch by inch by inch. And when you are almost out, you pull the remaining portion of your body out of your skull. And after a few seconds on the ground, you rise again and look back at that body out of which you came. It's ghastly pale, tossing its head from side to side just like one in recovery from some great or major operation. Then you hear the wind that actually preceded the entire drama -- a peculiar, unearthly wind.

Now, "wind" and "spirit" are the same word in both Greek and Hebrew. But you hear the wind; it's a storm wind. You feel it in your head, and yet you seem to feel it's coming from the corner of the room where you find yourself. You look over to that corner, not more than a few seconds; and as you look back, the body out of which you emerged has been removed, as told in Scripture: "They have taken away his body, and we do not know where they have laid it." [John 20:2].

The body is gone; it has been removed. But in its place now are seated three witnesses to the event. In my own case, they were my three older brothers. As tradition has it -- it is not in Scripture -- but tradition has it, the three who came to witness the birth were brothers: the king of Arabia, king of Persia, king of India; and they were brothers. In my case, they are not earthly kings in my family; they were simply my own wonderful, loving brothers. And there they sat, one at the head, one at one foot, and one at the other. The body was gone, but that's where it would have been had it remained there: the head and the two feet.

They are equally disturbed because of the wind. My brother Lawrence was the most disturbed; and he rose and started towards the same direction that I started. He hadn't gone more than a step when something attracted his attention, and he looked down on the floor, and he announced to my other two brothers, "Why, it is Neville's baby!"

They, in the most incredulous voices, asked, "How can Neville have a baby?"

He does not argue the point. He lifts the infant wrapped in swaddling clothes and brings it over and places it on the bed. He didn't see because I am now Spirit. I cannot be seen by mortal eye. They saw it, and they came and saw the sign that was foretold by the angels. "Go, and you shall find this as a sign, an infant wrapped in swaddling clothes" [Luke 2:12] -- and that's the sign that God Himself was born. "For a Savior is born this day to you." [Luke 2:11].

The only "savior" in Scripture is the Lord God Jehovah. "I am the Lord God, your Savior," you are told in the 43rd and 45th Chapters of Isaiah, "and beside me there is no savior." [Isaiah 43:11

and 45:21]. So, the Savior is being born. That's exactly what is going to happen to you individually.

I took the infant up, arid then I looked into its face, and I said, "How is my sweetheart?" Then it broke into the most glorious, heavenly smile. As told you, "the name was called Isaac" [Genesis 21:3], which simply means: "He smiles." The smile is a heavenly smile. While he is looking into my face and smiling, the whole thing dissolves.

Now we come to that "second youth"; and he comes (in my case) a hundred and twenty-nine (129) days after the "birth from above." An explosion in my head - the whole drama takes place in your skull. That's where you were buried, and that's where the whole drama is going to unfold. A hundred and twenty nine days later my head began -- there's a vibration, and when it reached the limit -- what I thought was the limit, it exploded; and then when the whole thing settled, I am seated at an ordinary table. Before me is a table; on it an enormous head severed from the body. Leaning against the side of an open door and looking out on a pastoral scene is my son David of Biblical fame. Yes, David of Biblical fame! That's why I say the drama is permanent and continuous. It's not something that took place, once and for all, two thousand years ago or four thousand years ago; it is taking Place now, and it will continue to take place until His purpose is fulfilled. It cannot he fulfilled until everyone experiences that predetermined drama -- for the awakening of God in man as God -- that man in whom He awakes is God!

So, here is David leaning against the side of an open door and looking at me. I have never seen such beauty in my life. David has an unearthly beauty. You can't describe the beauty of that lad of about 12 or 13. And while I drink him in and feast upon his beauty, the whole thing dissolves; and I know I am his father, and he knows that he is my son.

Until that moment in time, I had no idea there was any relationship between a Biblical character and the one talking to you now. It came as a complete surprise to me that the story told in the Bible is eternally true, and it's all about us. That David is your "son," but you do not know it. He put that in your mind in the beginning, "but so that you cannot find out what God has done from the beginning to the end." That is the 11th verse of the 3rd Chapter of Ecclesiastes. That is what He put in your mind. That is that "second youth" who is over all of them. As you are told, "He is prince forever." [Ezekiel 37:21]. If he is "prince," his father is "king." "And the Lord will be king in that day, and his name shall be One; and all will be one." He is king! The king has a son; the son is a prince. And David is the "prince" forever and forever.

So, here is the unfolding drama of God-in-you, and God is king. But He's a father. Well, if He's a father, there must be a son, and the son is David.

Now we read in the story of David:

> I will tell of the decree of the Lord:
> He said unto me: "Thou art my son.
> Today I have begotten thee."
> [Psalms 2:1].

And now the Lord speaks:

> "I have found David, ...
> He has cried unto me, 'Thou art my Father,
> my God, and the Rock of my Salvation."
> [Psalms 89:20, 21].

You will find David, and only when you find him will you really know that you are God. You will not in eternity be persuaded by someone other than yourself. You can only know it -- actually know it -- by finding David, and David will reveal to you Who-You-Are. That was God's plan in the beginning. That's His purpose.

So He set it forth in Christ. Well, the word "Christ" is the Hebrew word "Messiah." That wonderful poem of Browning, when he tried in his wonderful manner, through the use of words, to reveal the coming of Messiah, -- he called the poem "Saul." If you are not familiar with the story, Saul was insane -- King Saul; and David plays the lyre -- plays the harp and soothed him when he was demented. Now the story as Browning tells it is this:

> David stands before Saul, and he said to Saul: "Oh, Saul, . . .
> A face like my face . . . shall receive thee; a man like to me
> Thou shalt love and be loved by forever: A Hand like this hand
> Shall throw open the gates of new life to thee!"
>
> Then standing before him, he said: "See the Christ stand!"

He is telling you who he is; he is the "Anointed One." "Christ" means the "anointed one."

"Rise and anoints him. This is he" [I Samuel 16:12], said the Lord to His prophet Samuel. "This is he." Who are they speaking to? To Samuel. Of whom? He spoke of David. So Samuel took the ointment, -- that is, the oil -- the precious oil, and anointed David in the presence of his brothers; "and from that day forward the Spirit of the Lord came mightily upon David." [I Samuel 16:13].

Now you are told, "Those who come later will find no joy in Him." [Ecclesiastes 4:16].

They are so eager to make money, so eager to get a name among shadows, so eager to build monuments to themselves, that they have no time for the story, -- they are all about the shadow world. Now, what does he mean, he was above all of them? Well, if you can take it, may I tell you? All these "garments" [indicating the physical body] are shadows. They are part of the eternal structure of the universe. You are "wearing" these garments, and they are you only for a temporary part of your time. They became a part of you when you penetrated them and annexed the brains of them; and so for a little while they are a temporary portion of the soul -- but only for a temporary part of your journey. It is not You. These garments -- you burn them up -- put them into the oven and reduce them to ash, but that's not You. Throw it into the furnace, and that Fourth One comes out, the Fourth One being your Eternal Being as you. You are told in the Book of Daniel: "Throw them into the furnace," -- reduce them to ashes; but here is the Immortal You that cannot die. But while you are here and you are a part of that little world in which you

live, you think it is you, and you'll die to protect it and do anything to save it while you go about your business trying to make more and more of this shadow world.

He said, "Those who will come later will not rejoice in Him. Is that not a striving after wind?" It's just like "striving after wind" to build up more and more of the same shadows.

So here, I am sharing with you what I personally have experienced. All the adumbrations of the Old Testament, which are put into the form of a story told as if it were true, -- for that's what is told; it is told as if it were true, and you were taught to believe that it was physically true, and it's not physically true. It takes place in man. It is more true than any physical story ever could be, for this is eternally true.

Now the third one, you will find yourself -- and this is a marvelous one; the day will come, you will be split in two from top to bottom, and you will see at the base of your spine golden, liquid, pulsing, living light. Although it's liquid, pulsing light, you know it is your Self; and you fuse with it; and then like a fiery serpent, you rise into your skull. And when you enter, it is just like thunder. You reverberate; your whole head begins one grand, marvelous reverberation. You think it's going to split; but no -- it subsides, and you have gone back into Heaven! That's how you take Heaven, and you take it violently, as told you in Scripture. [See Matthew 11:12, 13; and Luke 16:16, R.S.V.].

And then comes the climax; and the climax is when the Spirit descends upon you in bodily form as a dove and smothers you with affection, kissing you all over your face, your head, your neck. He remains on you when the vision begins to fade. Then the drama has been brought to its climax.

You then tell it to the best of your ability, either in the spoken word as I am, or you can write it if you can write. But you tell it to anyone who will listen. It's not very encouraging if you read the end of Acts because he told it "from morning to evening . . . some believed him, and some disbelieved him. [Acts 28:23, 24].

Well, the same thing is true here, because man has been taught to believe it is a physical story -- a secular story. When I tell them the true meaning of it, then they turn their ears -- that is, they clasp their hands over their ears, for they can't believe that what they were told is not true secularly.

But I tell you, it is not historically true, if by "history" I mean things that took place here on earth. It is eternally true in the Spirit world. And that is what is going to happen to you; and when it happens to you, you will leave this world. And the next time you close your eyes and men call you "dead," you will be one of those who look down from Eternity upon this world and see all this taking place, and it's all under you. That is what he meant: "I saw all those who go about under the sun, and he was over all of them." All these things are simply under his control. Everything here is taking place by those who contemplate it above.

So when we are told the story: He stood before the judge, and the judge said, "Who are you?" he said, "For this I was born, and for this I came into the world, to bear witness to the truth."

He said, “Are you a king?”

He said, “You say that I am, but my kingdom is not of this world.”

It hasn’t a thing to do with this world; he came only to bear witness to the truth, and the truth was the Word of God. So, he came to express that Word, and the Word had to find expression in him; then he tells it to the world. “Some believed, and some disbelieved.”

There is no personal description of Jesus in the Scriptures. So, forget all the pictures that you have seen, no matter how good the artist. No personal description of Jesus in the Bible because you are the Lord Jesus Christ. And the day will come, they will know you to be Jesus Christ, regardless of your sex. And they will know you, identified as you are -- you are Mary, you are John, you are Jim, you are Stanley, you are Benny; and that is the Lord Jesus Christ. They will know you as their friend, and still know that you are the Lord.

So, everyone will be the Lord Jesus Christ, They all form “one Body, one spirit, . . . one God and Father of all,” -- without loss of identity. You are individualized; and you tend forever and forever towards an ever greater individualization. You reach that climax of it all as what you are individually but as the Lord! And they will see you and know that you are the Lord, while you are walking this earth, may I tell you? Not in some after-death state.

When this thing happens to you, there are those in your circle of friends who will see you, and they can’t believe their own eyes, but they can’t deny what they saw. They will know you are the Lord. They will dine with you the next night, have a drink with you, tell you a joke; you tell them one, and still they can’t get it out of their heads that they saw you and you were the Lord. They know that you are the Lord, and yet you are the same friend they have always known. But they saw you as you really are after you have been born from above.

So, man must be born from above or he cannot enter the Kingdom of Heaven. Everyone will be born from above, for that One to be born is already in man dreaming. The Dreamer-in-man is Jesus Christ. You are dreaming this world. Now dream it nobly. Dream noble dreams. All can come to pass.

In your dreams dare to assume that you are the man that you want to be. Assume that you are it, and persist in that assumption; and that assumption, in a way you do not consciously know, will harden into fact. All assumptions if persisted in become what the world calls “reality.’ So, do not give up. The most fantastic dream can become true if you assume it and walk in the assumption as though it were true.

Night after night, sleep as though you are the man -- the woman -- that you would be or that you would like to be. And then, if tomorrow does not bring it to pass, it doesn’t matter. There are intervals of time between the assumption and its fulfillment. It’s like generation. So, if you dare to assume it, give it time. And then some bridge of incidents will be built for you without your conscious knowledge of it, and it will lead you across that bridge to the fulfillment of your assumption in a way that you do not know.

So, dare to assume a noble concept of yourself. Live in it as though it were true; and may I tell you? It will become true.

Now a lady wrote me this week and asked me if I could throw some light on this. She said, "I found myself in a dormitory. I recall the dormitory, for I was in that school from the age of 12 to 18. But here you are as an instructor, and you are teaching all of us how to solve puzzles. You did not actually do it for us; you allowed us to use our own talents, but you are instructing. You were the instructor teaching us how to solve puzzles, leaving us full freedom to make our own efforts.

"Then you sat next to me, and you asked me this, -- and this puzzled me because I do not understand what it means. You asked me, 'Do you know what twenty-seven is?'"

Do you know what twenty-seven is?

Now she said, "I do not, and I cannot throw any light on it whatsoever. If you can throw some light on it, please do."

Well, there are twenty-two letters to the Hebrew alphabet; but really they are twenty-seven, for there are five finals. Twenty-two originals, but five are repeated and called "finals." So, there are twenty-seven letters.

I would suggest to this lady to read the 27th Psalm tonight. Take the 8th verse. It's a glorious Psalm. It is not long -- a very short one.

> Thou hast said to me, "Seek ye my face."
> My heart says to thee,
> "Thy face, Lord, I seek.
> Hide not Thy face from me."
> [Psalms 27:8, 9].

That's the whole drama, the Father and the Son, for no one can reveal the Father but the Son. And this is the Son -- David -- speaking. He is speaking to his Father: "Hide not Thy face from me."

Yet you told me to seek your face.

> My heart says to you,
> "Thy face, Oh, Lord, I seek. Hide not Thy face from. Me."

That's the drama.

Now in her letter she said, "Recently I have been having these dreams where I know I am dreaming. I am trying so hard to see what I am seeing, but I know I can open my eyes and see differently; but I am struggling to open the eyes and they won't open."

They are actually on the verge of it, my Dear. You must open the in-current eye, because you are going to see inwards into the world of thought -- into Eternity -- that which is ever expanding in the bosom of God -- what is it? The human imagination.

As someone wrote, they had their ears pierced -- not the lobes of the ear, but the very center of the ear. Yes, they must be pierced, too, as told you in the 40th Psalm: "Ears Thou hast pierced for me." [Psalms 40:6]. You have made holes in them, that I may hear the heavenly sphere; we only hear the sounds out here -- the noises. But there are ears to be pierced, and there are eyes to be opened. Then in-current eyes open up into the world of Eternity, into the world of thought, and forever expand; and that eye is the human imagination, which is one with God. For:

> "Man is all imagination; and God is man,
> and exists in us and we in Him."
> "The eternal body of man is the imagination,
> and that is God Himself."
> [Blake, from "Annotations to Berkeley" and "The Laocoon"]

So, be careful what you imagine. I don't care how trivial it is, it will come to pass. The whole vast world is nothing more than the confused imaginations of men and women. So, if it seems confused, it is because man is not in control of his imaginal acts. He thinks he can imagine anything with impunity, but he cannot. It all comes into the world to confront him, and to show him what his harvest is. He planted it somewhere along the way; and now here comes his harvest, and he doesn't recognize his own harvest.

Now, this being my last night, -- I have no plans for the future, -- I am going to give you a full opportunity to ask questions. First of all, let us go into the Silence.

(Following the Silence): Now are there any questions? Don't be embarrassed. This is my last night here; so take full advantage of it.

(A lady asks a question that is unintelligible on the tape.)

NEVILLE: The question is, -- you will find it in the end of the Gospel of John when he asks Peter if he loves him. "Peter, lovest thou me?"

And he says, "Yes, Lord, thou knowest that I do." He repeats this question three times, and it annoys Peter at the end. That's the story. [See John 21:15 and following].

I can say in words that I love you. I want it carried to the depths of your own being; so I repeat it. I repeat myself here night after night after night, because people I think heard me, and then I discover they didn't really. If they had heard me to the point of belief, they would live by it, because man lives by his beliefs. And when I find them not living by what they have confessed in words that they believed, I know that they really didn't believe it at all, because man lives by belief.

Then I say, “Well, do you believe it? Do you really believe that what I have told you is true, that I was born from above? Do you really believe that David is my son, and he is the son of God; and therefore he revealed to me who I really am as against what I thought I was?”

You may say in words, “Yes, I believe you.”

Then I may find you after that disbelieving by your behavior. And so, at the very end he asks him three times; and you will find the word that he used to be “love.” There are different words. “Eros” is love on the lowest level, and man mistakes that for love. “Aphrodite”(?), that’s love -- something entirely different. So, man thinks of sex. All right, I am not denying sex. Sex is a very important thing in this world -- very important; but people will say, ‘I love you,” meaning sex. Others, an entirely different emotion permeates them.

I stood in the presence of Infinite Love, and it’s Man; but there was no feeling of sex about it. He embraced me, and our bodies became one body; we fused, when I answered his question. He said, “What is the greatest thing in the world?” and I answered, “Faith, hope and love; these three. The greatest of these is Love.” [I Corinthians 13:15]. At that, he embraced me. Now, our two bodies became one body. As we are told in Scripture, “The two shall be one.” [Matthew 19:5].

But on this level, sex plays a very important part; but the day will come, the body is going to be split in two from top to bottom, and that energy that went into generation will be reversed and move into regeneration. So, he asked the question at the very end of the drama.

Now, let me make this statement: When I said, “He asked the question,” -- the Gospels were written by anonymous characters. No one knows who Matthew, Mark, Luke and John are, -- no one. They are anonymous names. They were only relating their own experience, but they told it in the form of a story.

So, here is an allegory.

An allegory is a story told as if it were true, leaving the one who reads it or who hears it to discover its hidden meaning and learn its truth. So, they related their own experience, whoever Matthew, Mark, Luke and John were. They took the name because a name in Scripture has great significance; it’s not just a title or, I would say, some little tag.

The name “Jesus” is the same as the word “Jehovah.” The same “Yod He Vau” begins both words. The root is the same. “Jehovah” is “Salvation.” Jesus is called the Saviour; that’s salvation. And so, the Saviour was born, -- Jehovah was born in a man and they related their own experience and told it beautifully. But --

> “Truth embodied in a tale
> Shall enter in at lowly doors.”
> [Tennyson]

So, they told it in the form of a story, that it would be accepted that way; and then gradually as you accept it, it will unfold in its true form. So, Peter was the one who denied him three times before the cock crowed. So, he is still reminding him that he did at the very last deny him. "You turned your back upon me three times, and I told you the cock would not crow until you had denied me three times, and then the third time you wept bitterly because you knew how prophetically true my words were."

So, man will swear, "I will live by this for the rest of my days." All right, you don't have to swear. Try it! Try living by it! It's not the easiest thing in the world to watch one's imagination morning, noon and night, and to actually control it as you would a boat at sea when you steer it in the direction you want it to go. But, it has to be done eventually. Therefore, get started now.

"If you say you love me, you will keep my word," he says. So Peter says, "You know I love you." Well, the only way you can love me is to obey my word. "Those who love me," he said, "obey the word." "What must I do to be doing the work of God? [John 6:28]. "Believe in him whom He has sent." [John 6:29]. Well, the only one you can believe in -- what? A little man? No; believe in the teaching, for he tells you, "They aren't my words, but the words of Him who sent me."

So, if you really believe that, you will believe the words and live by them. So, he asked it three times and let Peter deny him three times.

Are there any other questions, please?

(A gentleman asks a question that is not intelligible on the tape.)

NEVILLE: That was a colored man in Barbados. His name was Jordan. I was a boy. Of course, I didn't know the story until I was in my 20's. It was never told me. But I am one of nine brothers and one sister. My brother Victor met the prophet Jordan. He was known as "the prophet." He was light- skinned; he was a mulatto, and everyone looked upon him as one who really had the prophetic vision. And he met my brother Vic, and he said to Vic, "What number are you in the Goddard family?"

Vic said, "I am the second." He said, "Now, what do you want to be?" He said, "I want to be a businessman." He said to my brother Victor, "You are going to be a very, very successful businessman."

Now he said, "What does the third one want to be?" That was my brother Lawrence.

He said, "He wants to be a doctor."

He said, "He will be a very good, successful doctor. But," he said, "don't touch the fourth one. He belongs to God. The Lord has sent him to do a definite work; so don't touch him. You can't persuade him to do anything outside of that work that God sent him to do." So, I happen to be the fourth one. Now that is what my brother Victor told me when I went back after I was gone for twelve years.

Neville 04-22-1968

MY WORD

"My word that goes forth from my mouth shall not return to me empty, but shall accomplish that which I purpose and prosper in the thing for which I sent it." (Isaiah 55) This is the same word recorded in the Book of John as: "In the beginning was the word and the word was with God and the word was God. The word became flesh and dwells in us." (John 1) The Revised Standard Version of the Bible has mistranslated the preposition "in" to read "among" as the word, becoming flesh, dwells in us. Notice John used the plural "us", for it was not a person the word assumed, but the nature of being a person. The word assumed human nature, to become the mold upon which the pattern is molded.

In the beginning the word was with God and was God. The Greek word "logos" (translated "word") means "pattern, that which gives meaning, a plan." In the beginning there was a plan called Jesus Christ. He is the pattern man, who took upon himself human nature to become the mold upon which our nature is being formed. The word did not become an individual called John, Neville, Peter, or Grace - but human nature, so that when his work is finished in an individual, he will say: "I am He."

This is the story of indentured labor, a contract which binds one person to work for another for a given period of time, like an apprentice. In the West Indies, Trinidad, and British Guiana some hundred years ago, they had indentured labor. For fourteen years, the Indians were slaves; then they were given some acreage, a home, and set free to compete with those who had enslaved them. Scripture speaks of indentured labor as: 'The Lord God said to Abram, 'Your descendants will be sojourners in a land that is not theirs. They will be slaves and oppressed for four hundred years. Afterward, they will come out with great possessions.'" Here is a fixed period of time, and slavery will not go beyond this point. Four hundred is the numerical value of taf, the last letter of the Hebrew alphabet, whose symbol is a cross. Human nature bears this cross for four hundred years. Then the word unfolds itself and human nature is redeemed. Redemption means to redeem an article which was put in pledge by repayment of the loan for which it was given. So we see that: "The creature was made subject until futility; not willingly, but by the will of him who subjected him in hope that we will obtain the glorious liberty of the sons of God." (Romans 8)

Now, you and I can believe, yet have no consciousness as to why we are here. We are living, animating bodies - but not life-giving spirits. Desiring this knowledge, we were subjected to and sent into slavery for a definite period. There is no other way to be redeemed, so God became us. He is playing the part of you, regardless of what your name is here. We are all God's word, moving towards a definite end. My word, which is my very self, shall not return to me void. It must accomplish that which I purpose, and prosper in the thing for which I send it. And when my word returns, I will discover I am the word which was sent forth, making me - a son of God - equal to God. If the word as God dwells in you and unfolds in you, are you not one with God upon your return?

Ecclesiastes tells us: "He has made everything perfect in its day and he has put eternity into the mind of man, yet so that man cannot find out what God has done from the beginning to the end." In Hebrew thought, eternity consists of all of the generations of men and their experiences fused into one grand whole. The concentrated time into which the whole is placed, and from which all the generations spring, is called David. That is what is put into the mind. The word "olam" (translated "eternity") means "a youth; a stripling, a young man." You will notice that all of these terms are used to describe David. Whose youth is that? Inquire whose son the stripling is. Who are you, young man? These are questions asked by Saul, Israel's first king, made by human choice from outward observation. Saul was rejected by the Lord. Seeing only the heart, God chose David, claiming he is "A man after my own heart who does all of my will." So David is Israel's first king by divine choice, while Saul was the first king by human choice.

After you have gone through all of the generations of men, you will be confronted by a youth, the personification of eternity, which you bring forth as the result of your journey into death. And no one is going to fail; for - as God's word - you cannot return to him void, but must accomplish what you purposed, and prosper in the thing for which you were sent. At your journey's end, you will find David, who will cry unto you: "Thou art my Father, my God and the Rock of my salvation." Here is God's anointed one, the first born of every creature. As the word possesses you, human nature is put off, and you become the mold upon which divine nature is fashioned and ultimately born. And when the work is completed, the word unveils itself, and David - the result of your frightful pain - calls you “Father”.

With all of the confusion in the atmosphere about racial conflict, my friend Bennie recently shared a vision with me. In his experience, six neighbors (all black) were running toward him carrying knives. Their bodies were lacerated, but healed, and their arms all scarred. Stopping one person, Bennie said: "Don't you know this is wrong? That violence is stupid? That it is evil?" For one moment the man hesitated and then shook his head and said: "Even if I wanted to, I could not stop it." This world is a stage upon which man is under compulsion to play his part. How are you going to stop a play and change it because you do not like the part you are presently playing? Because you do not like violence, are you going to stop murder and change the play? Hamlet is murdered every night that the play goes on, and when the curtain goes down he is taken off the stage. Murder is part of the play, already written and unalterable. You can, however, change your way of life within the framework of the play, by the same principle that animates the world.

Now, the word did not inhabit and assume itself to be a particular man, but dwells in us; therefore, you do not have to assume your name is Rockefeller to feel wealthy, but rather you simply assume the nature of wealth.

In the Book of John this question is asked: "What do you want to see, a man shaken by the winds?" Are you looking for a man to bow to? A man to feel inferior to? I have met men I respect, but I do not consider any of them my superior. I respect Einstein's great mind, but if I stood in his presence, I would not consider him greater than I.

Today I went to the dictionary and looked up the word "person." It said the word was used in this sense: "In my station in life, I could never know a person of the trade, socially." Strangely enough, I had that experience at a cocktail party one night. The lady who gave the party apologized profusely for inviting a man and his wife who owned a very successful haberdashery on Madison Avenue. This lady did not earn her money. She had received her wealth from a divorce settlement. But because she was a member of all the exclusive clubs in the

city of New York, she felt she was above the couple who earned their living - thereby expressing the dictionary's definition of the word "person."
Certainly there are other definitions for the word "person." The first and final definition is "actor; a mask for one who plays a part." Here is a part a person is playing. This lady could not see the part, for - feeling detached - she saw the person. Even today, with all of her missions, she still cannot separate the person from the part he plays.

But God, being protean, is playing every part. When Bennie saw the violence, he was looking at his past, trying to tell the truth to those who would listen. Momentarily arresting the attention of one cast in the role of violence, he realized that even if he wanted to stop it, he couldn't. Being cast in a role, you must play it through to the very end. Then David will come out, bearing witness to the will of God - who entered and completed the drama in order to bring out Sons with life in them. It takes this horrible drama to transform an animated soul into a life-giving spirit. We are taught to believe that if we do certain things we will change the play, but this is not true. "Those whom he foreknew, he predestined to be conformed to the image of his Son. And those whom he predestined, he called, and those whom he called, he justified, and those he justified, he also glorified." Here is a play of five terms, beginning with foreknowledge and ending in glorification.

If at the present time you are financially behind the eight-ball, assume the nature of wealth until you embody it. You must forget a person called Jesus, and think of him as God's word, which became flesh and dwells in you. He never assumed a person, but man's nature.

In the state of Abraham, Imagination took upon himself the element of human nature before he took on a personality. Finding himself in human form, the word molds human nature upon himself until humanity becomes the very image of God. And on that day, he who began the good work in you will unveil himself, and you will know that you are God. Having written the play with all of its horrors, God plays all the parts. One day every son will know he is the author of the play. On that day his creative power and wisdom will be enhanced beyond his wildest dreams, because - as life itself - the word assumed the state of death and conquered it.

Now, a lady recently shared a perfectly marvelous experience with me, saying: "I saw myself come out of myself as an old woman, holding a child in her arms. Although I saw her as another, I knew her as myself." This is a perfect vision of the 18th chapter of Genesis. Sarah was an old woman. It had long since ceased to be with her after the manner of women, yet she brought forth the promised child. In this chapter God speaks to Abraham, and as he tells him of the promise, it turns from the first into the third person. It is said that Sarah laughed because she and Abraham were old. At the time she did not recognize the Lord; but when the one speaking of him in the third person says: "Is anything too hard for the Lord?" Sarah recognized him and doubted no more. This lady had the vision of Sarah, and will now have the experience of Mary and bear the promised child. That same night, as she closed her eyes, she saw a huge ear, a hammer, and a spike. As she watched, invisible hands drove the spike through the ear. Although she knew the ear was hers, it did not hurt. By that act, this lady fulfilled the 40th chapter of the Book of Psalms, for if you read the footnote you will see that ears will be bored for you. This is done for you to hear the word, coming uninterrupted from within.

Everyone will awaken, regardless of the violence which appears in the world. We have it in our city today, but I say: "Forgive them, Father, for they know not what they do." Just as the man said to Bennie: "Even if I wanted to, I could not stop it." If the part you agree to play calls for violence, you will do it, for having agreed

to be cast in the role, you must play the part to the finish. Within your sphere, however, you can take on the nature of anything and express it, for you are the world! Take on the nature of health, and health will take on the tones of flesh. Find the feeling of wealth, and you have caught its nature. You don't have to feel you are a specific individual who is wealthy, healthy, or famous, in order to personify it. God did not assume individuality, but the nature of humanity. He dwells in you, for the word became flesh and dwells in us all.

I am telling you what I know from experience. Believe my words. Dwell upon their meaning and you will awaken from within as God's word unveils itself in you. You will find the essence of your journey through these four hundred years and redeem yourself. You see, the one who put you into bondage has to redeem you, and the only way he can do it is to give you himself. Life is in the blood. He must redeem you with his life-blood. As your body of belief is split from top to bottom, you will see God's blood as living, liquid gold. Fusing with it, you become his blood and return to the Holy of Holies as the one who made the supreme sacrifice. You must be redeemed, for he who redeems you pledged himself and must regain his pledge. You were sent into the world, not willingly, but so that you could become as he is. The only way he could do this was to give you his life-blood. While in the world, you are aware of generation and division. But when you become aware of being one with His blood, you move up into regeneration and unity, into the one Being who fell.

Remember, you are the word making this world real, and - although you are totally unaware of it - the Pattern Man is being molded upon your nature. He who began the good work in you will bring it to completion on the day of Jesus Christ. On that day you will know that you are God. In the meanwhile, imitate God. Name your desire and feel its nature. And when it becomes flesh, don't forget how it came into being. Don't give credence to the means, but remember the nature that produced the desire, for this world is a play, and a play it will remain until God's word redeems himself in all.

Now let us go into the silence.

Neville 2-15-1963

MOSES – ELIJAH – JESUS

In Biblical language a man's name reveals his character. His name is an expression of this essential nature of the bearer. As I have said in the past, these characters are not persons; they are eternal states, spiritual states, through which the immortal soul passes to awaken as God. To understand tonight's subject let us go back just for a moment. As you know, I have told you the Bible is God's plan, something to be understood only through revelation. It is revealed, it is true, but seems the most impossible thing in the world, but will prove itself true in time.

The book of Genesis is the seed plot. As you remember it is the beginning: "In the beginning God" and the book ended on the note: "In a coffin in Egypt." The one in the coffin was called Joseph. Joseph is human imagination - it is of one tissue with divine imagination, but here it is human imagination, placed in a coffin. He extracted a promise from his brothers that they will not leave his body in Egypt; they will take it up to the land that was promised by God to his forefathers, Abraham, Isaac, and Jacob. That is the end of the book, the seed plot of the Bible. Then we start for the unfoldment of the seed that was planted in the book of Genesis.

The next book is Exodus. That is where Moses comes in for the first time in the Bible. Now, we are told that Pharaoh's daughter found Moses floating on the river and she named him Moses, because she drew him out of the water. I will not deny that - that is part of the name, Moses," to draw out, to rescue, to fetch". But it has another meaning. She was an Egyptian and the boy was raised in the courts of Pharaoh, and the word "Moses" is the root of the Egyptian word (verb) "to be born". That is what it means - to be born. Something is now to be born and he is buried in man in the book of Genesis. It is completely contained in this ark, in this coffin or man, but now it must be awakened, it must be born. We are told he did not volunteer for the task -he was drafted.

Now let me stop here and tell you: this is not a man as you are, as I am; this is a state of consciousness. All these characters are states of consciousness, and so Moses is playing the part now, leading you - leading me, everyone in the world - out of the state known as Egypt, taking us out of Egypt into the promised land. Moses is true in this sense: in him - in germinal form - is the entire future of Israel. All the visions you read concerning him are contained in us. He was prophet, priest, law giver, shadow of the king (or a foreshadowing of the king), victor, exile, fugitive, man of God – all of these are stated in the state called Moses. Now he is leading us out.

Let us see what he has in common with the other characters named in tonight's subject, Elijah and Jesus. No one knows the burial place of Moses, as we are told in the very last book of the five, called Deuteronomy. Moses died and he was buried. Who buried him? The Lord buried him, and to this day no one in Israel knows the burial place of Moses. (Deuteronomy 34) We are told that Elijah – the word Elijah means "My God is Jehovah" – while talking to his disciples, they are parted by this fiery chariot and fiery horses, and he was lifted up into heaven by a whirlwind. Therefore no one knows his burial place, because he wasn't buried - he was transported.

We are told of Jesus that when they came early in the morning and they found the stone rolled away, that his body had been removed, and to this day no one knows where they laid the body: "Where have they laid the body of my Lord?" So, here we find in the end there were three - each had the same exit from this world. Here is a progression leading up toward God. Moses means, "to be born". In Hebrew it means, "to draw out". Yes, something is being drawn out, something must be born. Elijah is "my God is Jehovah". And Jesus, "Jehovah, is savior", in keeping with the statement in Isaiah 43: 3,7,11: "I am the Lord your God, the Holy One of Israel, your Savior."

If you read it on the surface it will mean nothing to you, but we go back to find what was the great revelation, as Israel is being moved out in the exodus from Egypt. It took forty years, and forty is the numerical value of the thirteenth letter of the Hebrew alphabet, whose symbol is a womb – something to be born, something is coming out of the womb in so-called forty years. It doesn't mean forty years as you and I measure time, but something is coming out of man, and everything that is coming out is God, moving to the second stage called Elijah, and flowering in its fullness in Christ Jesus.

Moses is the first to have the name of God revealed to him. There are many names for God, but never before was it revealed as it was to him - that state - and you are in it now, I am in it. And the name revealed of God the creator is "I AM". (Exodus 3:13-15) "When I go to the people of Israel and tell them that the God of their fathers sent me. The God of Abraham, and Isaac, and Jacob, and they ask me, 'What is his name? What shall I say?' The voice answered, 'I AM that I AM.' Say unto them 'I Am hath sent you.'" It was never revealed before that that was the name of God.

We are told in Psalm 9:10: "And those who know thy name put their trust in thee." If you know the name! You and I have heard the name, but if you really know it, you will put your trust in the name, and I tell you the name is "I AM". It's not John, it is not Jesus, it's not God, it's not Lord – it's nothing outside of "I AM". The word translated "Lord", (which is Jehovah) means, "I AM". When I say I am the Lord thy God, I really should say – if you really want to understand it – "I AM that I AM", your creator." For the word now translated "God" is the word "Elohim", the word used in the first chapter of Genesis: "And God said" (that is, "Elohim" - a plural word): "Let us make man in our image."

When you read the words in the sentence: "I am the Lord thy God", the word "I AM" is the same word translated [as] "Lord". So, I AM that I AM, the God who created you in his image, and beside me there is no other God, no other creator, no other savior. That is what was revealed in the state known as Moses. If you take the name of Moses, men-shin-he, - and if you turn it backwards it spells "name", "shem." (The common word for name in Hebrew is "shem".) If I take the middle letter out [of "Moses"], which is a "shin" and put it first of the three little letters shin-mem-he, it spells "heaven" [correctly: sham-may-im]. So, here the name means so much.

I call everything out, born and reborn, to bring all things within me that are to be born, and I do it in his name. I am drawing it out of myself – that is Moses – Moshe. I turn the name around: I do it in his name ("shem"). And where do I draw it from? Shin-mem-he, [pron. "sham-mah"] out of heaven [lit. "from there."] And where is heaven? Heaven is within you. Out of my own being I am drawing everything, but I draw it in his name. There is no other name under the sun by which this is done. And so, how do I draw anything? I draw it only in his name. We are told he draws it all out - but he cannot enter the kingdom of heaven - the promised land,

called Canaan.

The one who will take the Israelites in is Joshua. The word "Joshua" is the identical word as Jesus, spelled the same way. He cannot go in; he is only the power that draws it out - Jesus does, whose name is Joshua. Before we reach that state called Joshua (which is Jesus), we pass through the state of Elijah. The word Elijah, "my God is Jehovah." If I say my God is Jehovah, I think in terms of some external Lord. If I say "My God is I AM" then you might think me arrogant, think me blasphemous, yet that is exactly what the word means.

His story is told us in the Book of Kings. In the Book of Kings there is nothing but sheer unadulterated power. When a man feels it and knows what he can do, untempered by love, he does everything. That is what Elijah did. He called down the fire and destroyed the sacrificial bull, turning it to ash. Destroyed the children who criticized him and then the 450 prophets of Baal who could not bring down any fire; he did in the twinkle of an eye. He ordered the destruction of all the prophets of Baal. Violence in the extreme. Then we move from this state to the Joshua (which is Jesus) where the same power - infinite power - is tempered with love.

Let me give you my own personal experience concerning these states. When you meet these states they are personified as men. Thirty odd years ago I was taken in the spirit into a divine council, a divine society, and the first one to meet me was the embodiment of infinite might. He was seated (and the symbolism is perfect) in a chariot, and hitched to this chariot was this perfectly marvelous pair of beautifully harnessed horses, and seated in the chariot was infinite might – eyes of steel, not an nth part of love came from that face to mine. As he thought, I heard what he thought. He looked at me eye to eye, but no emotion of feeling concerning love or mercy or tenderness came from his eye to mine – just sheer might, sheer power. No power on earth can compare to the embodiment of that power.

And just as we are told: "When he ascended in his fiery chariot leaving no trace behind..." It seems such a stupid statement to make, that not a thing on earth could lead one to believe that it could be literally true. And yet, my mystical experience confirms the truth of that statement, for there is the perfect embodiment of the chariot and the horses, beautifully harnessed, and the charioteer is Elijah himself –infinite power. The horse is always the symbol of the mind; in this case the mind is harnessed, disciplined, and directed by the charioteer, the one who is in control of that disciplined mind, but no feeling, no emotion of love.

Then I was taken into the presence of infinite love, infinite mercy, and here I stood in the presence of Christ Jesus – a state, yes, a living state - and talked and communed with him. He asked me: "What is the greatest thing in the world?" And I answered in the words of Paul: "Faith, hope and love, these three abide, but the greatest of those is love." At that moment he embraced me and I became one with infinite love. I have never known such joy in my life, never known such peace and mercy, such anything concerning these attributes. While in this embrace came this voice out of space, and I found myself once more in the presence of infinite might – and he is called Elijah. Another name for him in the Bible is Elias, God Almighty. No mercy there as yet, no love, just sheer power, and it was he who sent me back to where I am today with the command: "Time to act."

All this was done in the state of Moses, that state that I entered not voluntarily; I was drafted, as I was drafted into God's army without my permission, my consent, for a purpose: to lead me out of Egypt into the

promised land. But I have to pass through these states. Everyone passes through these states. So, Moses is the mediator, the state of all the things that happen to him, and he in turn then shares with those for whom it happened. And so, it happened to me, that state of Moses. Then I in turn prepare to share with you the things that happened to me, for they happened because of you, to tell you it is all true.

You say: "A little handful like this and three billion of us in the world?" It doesn't matter if only one came and heard of God's word and the truth of that word; it would be infinitely greater than the three billion who didn't hear of it. For we enter the kingdom of God one by one. We do not enter in pairs. I can't take the dearest soul in this world to me with me into that state. We have to go alone, singly. We are known singly and loved singly and no two can go together. So, it doesn't matter if I speak to a hundred or to one, or speak across the nation on radio to two million - it makes no difference. Do they believe it? The story is: "Tell the story as you experienced it, in the hope, yes, that they will believe it." But no one has any assurance that it will be believed, but only as it is believed and accepted by the individual do we start the journey out of Egypt. Egypt is not in the Near East; you are Egypt.

Joseph - which is your own wonderful human imagination - is buried in Egypt, (the body). He contains within himself the whole vast world, and now it has to be led out. It is led out by the true revelation of the true name of God. In the fifty chapters of Genesis the word is not revealed, not used, and then comes the revelation of the 3rd and 6th chapters of Exodus: "Go and tell them 'I AM' sent you." All through the entire book, when you read this strange translation, "I AM the Lord" is simply "I AM the I AM." Why take the second "I AM" and then call it 'Lord"? The average person reading it can't quite understand it, but the identical words that begin the sentence: "I AM", which is Yod He Vau He [pron. Yod Hey Vav Hey] is the word that comes just two words removed: "The Lord" – "I AM the I AM", your God and besides the "I AM" there is no God. I AM your maker, therefore you are really self-begotten in the true sense of the word.

So, these are three fantastic states through which man moves, and the day will come when you, too, will be taken by a whirlwind into heaven and you will be brought into the presence of a state; but to you it is something completely independent of your perception of it. When you look at him he is a power, I mean a power beyond the wildest dream of man – and it is man. I could paint a picture for you, could I draw. I can see him so clearly and it was thirty-odd years ago. More vividly than anything that happened to me - today it is so indelibly impressed upon my mind - and yet it is a state called Elijah. And one passes through that state where it is nothing but sheer might.

You see it in the world today. It could be economic power, where there is no feeling whatsoever but simply to get a new power. It could be a military power, social power, intellectual power, or any other kind of power, without feeling or compassion, just sheer might. We see it describing the world in the morning paper. Not a bulletin on the radio or TV that doesn't describe this sheer might. If I can get the better of that nation or nations without feeling it doesn't matter – that's Elijah. Read this story in the Book of Kings, where it passes from that to God himself, and that is Christ Jesus.

When you stand in his presence, again he is no other than you. He communes with you, he asks you questions and you answer the question, and he embraces you and it all seems so much the two of you - and yet you are told in Zechariah 14:7: "His name is one." He seems to be another, he embraces you, but at that moment of the embrace you become one and the Lord - the "I AM" - is one and "His name is one." Then you find yourself fused with God himself and there aren't two of you – not you and God – you are the very

being that you have been seeking, you are he.

And then comes the sentence to recall all the means to be sent, for you are called and then sent to reveal all that has happened to you, in the hope that those who hear it will accept it. We are told many rejected it and many accepted it. That is how it is all singled out. Eventually all will accept it. It is a form of preparation leading up towards the fulfillment of his purpose, which is to give himself to us. For it is God's purpose to give himself to you individually, as though there were no others in the world, just God and you.

And because God is one and his name is one, there can't be God and you. For you stand in his presence as you answer the questions. You will – you'll answer it automatically: "What is the greatest thing in the world?" You say "love". Then you are embraced by love himself and you aren't you and love - you are love. You are the embodiment of love and you never felt such mercy, such compassion, such love, and you are one with it, but there aren't two of you, you are God. And while in the very embodied state of infinite love, you are sent - sent to do what you will be doing right in this world, because everyone must be led out of Egypt. "Bring my people out of Egypt," even though I will harden the heart of Pharaoh and keep them back in Egypt, I will still tell you to bring them out of Egypt.

If the heart is hardened because of what we have to say (because in this audience we are Christians and Jews, undoubtedly all of us) there may be one who does not call himself a Christian or a Jew, who thinks I am neither -I'm an agnostic, or I'm an atheist, or maybe I'm some other creed. But I would say that on a whole as I go across the country I speak to hundreds of Christians and Jews.

The word "Moses" to the Jew is a sacred name, the one who was a leader, chosen by God to lead his chosen people out of Egypt into the promised land. And Elijah, the great prophet. To the Christian, what more sacred name than the name of Christ Jesus? I tell you these are infinite states, eternal states, through which the immortal soul passes, and he awakens in the very end and is confronted by God himself, the Ancient of Days. Then you will know.

On the Mount of Transfiguration these were the three who appeared. There was Moses, Elijah, and Jesus. "They all shone until their faces were like the sun." That is true. We are told that when Moses came down from the mountain, they all were afraid because he shone so, and he covered himself with a veil so he could talk to the people while he was veiled. The veil is the human body. This garment is the veil to talk to man, for if you saw him unveiled you couldn't stand the light. But when he went into the presence of God he took off the veil, and he is one with him. He comes down and before he could put on the veil there is a light that dazzles the eye of mortal man.

May I tell you: whether you believe it or not, the morning it first happened to me I was alone in my own room on 49th street in New York City. It was four in the morning. There was no moonlight, no reason for light in my room, no light was on -but here was this unearthly light that filled the room and it did not subside until the sun came out. The room was completely radiant with light but no one could see it but myself. So, I tell you this symbolism is true and it is all about you. Everything in the book is about you. As we are told in the 40th Psalm: "In the volume of the book" - some translate it: "In the volume all about me." It is…the whole book is about you, and these fantastic characters are the eternal spiritual states through which you move. Everything is planted in you and recorded in that first book of Genesis. Then comes the beginning of Exodus where man is making his exit from the world of slavery, the world of Egypt (and it's not in the Near East) this where I go.

This (the body) is the world of Egypt and I am pulling myself out, and there are series of signs which will accompany my exit from Egypt.

One of the signs you are told about only occurred in connection with Israel's departure from Egypt, and that is the serpent. Moses throws the serpent to show you, and no one understood it, no one. Today how many people understand the symbolism? It is true. It is recorded for us in John 3, that it must take place: "Just as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up," in the same manner. You will find yourself one day actually experiencing the state of being lifted up in serpentine form, lifted up into heaven. Signs follow, as told us in the book of Deuteronomy: "And Jehovah delivered his people from Egypt by signs and wonders." Always signs and wonders, everything was a sign, but how to interpret the sign. Wait for it; all these signs will happen.

At the Nativity, the angel gave a sign through the shepherds, and people have completely misunderstood the sign and think it is the event. It is only the sign, which is the deliverance of an individual into heaven from the land of Egypt. Simeon comes into the temple and looks at the Child and tells them: "This is a sign that is spoken against."

Now in this audience for the last three years, I would not say there were many, but I have heard personally and through the grape-vine, those who spoke against the sign - some never to return in the interval of three years. So this is a sign that will be spoken against. How true the prophecy! Those who come home today socially - we dine together, but they will not be seen here - and when we are together socially, we never discuss the sign. And so, Simeon comes into the temple and sees the Child and makes the prophecy: "This is a sign that will be spoken against." And those who will come – you haven't spoken so far against it – but I know dozens who have spoken against it to the point of never having returned to this auditorium. He gives us signs and wonders as he brings us out of Egypt and the story of Christ Jesus, every event, is only a sign.

Not a thing takes place here on this level. Everything recorded about it, from his birth to the very end - the ascension - is a sign; and everything is going to take place in you. The birth, or the miracle, the fantastic things - yes, and the transfiguration too. And when it does take place, you too will swear those who were present to secrecy. And yet the thing is so fantastic you need not even swear them to secrecy, but you do it automatically, because like Peter, James and John, they were not asleep but they were drowsy. And they look at you and they can't believe the wonder of it all. When they return here to this level they don't remember, or if they remember they only vaguely remember. Peter was filled with sleep, yet he kept awake, but he was drowsy. So he couldn't quite see the glory that was given at that moment to the one called Jesus, because in the end when the whole thing vanished, there was only Jesus.

These states remain behind for all to pass through, and one who is left at the very end - he is Christ Jesus. There is nothing at the end but Jesus, and Jesus means "Jehovah saved." He is a savior and he saves you because you are he. You are self-begotten. In the end you come right out and you are one with the being who begot himself as you. These are the states through which you - the immortal you - must pass to awaken as God, and there is none but God.

Moses is sent. It isn't voluntary. He is drafted, and he becomes one with the state and he brings himself out of the confusion of the state of Egypt into the harmony, the peace and the joy that is God. He has to pass the state of Elijah – sheer might and power – and he moves through that out to Jesus. So, in the end everyone is

Jesus. Everyone will be Christ-like without losing his definite individuality. I will know you and you will know me, and yet you will be transformed and I will be transformed.

I can't describe what I saw, and I can't find the words to describe what I revealed to the one and swore her to secrecy, but I am quite sure she was in a state of semi-sleep and would not - or could not - remember. Everyone is destined for it. You may take it lightly and think: "Well, that's silly," because that is the whole vast world, and in teaching this story for 2,000 years or beyond that, they don't see the mystery. It is all a mystery. I have been asked from this auditorium: "Is it right to tell it." Certainly it's right to tell it, you can't restrain yourself, but it is something difficult to describe because it is mysterious in character. Not a thing to be hidden from the world, for you are destined to be Christ Jesus; but you will not become aware of your heavenly inheritance so long as you still wear this garment, which is a veil. But you will continue to do the work and tell your story to all who will listen.

So, Moses begins the great exodus. It really is the beginning of the birth of Israel. He not only attains the birth; in him the state called Israel is born. Then he is pulled out to the flower that is Christ Jesus. But he passes through that mighty state, Elijah. Then you go past him, taken by the wind, into the presence of the Ancient of Days. Then comes the most glorious thing in the world, love. All states, granted, but you will meet them, and meet them in this holy assemblage, and each will be identified, and they are all taught [in] the story of the scripture. So, I tell you: these are not characters. The names signify the eternal states through which you and I pass. Everyone is destined to meet the same end, and the end is – God. We all awaken as God.

So, "Let us make man in our image" is true, and that is Elohim. But the name isn't really revealed until the journey starts. If you believe the name, read Psalm 9:10: "And those who know thy name put their trust in thee, for thou, O Lord, hast not forsaken those who seek thee." It should not be "O Lord" for again you get off the beat. The word "O Lord" is Yod He Vau He. He is addressing himself, and we found the name "I AM". And your name is "I AM" for "I AM" would not forsake myself. That's really what it means. Read it carefully.

Do you believe the name I told you this night? That is the name of God. If you really do, you'll put your trust in him. If you go out of here tonight hoping that something other than "the name" will draw you out of sickness, or poverty, or being unknown, or anything else in the world, you have not put your trust in him. If you really believe him, put your trust in his name, and trusting in his name you are moving out of Egypt into the land that was promised. For you rise into a land completely subject to your imaginative power.

Every man needs a state to express him. Moses is a state, Elijah is a state, but it can't express itself, it needs an agent, and the agent is always man. So man, the pilgrim, moves into a state and then the state becomes animated, and if you saw it, it is personified - that's man, because you occupy it. Man is the operant power. "Where man is not, nature is barren." There is no state beyond this drama, which is Christ Jesus. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by his Son, whom he has appointed the heir of all things, through whom he also created the world" Hebrews 1:1.

Now let us go into the silence.

Neville Goddard 7/16/1969

MANY MANSIONS

Tonight's subject is: *Many Mansions*. You may be familiar with the subject from the 14th chapter of the book of John: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. Were it not so, would I have told you that I am going to prepare a place for you? And when I go, I will come again and receive you to myself, that where I am, there you may be also." (John 14:1-3, Moffatt's translation) Now, who is this one speaking? Scripture tells us it is Jesus Christ. The chapter affirms it.

Arthur Chamber, who won the Nobel Prize in literature [Ed. Note: We found no record of such an award.], said: "It takes a great imagination to follow Jesus Christ, and I, for one, have been lacking in such imagination." At least, he was big enough to confess it. I have met many, when you begin to discuss Scripture with them, who will always ask one simple question: "Have you read the New Testament in Greek?" Well, my confession is always: "No, I do not, and cannot, read Greek." Then, of course, they have that supercilious attitude: "Well, then you haven't read it in Greek! Isn't that strange?"

This happened just about three months ago, and I said that is one of the questions that Aldous Huxley asked me. He read it in Greek. I said to him what I said to this gentleman who asked me: "Isn't it peculiar? Aldous read it in Greek from the original. You read it in Greek in the original." (In this century he is really tops. He is gone from this world now.) I said to him: "You know, Aldous, you read it in Greek and you read it in English, and yet you don't understand it." So, you ask me: have I read it in Greek? No, I can't read it in Greek, but I've read it in English, and I understand it − understand it because I've experienced it, and you haven't. Well, the last time that question was asked me was three months ago. He was perfectly still after I said to him: "You don't understand it." So, what did his Greek do?

So tonight, we will go into this great mystery − for it is a mystery. Paul uses the word "mystery" concerning this story of Christ no less than twenty-odd times. He said: "Great is the mystery . . ." All through his letters he is speaking of the mystery. It is not history, for history is not a mystery; it is simply a record of the facts. Well, this is not a record of the facts of a secular nature, for the Bible is not secular history. It's salvation history.

So here, what are these "mansions" spoken of? They are states. All states are eternal, and they exist now. All states exist in the human Imagination, and the human Imagination is the Lord Jesus Christ. That's God. There is no other God. And all things exist in him now!

We have to make the adjustment: think of an infinite number of states − anything you can think of – it exists now. Man passes through states, like a traveler who passes through places, through cities. Well, the man who is passing through a state, like the traveler who is passing through a place, may suppose that the place that he has passed through exists no more, as a man passing through a state thinks the state through which he has passed exists no more. Wouldn't it be silly when I leave this city to feel that because I have departed, that the city has ceased to exist? They remain for anyone to enter, and when they are in it, it seems to be the only reality and everything

else in the world seems a mere shadow. When you enter into a city or a state, that state seems to be the only substance. Every state in the world exists now.

Now, the first creative act recorded in Scripture is in the second verse of the 1st chapter of Genesis: "…and the Spirit of God moved…" Whatever takes place is that movement within God. And God is our own wonderful, human Imagination. So whatever takes place is simply movement within God. How does He now move? That's the secret: how to go into these states and make them real, make them alive in our world. It's a very simple process − very simple − but you and I have to act to do it. It won't do it itself; we have to do it. When we move into the state and clothe ourselves with the state, the state then takes on an external tone and becomes objective to our sight, as this room is now objective because we're in it. All these states are just as real as this room once we occupy them. So, "in my Father's house are many mansions," numberless mansions. "Were it not so, would I have told you that I go to prepare a place for you? And when I go…I will come again and receive you to myself, that where I am, there ye shall be also." (John 14: 2, 3)

As I stand here, my adjustment is only in my Imagination. I don't walk into the place − I don't travel into it. I simply adjust it here: close my eyes to the obvious, and then assume that it is here and clothe myself with the reality of the state of my selection. Now, I open my eyes upon this room and this room denies the reality of what I've done in my Imagination. But wait – just wait! I can't forget it and I can't rub it out. It will take the place of this. But why don't I remember it? Every natural effect in this world has a spiritual cause, and not a natural. A natural cause only seems; it is a delusion of the perishing vegetable memory. Man's memory fades, and when he's confronted with his own harvest he doesn't recognize his harvest. He denies that at any moment in time did he entertain vividly, with emotion, such things that are happening in his world, because his memory fades and he doesn't remember. So, he questions the law (if he ever heard of it). He questions: "How could this thing happen to me?" (Haven't you heard that time and again?) Or have your heard the statement: "Why should it happen to him? He is so nice. He is an altogether wonderful chap. Why should it happen to him?"

Here's a question, just before I left L.A. "Why should these things happen to Dad and to Mother? Certainly you know, above all people, they don't deserve it." It's not a matter of deserving. These are states. At one moment in time they entertained this with feeling, with intense feeling, and then these things happen. And they might have passed judgment on one who had a similar condition, and relate the condition to some unlovely thing they know of that person and think God was getting even. Yet, they are ardent churchgoers, members of the church. One is on the altar guild; the other is a trustee of the church. He's a banker by profession. They really devote themselves to the service of the church. Well, what has that to do with one entertaining these emotions with feeling, intense feeling, and then forgetting it, not knowing that the effect (when it takes place − and it is a natural and a real effect) that it is related to a spiritual cause, and the spiritual cause is nothing more than a motion within themselves. Within themselves they move, and having moved, they are going to project that state into which they fell, either wisely or unwisely. And when it comes into the world for recognition they don't recognize their own harvest. But there is no other way that it could come into the world.

So, “The Spirit of God moved…” and then the whole vast world began to appear. He moved. Now, motion can be detected only by a change of position relative to another object. If this very moment we were hurtled into space, all in the same motion, I wouldn’t know, and you wouldn’t know, that we were moving. I can only detect motion if I can observe a motion relative to an object that seems to be stationary relative to me. And so, I must have a frame of reference against which I move. So, the frame of reference: I stand here – I have a frame of reference. I have friends who know (or think they know) where I stand in the world. They think they know what I stand for, how I live, and that’s what they believe. Well, in my mind’s eye I see that frame of reference, and then I let them see me differently. I didn’t go any place − I allowed them to see me differently. Well, if they see me differently then I must have moved. So in my mind’s eye I construct a scene implying the fulfillment of my dream, and then as I see it, I accept it as true and believe that they accept it as true of me. So I change it. If I change it within myself and use that frame of reference, and the same reveals a change in me, well then, I have moved. That is the secret of all creation in the world: “And the Spirit of God moved.” And the minute He moved, things appeared. “Let there be light.”

Let everything now that this is implying appear in my world, for the potency is in its implication. Well, what does it imply − this motion? Well, it implies that they now see in me what I would like them to see. As they see me in that light, I am actually saying (without the use of words): “Let there be light on it now. Let it come into the world that the whole world may see it.” See what? See the motion that I produced within myself. For when we are told: “The Spirit of God moved,” that’s no more than your own wonderful human Imagination moving relative to a frame of reference, and so you move.

How is this taught in Scripture? It’s taught in the most beautiful manner. It’s told as a story. These are not secular stories; these are profound truths.

Now, Rebecca conceives; she’s pregnant. Isaac prays that his wife will be given a child − given a son − and the Lord responded, as we are told, and she conceived. Well, then there was trouble within her womb, and she wondered: “Why should these things be? If this is so, why should I live?”, for, there was a conflict within herself. And the Lord said to her: “Two nations are within your womb, and two manners of people, born of you, shall be divided; one shall be stronger than the other, and the elder shall serve the younger.” (This is told us in the 25th chapter of the book of Genesis.) Now, as the story unfolds, the one comes out second, and he has no hair. His name is Jacob, which means a “supplanter.” He supplants, he takes the place of the other. The one that came out first was covered with hair all over. He is called Esau. Jacob supplants him by deception. He deceives his father into believing that *he* was his son, Esau. How did he do it? He clothed himself with hair and came to his father, and the father said: “Your voice is the voice of Jacob. Come close, come near, that I may feel,” for the father was blind. Isaac was blind, and he could not see. So he came near, and as he came near and the father felt him, he said: “The voice is the voice of Jacob, but the hands are the hands of Esau,” and he blessed him. And when he blessed him he gave him the birthright that belonged to the first son. When the first son came in from the hunt, bringing what the father had requested − venison − he said: “Who are you?” He said: “I am your son, Esau.” “Well,” he said, “I have just blessed my son Esau.” He said: “That was Jacob,” the deceiver. (This is the second time he has deceived him.) Then the father said, “I have blessed him, and I cannot take back the blessing. You have to serve him.”

Well now, tell that story and what does it mean? Here is my Esau. You are my Esau. This room is Esau. This is stronger than my subjective state. How stronger? This to me is the utmost: I am here, and everything in my world that I can touch and see now and sense. This is the strong, strong son − my surface. The subjective state is what? I can paint a word picture of it, but that's not real. But I'm going to make it real. So I shut my eyes, and − closing my eyes to the facts of life, to the obvious things − I am blind. So, Isaac was blind. I close my eyes; I don't see it. Then I persuade myself that I am what I would like to be, instead of what reason dictates and my senses dictate. Well, in that projected state, I clothe myself with the other [although] I can't accept it right now.

Imagination is spiritual sensation. Now, take an object. I will just lead you in words. Take a tennis ball in your imaginary hands and feel it. You can feel it. To show you the difference, take a baseball. Can you discriminate between the two? Well now, take a ping-pong ball. Can you discriminate between the three? If these are non-existent, you couldn't discriminate. How can you say that these do not exist and say that you can tell the difference between non-existent things? They do not, at the moment, exist in your outer mind's senses – they don't. But they exist! All things exist now in the human Imagination. That's where you felt it; you felt it in your Imagination, and Imagination is spiritual sensation. Well then, what does that mean? "I saw it in my mind's eye, and I felt the three different kinds of balls." Well, what does it mean?

Well, now to test one. Take this and apply it to anything in the world. Apply it to mountains; apply it to anything, and if you accept what you've done to test it in your Imagination, just wait. "The vision has its own appointed hour, it ripens, it will flower; if it be long, then wait, for it is sure, and it will not be late." (Habakkuk 2:3, Moffatt's translation) It will come on time!

Let me share with you an experience of just a few months ago [of] this friend of mine − a very marvelous chap − an executive in a very prominent advertising agency in Los Angeles (he comes to all the meetings). Here are two short ones: He said, "I was driving home, and then it dawned upon me: You know that April the fifteenth is just around the corner, and you could do with some cash for Uncle Sam." Now, he receives a very large salary, but he spends it and he lives a lovely, generous life. He has a lovely home and three children. He maintains a beautiful home, but he never thought in terms of these moments in time when we are confronted with Uncle Sam's outstretched hand and he wants a part of what you earn. Well, you can't say "No" to him; you've got to pay him. So here comes around the corner the fifteenth of April, and he could use some cash.

"Riding home," he said, "this is what I did. I simply imagined, and I made a game of it. I imagined that it was raining gently, but the rain was little green pieces of paper. It was money coming gently upon me, and I could feel it − actually feel the gentle rain of paper money dropping upon me, and I had stopped. I had done this for about two or three minutes, [and] then the traffic demanded all of my attention and so I broke it. When I went home that night I thought it was great fun and I'd try it again. I could feel it actually descending upon me like a gentle rain. The next day was the fourteenth of April, and sitting at my desk (not paying any attention to it, really) the boss comes in, and he said to me: 'You have a ten per cent raise and it's retroactive as of the first of the month,' and gave me a check for a ten per cent raise." And he makes a very big

salary. So, ten per cent of a very large salary, and it was retroactive to the first of the month − here, within a matter of moments, his feeling was granted as an actual fact! He didn't have it before he started, and now he has it. The vision came to flower at the appointed hour. He needed it on the fifteenth and here, just before the fifteenth, a man comes through with a check and tells him that it is retroactive to the first, at ten per cent beyond what he got last month.

Now, this is a story that I have at home (at the hotel) in his own hand. He didn't confine me to some secrecy. He told it to me − not in confidence, but that I may share it with others to encourage them to try it. "Now," he said, "I went home a couple of months before, and my wife began to tell me a very unlovely story − unlovely in the sense that we love the little girl. She's fourteen months old, and we know her grandmother well. Of course we know the mother, but we are closer to the grandmother, and the grandmother told my wife that the little girl began to develop bumps in her neck − little swellings. So they took her to the hospital for observation. They made a biopsy and five doctors brought in the negative verdict that it was malignant; it was cancer." Well, in a child of fourteen months that is fatal, because you are developing. You can arrest cancer if you are my age because you are not building any more − and they drop from this world by some other means – because at my age if I was told I had cancer, it doesn't mean that that will be the cause of my future departure from this world. For I am not building any longer; I am just holding my own. Well, a little child of fourteen months builds rapidly, so whatever is in her is building rapidly. With cancer, in no time they are gone. So the grandmother was scared; the mother was scared.

But as his wife was telling my friend, he said: "I allowed her voice to tell me completely different. I heard just enough. She kept on talking, but she didn't know from my expression that I wasn't listening. I didn't hear one word after I heard what she said, and as she kept on building the picture, her voice faded from me. And then I reconstructed what she said, and I had her tell me that the whole thing was false. Although there were five doctors, each agreeing that this thing was malignant and therefore fatal, I let it fade completely and brought in a complete reversal of that verdict."

Now the grandmother asked that they keep the child a little longer at the hospital that they could still bring in another. So, they made another biopsy from a different section of the neck. A sixth doctor was brought in. "I am sorry to disagree with my men in the profession, but it is not malignant and it is not cancer." They then were called in to make a third, and they confessed that they were wrong because she couldn't possibly have *had* cancer and today *not* have cancer. So they had to justify it. They could not for one moment; they confessed they were wrong. He said: "That's all right with me. The child now lives and she has no cancer. Why should I go out and tell them: No, they were right in the first time, but prayer to the only God that exists can make all things possible? With God, all things are possible, but you don't know who God is, so you believe in your technique. It's perfectly all right."

He said: "Now, my wife told me exactly what I knew." The grandmother is now telling it all over the neighborhood, and now they look upon me as a miracle man – which is unfortunate, because it will make life difficult for me in the neighborhood." He said: "I'm no miracle man; I simply learned through you who God is. And if all things are possible to God, and God is my own Imagination, can't I imagine what I want to imagine and persuade myself of the reality of the

state imagined? Well, I did, and the child now is free of what they called cancer. But to justify their own decision and not say: 'Well, we were wrong,' they now say it could not have been cancer or therefore she could not have overcome it."

So, here is that story I've just told you, plus the raise in salary, and unnumbered things the man lives by. He is not interested in the Promise. Well that's all right. He's a businessman, and he has to pay rent, buy clothes for his children and his wife and himself. And he's more interested in the Law, and so he's always writing these stories concerning the Law. If perchance I get off and week after week, I'm stressing the Promise, I can see Dick – that night he isn't going to come. Well, it doesn't interest him but it's perfectly all right, because we're living in the world of Caesar, and we've got to master this Law and not pass the buck and blame others for the things that are happening in our world, for in my Father's house are unnumbered mansions. It sets me now on my feet to become discriminating, to become selective. Into what *mansion* will I go this night? Into what state of consciousness will I go this night? For, if I occupy it, even though I forget it tomorrow, it will not be forgotten. I have planted the seed, and in time – and *on* time – it will come up as a harvest. Whether I recognize my own planting or not, it's coming into my world. So, why not devote some time every day to planting lovely things in this world?

People will say: "Well, all right – thorns are real, aren't they?" Oh, yes, thorns are real, but aren't roses real too? Do you want to go out and really pluck thorns – or roses? If I am going to dwell on the thorns, well, I will trade it and leave it for a flower for the Son of Man. Why can't I think in terms of roses? I'm not denying that thorns are real. The things you see in the headlines, all these things –"Nixon declares war," or something, why couldn't they've told that same story differently, for in man's mind the word *war* has a certain association? Big headlines: "Nixon Declares War" on something. Another paper more modestly tells it, and they will say: "Nixon Takes Issue" with this, that, and the other. But no, we have to simply frighten the reader to make him buy the paper. If he's declared war, you will read the second line in smaller print, because you might think he's declared war on Russia. So, the big headline, and then you read what he is really concerned about – some little issue.

So here in my Father's house are these unnumbered mansions, numberless states of consciousness. Learn to discriminate between the man and his present state, so that you meet someone and he's a wonderful being, and in your eyes he seems so just and so honest. Another one is despicable. But when you know they are only states, you will actually see that you "do not consider either the just or the wicked to be the supreme state, but to be, every one of them, states of the sleep which the soul may fall into in its deadly dreams of good and evil." (Wm. Blake, from "The Last Judgment")

So the one who is now so just – he may not be conscious of the fact that he has moved into that state literally, and therefore really is a just man, for he is only expressing the state in which he has placed himself. He might have been placed in that state deliberately, or accidentally. If it is done deliberately − good! Then he'll know how to get out of it and to continue in all the lovely states in this world. But if he fell into it, appearing as a just man, he could easily fall out of it, and then tomorrow you will read in the paper where he is not so just after all.

So when I know that these are only states…you don't save men, for in every man there is God, and God-in-man is man's own wonderful, human Imagination. But if he doesn't know that he will say, as most people say, "Oh, it's just my imagination. It means nothing. It means absolutely nothing. I can imagine whatever I want because I didn't do it," – he doesn't know he's going to do it. You dwell upon a thing for a long while and make it real, so you're always coming back to it. That state to which I most often return constitutes my dwelling place. You'll find a certain person – after a little while, he's always talking on a certain subject, and he's coming back to it and back to it and back to it. He may be talking about poverty, and always talking poverty. Well then, follow him. He moves his home, he moves his job − he moves everything, because the state to which I most constantly return constitutes the place where I dwell. So follow my Imagination. Where does it dwell most often in the course of a day? That's my dwelling place.

Well, you can start now, and for twenty-four hours dwell in security – not security from the government, because…no, you have it, you've earned [it], either through your talent or in some normal but dignified manner. You didn't steal it; you have it in a marvelous way. Well then, you dwell upon that state and feel what it would be like if it were true. For you see: when the man was blind, he emphasized the one thing, which seemed to be the easiest of all senses actually to apply: that's feeling. He said: "Come close, my son, that I may feel you." He couldn't see him; he was blind. He did use another sense, called "smell." He said: "You smell and you feel like my son Esau." Esau had hair all over him. Well, isn't that the most external thing in the world? The first thing you encounter of a man is hair. You may not even see it, but under the microscope we are all, like a monkey, completely covered with hair. Now, the other one had no hair. He's left completely subjective. So one comes out into the world covered with hair, and you have a lengthy [word] picture of a boy with hair all over. It hasn't a thing to do with a little child who came into this world covered with hair! It means the external world, for that is the most external thing in the world.

When you read that John the Baptist came and he had a girdle made of leather and he wore a shirt of hair, it isn't a man with a girdle of leather and a camel's hair coat. That tells you that his story is external. All that he has to say is completely external: "Thou shalt not." In other words, he came neither to eat nor drink, and his whole world was one of bias against his own appetites. So he felt that by doing violence to himself he could gain the Kingdom of Heaven. Then we are told by the one who had no hair: "Christ in you is subjective," and he said: "John the Baptist and all those born of women, none is greater than John the Baptist: nevertheless, I say, the least in the Kingdom is greater than John." (Matthew 11:11) He was the greatest of all. He was pure beyond measure, doing violence to his appetites. In his own mind he was a just and noble man, but "the least in the kingdom is greater than he," because he represents the external world.

And we are told Elijah was… [Ed. text missing in transcript] but Elijah was John, who was Elijah-come-again. Well, Elijah clothed himself with the camel's hair, and he, too, wore the girdle of leather, for he represents that state of mind. And you'll find people in the world who are trying to get into the kingdom by doing violence to their appetites. They are strict vegetarians. They are strict this, strict that, and they really feel they should become a celibate or should order themselves so that they will not become disturbed, as so many priests have done – and that means that they are now pure people. Pure nothing.

In this world of ours, live a noble life in the garment that God gave you. Whatever it is, live it. And in your mind's eye, appropriate all the lovely things in the world. You have to pay rent, you have to buy clothes, to buy food; and if you get married and have a family, they are your responsibility while they are young. All right − all that is yours. There's no need to blame anyone if you don't have enough. Appropriate it, for all the states exist now. But where? They all exist in your own wonderful, human Imagination. And all you do is adjust. Well, where do you go to adjust? Standing just where you are, you adjust. Wherever you are, you adjust to the state desired. So, he's riding home in his car and money is falling on him − gently falling, green money – and then in a matter of moments he gets a raise. Why did that man have the impulse to give him a ten per cent raise? Because he appropriated it. You can work for a firm, as you know, all your life and it would never occur to the boss to give you a raise. And going in and begging him for it isn't going to do it. You've got to appropriate it first, and then let him think that he initiated it and give it to you.

I had a mother who understood this law beautifully. Mother wanted to come to this country on a vacation, and she would appropriate it. She would actually…in those days you didn't buy dresses. You brought your dressmaker home and you selected the cloth and she would make you dresses. She had all her dresses made. My father was busy in the business world. He knew nothing of this daily activity of my mother − having all these dresses made. And she appropriated the trip to New York City while physically she was in the little island of Barbados. Then my father would come home and say: "You know − I don't want you here. You don't look very well. You look tired, and so I've just booked you for New York City, and you are sailing next week. All you have to do now is go and get a visa, because you are sailing next week and you are going to be there three months." She would protest: "Oh," she said, "No, Joseph, that's so expensive. You shouldn't do it." Well, she already did it! She knew exactly what she was doing, but he wanted that feeling of one who was being generous, and she knew that he was the man of the house and if he did all these lovely things for her it would be nicer – it would make him feel that he was so generous. And so she pleased him by protesting, when in her heart of hearts she knew exactly what she was doing.

So I say: Do it all in your wonderful Imagination. She would not have done it, if for one moment she thought he couldn't afford it, because she loved him and she loved the children she bore him. But why deprive him of the ability to do it or the desire to do it? Allow him full freedom to have the money to pay for it and the desire to do it. He could have had much more and not have the desire to do it. But she didn't argue with him. She simply appropriated the trip and "lived" in New York City. And as she did it, he had the brilliant idea to send her to New York City. And you wonder: How did it happen? It couldn't happen unless some one moved in Imagination. Whatever takes place is but movement within God, and God is your Imagination! So you can move from one state to another in the twinkling of an eye. You don't need to sit down and burst a blood vessel; you simply do it in the twinkling of an eye. And if you do it with acceptance − with complete acceptance, no doubt as to your Imagination's ability to externalize it – it will externalize it. As we told you last night, the definition of faith is simply the subjective appropriation of the objective hope. You appropriate it subjectively and then it becomes the objective fact.

So, these are the stories told us in Scripture. So when Chambers said: "It takes great imagination to follow Jesus Christ, and I, for one, have been lacking in such imagination"…but he was right, in spite of his own position in his own town, a French town. And he made his exit from this world as a young man. Many of the great liberals of the world already quote him, but they will not quote that passage from his works, that he was inadequate to follow the mystery of Jesus Christ. It takes a great Imagination to follow him, because Jesus Christ is your Imagination, not something external to you. He's in you. "Do you not realize that Jesus Christ is in you?" is what we are asked in Corinthians. (II Corinthians 13:5) Do you not know it? As though it would have changed! Man, whose life is Jesus Christ, doesn't even know the source of his own life, that the foundation of his own being is Jesus Christ. That's the reality of man. And he doesn't know that reality. Well, I'll tell you who he is: his own wonderful, human Imagination. And you accept it, and you will know all these *mansions* are only states of consciousness. They are all states of consciousness.

Now, when you go into any state and dwell in it and return to it often in the course of a day, you are dwelling in it, and you will find yourself dwelling there, not only for today, but it will become a habit. And as it becomes a habit, it becomes externalized, and that's the world. That then becomes your *Esau*. That then becomes your reality. That becomes the stronger of the two sons. It was once the weak one, and the minute you clothe him with reality and he becomes real, then you may forget it. As it becomes real, you may forget that that was once only a subjective state. As it takes on now objective tones, you may not remember how you got out of the former state into this if you desire it and never despair, for we started with the statement: "Let not your heart be troubled." (John 14:1) Quite often you will find these words appearing in different – as we say – guise: "Be not afraid"; "Fear not"; "Be not troubled"; "Be not anxious." If you could remove fear from that, you remove all the titles of the world. If you are not afraid (and they couldn't make you afraid; if you know who God is, they can't make you afraid) – if you know who you really are, no man can make you afraid. For within you the power of powers is present, and that power is Jesus Christ. Is he not described in Scripture as the "power of God," in the very first chapter of I Corinthians? "Christ, the power of God and the wisdom of God." (I Corinthians 1:24) Paul saw no other. He only saw the power of God and the wisdom of God. As the poet said:

> From the first – Power One –
> I knew. Life has taught me
> That; but for a closer view
> Love were as close as He.

Yes, this I knew: Power One. That I knew, and in my own vision, I can tell you, they come together.

When love embraced me, there was man – infinite love as man. When I was commissioned and sent into this world to tell the story, it was power that sent me. But your being, your Imagination, is a protean being. It can assume any shape, any form, in the twinkling of an eye. So the one who embraced me as love was the very one who sent me, but when he sent me, he wore the garb of might. He wore the garb of power. His first revelation to man was as power: El Shaddai, God Almighty. He said: "I made myself known unto Abraham, to Isaac, and to Jacob as El Shaddai,

God Almighty; but unto you, I have made myself known as I Am." (Exodus 6:3) Then, in the end, he makes himself known as the Father. But he first reveals his nature as power, and that's what he was when I was sent. I looked into his eyes and he didn't move his throat − didn't move his lips − but I heard every word that he thought as he looked into my eyes. He looked into my eyes and thought, and his thought was: "Time to act." And then with these words: "Time to act," I was whirled out of that wonderful assembly and back upon my bed in this little garment of flesh, with these words ringing in my ear. But it was infinite might that sent me and yet infinite might was God Almighty, who was one with the infinite love who embraced me. But he did not command me as love; he commanded me as power. And so it is the same being; he is a protean being. Proteus is simply the mythological god in the service of Neptune, who could assume any shape that would serve the purpose of Neptune. He could be a fish; he could be anything, if it served Neptune.

And so he could assume anything, as you do in a dream.

How do you manufacture all the symbolism of a dream? That's you! You are assuming all these wonderful symbols, all the images of a dream. It's yourself doing it; and you are clothing yourself in all the symbolism – whether it be animals, the fish, different names, or even of a different sex, because you are protean and you can clothe yourself in anything in the world.

But in my own case, it was power that commanded me, and I can still hear the words ringing in my ear – and yet I can see before my eyes infinite love that embraced me. When I fused, I fused – not with power, I fused with love, one with him, and I've never been separated from that power that is love − never! When I feel myself, it is always that same being that I saw. And I am quite sure that anyone who could see (not through mortal eyes, but through the awakened eyes of the risen Lord) would see that being as he looked at me, because he who becomes one spirit with the Lord becomes one body, becomes one spirit. He who is united with the Lord becomes one spirit with him, and there is no divorce or separation from that moment on. But that body that he wears in the spiritual world cannot be seen by mortal eyes. Yet I can feel it and sense it and know what it is, but it's not this garment [indicating the body]. This little garment will slowly wither away and depart this little life, but he within me, who now wears it, will be that being with whom I fused back in 1959, for here in my wonderful world are unnumbered *mansions*.

So you don't have to condemn anyone who is in a state that he finds difficult to divorce himself from. Tell him how to do it. Teach him how to do it. Don't sympathize with him, because if you sympathize with him, you are fixing that state all the more; but tell him how to get out of the state. It is only a state! Whether he be just or wicked, he's only in a state, and if you could only take the so called *wicked* man and persuade yourself that he is now a generous, kind, wonderful person, he would have a change of heart and not know why he has it. Something will happen within him, and he will become the kind and generous person that you have imagined him to be. If you want him to be that kind of a person, imagine him to be it, and persuade yourself of the reality of your own imaginary act, and he will conform to it.

My wife, back in 1945, when she left the Music Hall (she worked at the Music Hall for eleven years as a costume designer, and the head producer used to treat her unmercifully) …but I told her one day: "Darling, he couldn't do anything for you unless you allowed it. You actually feel

that he is no earthly good. You feel that you are a cultured American lady. You went to Smith College. You were born and raised in a lovely environment. You never heard unkind things in your home. You never saw anything that was cheap. Your mother had lovely taste, beautiful things." The interior was a beautiful, a huge, enormous home, with eight fireplaces, with every floor beautifully furnished, and she was raised in that environment. She went only to private schools, then off to Smith College, and then she worked in the Music Hall. Well, her father was managing director of the Music Hall, so when she went in there, she did not ask any favors because of her father's position, and this man simply lorded it over her. She would say within herself (this she confessed to me): "Oh, you foreigner!" because he came from Russia. And she mentally would remind him that she is an American by birth for at least six or seven generations, and he came from Russia, and is now acting this way. Well, that's wrong. Whether he be a Russian or American, or English, or anything else, we are all one.

"Now, stop it, and allow him to praise you for your work. He's always condemning and always criticizing. Walk to work. You only walk five blocks from where you live to the Music Hall. Just imagine that he is not only praising you for your work, but he wants to use all of your designs, and the budget will not allow it, so he goes to your father and asks your father to increase the budget, that he may be allowed to use all the designs. Your father's a businessman, and he's not going to do it. He's going to cater neither to you nor to him, but he has to run that at a profit for the Rockefellers. So, let him do it. But in your Imagination assume that he does!" How long do you think it took for him to actually change his attitude towards her? I'll tell you: twenty-four hours! When she came downstairs with this wonderful collection of designs, he raved about them, and he actually went to her father and begged him to increase the budget, that he may use them all. Her father would not allow it. And from that day on, he changed his attitude toward her radically for the better. Why? Because she changed hers towards him.

Are we not told in Scripture: "We love Him because He first loved us"? (1 John 4:19) You want to be quite fair? Well, start it here. Start it in your own Imagination, and you'll find it responding on the outside, for the outer world only reflects the inner world. Start it there first, or you will never see it in the outer world! So, as she walked the street she simply imagined he walked with her, praising her for the work that she had done. And in twenty-four hours he praised her, and [she] hoped her father would increase the budget, that he could use all of them. And then she retired. And after she retired in 1946, he begged her to come back and do special shows. She went back and I think she did about six special shows for him. Who would have dreamt that he would ever ask her to come back and do *one*, after the treatment that she received? She has overcome it; completely overcome it. She knows that it is all within her. She doesn't turn to anyone to blame; she knows it's within her. She tries to find out where, in her, she's been carrying on these unlovely conversations, and then – changing the conversations within her – she changes the world in which she lives.

So, "in my Father's house," (which is *your* Father's house, for we have but one Father and we are that Father) are the unnumbered states of consciousness – and they dwell in the Father, and the Father is our own wonderful human Imagination. The adjustment is made wherever you are. If you are off to bed, just about to retire, make the adjustment there. If you are sitting in a cocktail lounge, make the adjustment there. It doesn't matter where you are; you can do it within your Imagination in the twinkling of an eye.

What would it feel like if…and set your frame of reference. Your frame of reference…every one has a frame of reference. Go down to the street tonight where people are lying in the gutter, and they have a frame of reference. They know what their parents or their friends think of them. They would know now what the same people would think of them, if they saw them differently. If they only knew that within their mind's eye they could appear to themselves as one of [the] dignified beings pulling their own weight in this world (and their parents would be proud of them and not ashamed of them) and persuade themselves as they drop off into sleep that is how they are appearing to Caesar − they will rise from that gutter and be disgusted with themselves and the gutter and the environment, and go right on – go right up and do something that is worthy of a real man of this world. They would!

But who is going to reach them to tell them it's all within them? You can tell them because you know it. Don't go out and talk about it, but you'll have an occasion to turn someone from that state into another state − and you will find yourself knowing they are only states − and it's so easy to forgive one, knowing it's only a state. You will pull him out of the state because you learn to discriminate between the man and his present state. The present state may be most unlovely, but it's only a state; so instead of condemning the man, it's the state. You take him out of that state. He's the same being. The man who is rich today but formerly was poor – it's the same being. The state of poverty did not vanish because he left it. It remains a state for anyone to fall into. And you move him into a state of wealth. Well, the state of wealth is a reality. It's fixed forever, and the day that he moves into it he's going to become wealthy, and no power in the world is going to stop him. As long as he remains in the state of wealth he'll reproduce it over and over and over, and you can't take it from him. If he doesn't know it's a state and he loses it all (he might not know it was only a state) and he'll remain out of that state in a state of poverty. But if he knows it was a state to begin with, he can always go back into that state. Any man can do it.

So, you know that it's a simple, simple technique, but you cannot be sure that you have moved unless you can see motion relative to a fixed object − some other object. You always have faces in your mind's eye of those who know you. How do they know you? If you like it, that's fine, if you don't like it, how would you like them to know you? Well then, you name it and then let them know you. All you do is: "Let there be light." (Genesis 1:3)

Let the face become luminous, reflecting that thing in you. As it is changed in you, you'll see it on their faces. Believe it! Believe in the reality of this subjective state. That is your hope, and this is the subjective appropriation of this hope. What hope? The faces are reflecting what you really want to see. And in a way that no one knows, you will become that man, and these faces actually will appear just as you have seen them in your mind's eye. And they will be proud of you, as you are proud of yourself.

Now let us go into the silence.

Good! Now, are there any questions, please?

Q. What is the highest use to which one can apply this imaginal power?

A. What is the highest use to which one can apply his imaginative power? There is no limit. Tomorrow morning you will see what the world will call the first sign in eternity: a blast-off towards an inter-stellar object. We have all the faith and confidence in the world that these boys will make it and they will actually land on that object in space, 500,000 miles from earth, and that is only the beginning. There is no limit, because God is all, and we are God! In this world, there is no limit to what man can do. Whoever thought, when we discovered this land four hundred years ago, that we would have done with it what we've done? Water was running unnumbered of years − and then man harnessed it. See what we've done with this barren valley right here in our state through irrigation. The water was always there, but no one believed it could be done. So don't put any limitation on what man can do – none. And yet, in the end he will awaken from it all, and he is God who conceived it all. He is destined to awaken as God the Father! That's what man is destined to.

Any other questions?

Q. Do you think that sometimes the things we may desire may not be the best things for us, to qualify our creative Imagination in that way?

A. Some things we may desire may not be the best things for us. Naturally, I'll agree with that. But I am free to choose. And my choice may be a wrong one, but I cannot say in advance that I would regret it. If it's my choice, I must be big enough – having made the choice and discover afterwards that it's not what I want to perpetuate – to drop it. It's a state, and only a state. We have all kinds of ways of detaching after our choice has been proven wrong. Today many a person is planning his retirement − planning all sorts of things. You can go off to Mexico, or you can go to Greece, go some place where you think you can live better and cheaper – to discover after a year of it that he's homesick; he wants to return to his native land. But that was his choice, if he is big enough to admit to himself: "I planted it" and then replant his seed.

A friend of mine has just retired at the age of sixty-three from Standard Oil of California. He has two children, now grown and happily married, and they have their own little families. He and his wife have a nice home in Fairfax, completely free of all debts − no mortgages. And he thought, as he told me last year, that he could retire on $1,200 a month – a comfortable retirement for the two of them. Well, he retired in May and departed on the sixteenth of June. He was sitting at his desk looking over the papers, and had a massive hemorrhage and he was gone instantly. Well, that was his plan – and then a sudden departure. Plans and plans and plans! However, she is left with a fair amount of the money. So, plan away. Don't think in terms of anything of that nature. Just plan. If you depart now, all well and good; you are restored to life anyway. Nothing dies. Not a thing dies. And you continue the journey until you awake. The whole thing is moving towards an end, which is predestined, and that departure from this world is called in Scripture *resurrection*. When man resurrects, he departs forever from this world of death (for it is dead here).

Q. The fact that you were embraced first by love, and then power – does that prove that love is more important?

God is Love.

Q. That goes before anything?

A. The foundation is love. God is love. Power is an attribute of God. Wisdom is an attribute of God. But God *is* Love. It's not an attribute. It's the foundation for the "human form divine," and the "human form divine" is love. Peace is an attribute; power is an attribute – all these are attributes. Mercy is an attribute. But love is the reality of God. So when John said: "God is Love," he spoke from experience. All these evangelists are unknown to the world because these are all anonymous names. They were relating their own experience. And I can tell anyone that I know from experience that God is love. You don't have to ask who you're looking at. It's nothing but love, and it's man – infinite love. If man would exercise power in the true sense of the word, he would agree that he loved. Just imagine man endowed with this enormous power without love! What a power to contemplate. But we do not awaken until we are first baptized in the body of love. That is baptism of the Holy Spirit, of which all little baptisms on earth are but a shadow. That's not really baptism, but it's a shadow – keeping alive the hope for baptism with the Holy Spirit. Then he embraces you and you fuse with it and merge into the body of God forever and forever.

Any other questions, please? If there aren't any, we are here through Friday. Every night we begin at 7:30, and then next week, Monday through Friday till we have the series of ten. I hope I'll see you often.

Thank you.

Neville Goddard

LOVE ENDURETH

Tonight's subject is "Love Endureth"

We are told, "He who has not loved does not know God, for God is love." This is not a conclusion that the prophet reached after years of philosophic study, but an act of God in self-revelation.

If God never revealed himself to man, I doubt that man would ever know that God is love. But, in spite of all the horror of the world, I know from experience that God is love. The apostle Paul tells us, "Though I speak with the tongues of men and angels, but have not love, I am as sounding brass or a tinkling cymbal." Then he takes all the symbols of God and compares them to love. You could have all the wisdom of the world, all the power of the world, but if love is not present, your worldly power and wisdom is as nothing. There is no gift of the spirit comparable to love, and in the end love is the only thing that is alive. Faith will be fulfilled; hope will be realized. These are attributes of God, but love is not an attribute of God, God is love. When you stand in the presence of the Risen Christ you have only one emotion, only one feeling and that is love. And when love embraces you, you wear the body of the Risen Christ, the body of love. Everything in this world will pass away, but love will endure forever. So "He who does not love does not know God for God is love."

Tonight, what I am about to tell you may seem incredible, but it is all scripture and all true. We are told, "Be persistent in the race, looking to Jesus, the pioneer and protector of our faith, who for the joy that was set before him endured the cross and despised the shame." This is true, for I remember when he nailed himself on this body (this cross he now wears). He despised the shame, for he knew what he must experience before he committed the act. But he did it for your sake. Now you may wonder if there is any hope, any chance for his return. There is. Listen to his words, "He who eats my flesh and drinks my blood has eternal life and I will raise him up at the last day." May I tell you these statements are to be taken literally and fulfilled literally, although I know it doesn't make sense on this level. That is why Myers, in his lovely poem "St. Paul" said:

"Oh could I tell he surely would believe it. Oh could I only say what I have seen. How can I? Or who will believe it? How, until he brings you to where I have been."

Although it sounds terrible to think of drinking anyone's blood, when he brings you to where I have been you will actually see God's living, pulsing, golden liquid blood and say to yourself, "I know it is myself, Oh my divine creator and redeemer." Then you will fuse with it and, absorbing it like a sponge, up you will go on the spiral stairway into the kingdom of heaven. That is your last day. And the last day comes to the individual every moment in time. It has already happened and it is still, in a sense, happening and will continue to happen until all are saved. Until everyone is redeemed, for God is redeeming himself.

Last summer, while visiting in New York City, I wanted to visit a bookstore I knew well and had visited regularly while living in New York City. I had purchased many books from Mary. She did not carry my books. In fact I doubt if she ever knew I wrote one. The lady was not interested in what the books contained, only in the profit they would provide. Whenever she noticed I was looking at a book, the moment I put it back on the shelf she removed it and changed the price. I know, for I have seen her do it. When I told a friend that I was going to the bookstore he said, "Haven't you heard? Mary was killed last month and there is no more metaphysical library."

Now, this lady and her husband had gone their separate ways, yet had remained married. One evening, taking only her change purse with her, Mary had gone to the grocery store and was on her way home when she was knocked down by a passing car and killed. Since there was no identification on her person, no next of kin had been notified. Five days later her husband stopped by the shop only to discover it was closed with unopened mail still on the floor. When he went to the police to file a missing person's notice, they suggested he contact the morgue where he identified her body. Not for one moment could I arrest her attention as I have yours now. She made a considerable amount of money out of me. That was all she wanted, yet over the years she had many an opportunity to hear from one who had experienced scripture, but she wasn't interested at all.

We are told that, at the end of his days Paul expounded to them from morning till night about Jesus, trying to persuade all who would listen to him using both the Law of Moses and the prophets. And some were convinced by what he said, while others disbelieved. Mary never gave me the chance to convince her, but I tell you that everything said in that book called the Bible is literally true and will one day be experienced by you and fulfilled by you literally, even to the drinking of the blood.

You will recognize the blood of God as that which gave you life while you walked the earth. And "He who drinks my blood has life in himself." "Because I live, you will live also." See the difference in tense? Because I live... that's present... you will live also. He is addressing the spiritual you. You who seem to be alive, but are really not until you drink my blood. I have animated you, for I have placed my blood within you. "Unless I die thou canst not live. But if I die I shall arise again and thou with me." God died and his blood is in you and God is love.

So I tell you, Love Endureth. It was love who began a good work in you and it is love that will bring it to completion on the day of Jesus Christ. Love is the ultimate reality. If the word "Jesus" offends you, use "love". Love said, "Let not your hearts be troubled for I am the way, and the truth and the life." That's perfectly alright. Change the word "Jesus" to "love", for Jesus is love, infinite love.

I want to thank you for sharing your visions as they come to you and I will use them as they apply to the topic I have chosen. One I can use tonight. This lady said, "In my dream I was looking for something, yet I didn't know what it was I was to find. Then I discovered three coins in my left hand. Looking at them I said, 'Shouldn't there be thirty pieces of silver?' and a voice answered saying, 'No, you have three precious ones.' A hand then reached out and removed a coin as the voice said, 'This is faith.' Removing the second it said, 'This is hope' and as the last one was removed it said, 'This is love.' Then I awoke."

Here is the fulfillment of the 13th chapter of Corinthians, “Faith, hope and love, these three abide, but the greatest of these is love.” Faith will one day be transformed into vision and will, therefore, fulfill itself. Hope will be completely realized in this state, but God is love and therefore the greatest of these. She held the three precious ones in her hand and the voice began to speak. And whenever vision breaks forth into speech the presence of deity is affirmed, as told us in the 3rd of Exodus and the 6th of Isaiah.

I tell you, one day you will experience every word of scripture. Night after night scripture fulfills itself in me, like the 23rd Psalm. “The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures.” Could you believe that psalm could be literally true? It is. During the last few years in New York City we were warned not to walk in the park, as there were muggers day and night. Regardless of these warnings, one day I felt an urge to go for a walk in the park. It had rained a great deal that spring, and I can’t tell you my thrill as I walked through the park and enjoyed the green, green grass. The following night I am with my earthly father. Although he died when he was 85, this night he appeared to be about 30. We were lying in this beautiful green grass, talking to each other. Then I said, “Would you believe it, only yesterday I dreamed that I saw this grass and remarked to myself how green it was, and now it is an objective reality.”

In my dream the grass was no longer subjective, but objectively real. So what is objective and what is subjective? Is it not wholly determined by the consciousness from which it is spoken? In a dream I am telling my father that this is a reality, and what I experienced only yesterday was the dream. Which was the fact and which was the reality? And who is my father? Christ tells us, “I am the Father. He who sees me has seen the Father.” The whole vast world is seeking Christ. They are seeking the authority whose image is an earthly father. Seeking a creature of authority, a power said to be Christ, said to be better than, that they can submit themselves to. But the power being sought can only be found within. So when I met my father, I met the image and symbol of the authority I love. I have always loved my father. I would always submit myself to him and he was always generous and kind. So here I am stretched out on the grass with my father in complete fulfillment of the 23rd Psalm. “He made me to lie down in green pastures.” Who did? The Lord, he who calls himself my Father.

Night after night scripture unfolds within me and I experience it in a first person, present tense experience. But how to tell you until he brings you to where I have been. And he will bring you to that same level, and then you will know that everything said in scripture is fulfilled, literally.

So I tell you God, who is love, endures. Everything is going to pass away. It will simply pass from the earth, but Love Endureth forever. Everything else is an attribute of God. Faith will be fulfilled, hope will be fulfilled, they are all attributes, but God, who is love, endures forever.

I can’t tell you my thrill when someone who comes here has a vision of that nature. Her story has gone out, tonight, and you who have heard it will have the same experience. You will have the three coins, the coin of faith, the coin of hope and the coin of love. And the last shall become first, and the first, last, for the last was love. These are the three priceless ones. Not the thirty pieces of silver, for that is the price you pay to the owner of the ox who gores another. The ox is

the symbol of Christ, he who comes not to bring peace, but a sword, an ox-gore. And when that happens thirty pieces of silver is given the owner.

But she has the three precious ones. She has the answer, for when you stand before the Risen Christ the question is asked, "What is the greatest thing in the world?" And you answer, "Faith, hope and love." Then you will add, "But the greatest of these is love," for when Christ embraces you, you become one with the body of love forever. Now that you and God are one, no man, or organization of men can put you asunder. You are one with the body of love. And when you leave this sphere you awaken as the being the world is talking about.

But while you are here, on this level, your true being is veiled in flesh and no one can see the body you wear. But, knowing who you are, you know that you can appropriate anything you desire with no concern as to how you are going to get it. An abundance is yours, just for the taking. You know that "If I were hungry I would not tell you, for the world is mine and all within it. The cattle on a thousand hills are mine; if I were hungry I would slay and eat." Why tell anyone of your hunger if the world is yours? Well, you have a world that is infinite, that is unspoiled, that is eternal. That is the world of love, which you are. And you will know it when you are embraced and become consciously one with the body of love. And in that resurrected world you know every desire is already fulfilled.

But there can be no resurrection without crucifixion, for how can there be a resurrection without death? So God dies, for "Unless I die, thou canst not live, but if I die I shall arise again and thou with me." You will not rise as two, but as one, yet there is no change of identity, no change of your wonderful individuality. It's the same self, but now includes a far greater awareness than before, a self who is none other than God the Father. Without change in identity, you become this infinite being who is Jesus Christ, and in the end there is nothing but Jesus, and you are He.

So I tell you, everything will pass away, but love endures forever as told us in the 13th chapter of I Corinthians. Someone once defined the words Faith, Hope and Love as: "Faith is believing what is incredible Hope is hoping when all things are hopeless, and Love is forgiving what is unforgivable."

The world teaches that another is love and completely unattainable, but I tell you that though your sins are as scarlet, when you are embraced by love, they shall be as white as snow. I have done everything that a man is capable of doing, but when I was embraced by love everything that I had done up to that point became as white as snow. No one on earth can save you. You are saved by the grace of God and since it's not your own doing, there is no way you can boast.

Tonight I ask you to imitate God as dear children. In the first epistle of John, the fourth verse, we read, "We love, because he first loved us." Our love is only a response, because he loved us first. Now make it a personal "I" and say, "I love because God first loved me" and imitate him as a dear child. If I want the response of love and expect it to come from another, I will wait in vain. But if I imitate God, he (or she) will love me because I first loved him (or her). And when he says, "I live, therefore you will live also," it is because I live. Just as in the story of Pygmalion and Galatea. The great artist created an image out of marble and fell in love with his image. Then he prayed to the goddess of love to endow it with life. When this was done the statue became a

beautiful woman and the first word she uttered was the name Pygmalion. The first word you and I ever uttered was Jesus' name, for before we could ever utter a word we had to be aware of being, and that is saying I AM.

God, the great artist, created you and falling in love with his creation he gave it the gift of life by giving you the gift of himself and God is love. Greater love has no man than this. Tonight fall in love as God. Imitate him as a dear child. Love any state so much you die to any other. Live there, as God, and you will live there as man also. Fulfill every desire of your heart, for in time it will all pass away. And always remember who you are, for you are love, the one and only reality of the world, and that, which endureth forever.

Now let us go into the Silence.

Neville 01-15-1968

LIVE THE ANSWER NOW

Every fact is a dream made visible, so I invite you to live as though your dream were already a fact! I am convinced that every dream (desire) I have dared to live in the now has gradually and unnoticed blossomed into fact in my life.

I also know, not only from personal experience but from eternal vision, that the spiritual states of the soul are eternal. That like a traveler, individual man passes through states but the states remain forever.

Without the help of any man or government you could lose everything you possess and become dependent upon society. All you need do is enter the state of poverty. Or again: without asking for help you could assume wealth by occupying the state. Remain faithful to it and you will discover that the state has its own way of externalizing itself. You must, however, give the desired state occupancy.

How do you occupy a state? By asking yourself how you would feel, what you would see, hear, touch, taste, and smell if your dream were real. Take time to set the stage. Being the star of your production, place yourself center stage, then allow a friend to enter and see you in your new state. Write the script - the words he would say when he sees you. Feel his touch.

Clothe yourself with the reality of the state you have just created in your imagination. You need not ask anyone's permission or help, but moving into the new state in your imagination, simply remain there until you feel its reality. Then let the feeling go its way toward fulfillment.

A friend recently wrote, saying: "Not understanding why I read the Bible but never attend church, a friend brought a group of missionaries from the Mormon church to the house to convert me. Regretfully, I invited them in, and no matter what I said they would not listen. Rather, they expressed their own opinions and would not let me speak.

"That night - while reviewing my day - I thought of these people, and wondered how anyone could give such love, devotion, sincerity, time, energy, and money, to what I called `reverent baloney.'

"Dwelling upon that thought, I fell asleep and dreamed I was in a very strange and barren land, with craters everywhere. Hundreds of people were walking down a long roadway, leaving behind a girl, who was possessed by a screaming voice. Curious there, as I am here, I wanted to see the girl. When I saw her pity poured forth from me. I sat beside her, put my arms around her to offer sympathy, when suddenly the voice began to scream from within me. Then the girl arose, and walked away completely cured as I awoke."

My friend was shown how discriminating one must become. The moment you contemplate something you

become the very thing you behold. Entertaining a state in sympathy, my friend entered it. That night her heavenly Father taught her a great lesson. That no matter how awake one may be in this world, no one is exempt from falling into a state.

Blake understood this truth when he said: "From this I realize that neither the just nor the wicked are in a supreme state, but to be every one of them states of the sleep which the soul may fall into in its deadly dreams of good and evil, when it left paradise following the serpent." The serpent, the wisest of God's creations, is the personification of God's wisdom and power. It was he who told the woman: "You will not surely die, but will become as the gods, knowing good and evil."

Entering a world of death, you will seem to die to those who cannot follow you - but not to yourself. Instead, you are restored to an unaccountably young body. You may leave an old body with missing hair and teeth, to find yourself in a healthy, new body with your hair and teeth intact. This I know to be true, for my vision is open and I have seen those who have departed this life. I know they are not gone, but are restored to wear a new, young, and healthy body.

Now, a state may be entered either deliberately or unknowingly, but you are going to become what you contemplate. The world's wise men believe we are heading for the end, but its climax has already occurred. While on the cross, these words were spoken: "It is finished." This age has already ended and an entirely new and different age - into which we are all moving - has begun.

To Blake, space was a woman, while everything in it was Man, and Man was God. Blake saw the world as a play of six thousand years, with a door opening to Eden every two hundred years. We think we are moving in one direction, yet everything is taking place now, and every two hundred years an individual can enter the New Age.

Let me now tell you of a vision the lady had, who shared the dream of the screaming girl. One night as she was mentally reviewing her day, a long table appeared before her inner eye. A judge, robed in black and wearing a white wig, was sitting at one end holding a gavel. Looking directly at her, the judge raised his gavel, lowered it to the table and proclaimed: "The incurrent eyewitness."

The word incurrent means giving passage to a current that flows inward, such as a sponge when placed in water. This lady has been conditioned by Divine Providence to receive spiritual communion. Whether she likes it or not she will be compelled to receive it, for she is already awake! She will bring back vision after vision paralleling scripture, for scripture only records finished history.

Blake described the Bible as: "The Divine written law of Horeb and Sinai," which is the Old Testament. "And such the Holy Gospel of Mount Olivet and Calvary," which is the New Testament.

Every conceivable part that Man could play is openly described in the Old Testament, for each individual recorded there represents a state of this age. The New Testament describes the entrance into the New Age. It reads as though it happened to one person, as a biography; but the New Testament records states which unfold in the individual.

Blake's poem, "Little Boy Lost," records a true revelation:

"Nought loves another as itself,
Nor venerates another so.
Nor is it possible for thought
Greater than itself to know.
And Father, how can I love you
Or any of my brothers more?"

When the priest heard this, he took the little boy by the hair, and screamed: "What a fiend is here!" Then he burned the little boy, as he had burned others before.

The little boy spoken of here is everyone in this world. I know, for it is impossible to transcend a thinking being. Therefore, it is impossible for a thinking being to know a thought greater than self.

If God - the creator of all life - wants to be known and loved by you, He must become you, for He cannot discover any other than Self. That is why it was necessary for God to become as you are - that you may be as He is; for if God did not become you, you could never know Him.

Being a thinking being, you are unable to know a thought greater than yourself; for God - the Father of all life - became individualized in order for you to discover that you are He. And because God is a Father, he must have a child. Therefore, one day God's son, David, will call you Father and your true identity will be revealed. There is no other way to discover your Fatherhood.

I urge you to dream nobly. Although your dream may seem impossible, invite it into your consciousness by feeling it is real. Wear this feeling as you would a suit of clothes, and persist until the feeling takes on the tones of reality. Do that, and in a way no one knows, your desire will appear as an eruption of your continuous thought.

Your desire started in motion when you wore it. Its appearance is simply a hidden continuity which came to the surface. Dwell upon a thought, and you will realize that it is not original. That the thought itself is complete and therefore every thought is Divine plagiarism!

Enter a mood and watch the thoughts that come to you while there. If you want to be known, get into the mood by feeling recognized as you move about. Then as the feeling becomes familiar you will be amazed how things will reshuffle themselves and you will get the publicity you desire. It may not be very flattering, but if you really want to be known, you will be.

"Whatever you desire, believe you have received it and you will." Knowing what you want, assume you have it and let no one divert you. Do your father's will, believing in the feeling of your wish fulfilled. Try it, for this simple principle will not fail you. But remember: you are its power, as it does not operate itself. I can tell you how to move into another state, but you must move into it. No one can do it for you. You see, states are permanent and it is up to you to get out of the state you are now in if it is undesirable to you.

One day a lady in New York City came to see me regarding her stomach problems. While she was there we talked of higher things, and after the silence she returned to her home on Staten Island. Arriving there, she

went into a favorite German restaurant and ate all the food she hadn't been able to eat in years, with no ill effects. I didn't give this lady any pills. I don't even know what a stomach looks like! I simply got this lady to move from the state that had the bad stomach!

Leave the state containing poverty and move into the state containing wealth, and wealth will take on reality. This room has reality and substance because you are thinking from it. Think of a room, however, and it is but a shadow. Think of a state and it seems a mere possibility. But enter it by thinking from the state, and it is the only reality. Blake said: "If the spectator could only enter into the image in his Imagination; if he could make a friend and companion of his image, he would rise from the grave and meet the Lord in the heavens."

Now, buried in a state, you are a spectator of other states. But if you will rise from your present state and bury yourself in another, you will express it. If you can be what you want to be, why not become it? Why sit in a state you dislike and argue, when you can move into another state in your imagination? But once you have moved into the state of your fulfilled desire, don't be like Lot's wife. Don't look back at your former state and preserve it, for salt is a preservative.

Every character in the Bible is a state of consciousness that you, an individual, will pass through, for you are immortal. Having descended into a world of death, you pass through states; but you cannot die. Blake tells us: "The oak is cut down by the ax and the lamb is stayed by the knife, but their forms eternal remain forever.

Step out of this garment and you will instantly step into another. Ninety per cent of those who leave are totally unaware of what has happened. Observing their passage, we think they have died, but they do not die to themselves. They do not even recognize the change, any more than you do when you are asleep. The moment you become aware that you are dreaming, you wake up. But if you do not awaken it is because you have passed through the gate we call death, to continue your dream.

In your night dream you take everything for granted - until you begin to become aware that you are dreaming. If you find yourself waking, try to grab a solid object, like a post - but not an animal, no matter how tame he appears to be. Hold the object and will yourself to wake up, and you will awaken in your dream to find yourself in a world which is just as real as this one.

When this happens don't get panicky, as you will come back. Instead, if you have any red blood in you investigate the world you find yourself in, and you will discover the people there are just as stupid, just as ambitious, and just as sound asleep as they are here. I have been shut out of this world many times, to return to find this body cataleptic for maybe twenty or twenty-five seconds before I could animate it again. If sometime I do not get back, the doctors will cut up the body to see why I died. They will come to some conclusion; but if they are honest with themselves, they will know that there was no physical reason for my death. I simply left and did not return.

But while you are here, why not live well? I think we will all agree that it is easier living when we have wealth than when we are poor. I have no desire to have lots of things, but if anything can be mine by the simple act of assumption, why not assume it? No power on earth can stop you from imagining. The morning paper records what happened, but they do not tell you the cause. Who knows who is dreaming what is happening today?

Two years ago I watched the Kentucky Derby on television. Willie Shoemaker was riding a horse which was favored to win. The night before the race, the owner of the horse had a dream in which he saw Shoemaker - leading by lengths - misjudge the finish line and ride the saddle to ease the horse too soon.

That is exactly what happened. Shoemaker, a truly great jockey, misjudged the finish line, then - realizing his mistake - he could not get enough energy again to win the race and therefore lost it. But who controlled Shoemaker's behavior? The owner told Shoemaker the dream before the race and he listened attentively; then, in the physical event, he couldn't do anything about it. Shoemaker took the brunt. He was condemned and received his sentence, which was a financial loss to him; but Shoemaker didn't have the dream - the owner of the horse did!

You do not have to have a dream of the night to influence the behavior of others. You can dream during the day and influence them, as everyone is contained within you. "All that you behold, though it appears without it is within, in your Imagination of which this world of mortality is but a shadow." (William Blake) If everyone is contained within you, you do not need their permission to be used to externalize your dream! The owner used the horse, the jockey and everyone who bet on the event, to externalize his dream. He entered the state unknowingly but couldn't escape its effect. He lost the race in the same manner in which he had envisioned it.

You can sit quietly and enter a glorious dream. If it's shadowy, you are not in it. Persist until you enter it, and it will become the only reality. Live in the state of your fulfilled desire now, knowing that in a way unknown and unnoticed by you it will erupt to become an objective fact.

Take the challenge of scripture: "Whatever you desire, believe you have received it and you will." Dare to believe you have what reason and your senses deny. Persist in your assumption and it will harden into fact. Try it and see! And remember: the Father who became you is speaking to you through the medium of dream and revealing himself in vision, for this world is His play!

One day you will leave this play, knowing you are God the Father who conceived it all. Beginning as the one God, we fell as the gods. But we will return to the one God, for it takes all of us to form the Lord. "Hear O Israel, the Lord our God, is one Lord."

Take the challenge of scripture and assume the feeling of the wish fulfilled - not only for yourself, but for your family and friends. When you imagine for another, you are really giving it to yourself, as there is no other. The whole vast world is only yourself pushed out.

Now let us go into the silence.

Neville Goddard 7/19/1968

LIVE IN THE END

I daresay that everyone here would say, "Yes," to the statement of Scripture, "With God, all things are possible." (Mark 10:27)

I don't think you'd be here if you did not believe in God, and the God to whom all things are possible. But maybe we stop right there, and we separate man from God, and my purpose is to show you that we are not two, that we are One – that God actually *became* man, that man may become God.

So, let us, now tonight, give you my reasons for my claims. We turn to the book of John – the Gospel of John, and we are told that, "The Word became flesh and dwelt among us," (John 1:14). Well, that's a mistranslation. The word translated "among" is the Greek preposition "in," "within." "The Word became flesh and dwelt *within* us" – "*in* us." (John 1:14)

John used the plural "us" for the nature whereof we consist, that the Word of God, which is defined in Scripture as the creative power of God and the Wisdom of God, did not take upon Itself some one person among men, for then that one assumed would have advanced, and no more; but Christ, to save all, did not make *this* man or *that* man his habitation, but "dwelt *in us*."

That same creative Word that created the universe, and sustains it, dwells in us! Therefore, "with God all things are possible," (Mark 10:27) and therefore with Man all things are possible. So, he states it in one book, Matthew, "With God all things are possible" but in Mark he states it, "All things are possible to him" – meaning man – "who believes." Can man believe?

So, this Creative Word is in us. Well, what is this Creative Word? It's your own wonderful human imagination! That's Christ in man. Man is all imagination, and God is man, and exists in us, and we in Him. The eternal body of man is the imagination, and that is Christ Himself the divine body Jesus; and we are his members.

So, when you say, "I am," that's He. Now, can you believe that you are *now* the man that you would like to be, though at the moment of your assumption, reason denies it? And your senses deny it? Can you really conceive a scene – a scene, which if true, would imply the fulfillment of your dream? Just imagine it. Certainly you can imagine it, but the problem is: will you believe it? Will you believe in the reality of the thing imagined?

If I could this very moment imagine myself into a state – any state at all – and dwell in it, well now, what is "dwelling in it"? Well, I'm dwelling in it. Well, that's Christ! And that is the resurrecting power of the universe. So, if I remain in a state, I will resurrect it and objectify it in my world. But I have to select it and enter the state. If the spectator could enter into any of these states in his imagination, approaching the state on the fiery chariot of his contemplative thought – what would it be like if it were true? How would I feel if I were now the man that I would like to be? How would I know that I could become it?

Well, first, as I assume that I am it, let me think of my friends – those who really would rejoice with me were it true. Let me imagine that I am seeing them in my mind's eye. How do they see me? If what I am assuming is true, they should see me as I am seeing myself, and if they are friends, they should rejoice with me. So, let me now assume that I am seeing reflected on the face of a friend that which, if I saw it, would imply he sees in me that which I have assumed that I am. Will that work? Try it! I tell you, from my own personal experience, it works.

As we are told in Corinthians, "Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test." (II Corinthians 13:5, Moffatt's translation) Now we are challenged. He says, "Come, test yourself and see." (II Corinthians 13:5, Moffatt)

Well, this is how I test myself: If Christ is in me, and all things are possible to Christ, then I must find out who he is. Well, I have found him as my own wonderful human imagination, and because he dwells – not only in me, he dwells in us – everything is possible to everyone in the world. And, so, you help man best by telling him who Christ is. You could give him all the things in the world that he needs, he'll come back for more tomorrow unless he knows who Christ is.

You can give the entire world to any one of them: they'll spend it – waste it – if they don't know who they are. But tell him who he is – and he doesn't need anything more than the knowledge of who he is and the application of that knowledge, for we are the operant power. It doesn't work itself! I can tell you that your imagination is Christ, and maybe you'll believe me, but unless you actually take it to the point of working upon it and operating it, it means nothing.

Well, if, this night, I really believe it, I would not allow the sun to go down in my sleep unless I feel myself right into the situation of the wish fulfilled. It need not be a wish for myself; it could be a wish for a friend, for everyone in the world, because Christ dwells in all, and Christ is the true identity of every man, then everyone must be myself "pushed out." There can't be another if God is one, therefore, I tell myself, as the seeming other, what I would do if I were you, and instead of giving him the thing that he needs physically, tell him how to get it for himself.

What would you feel like if now you were the man that you want to be? How would you see the world if things were as you desire them to be?

Now, this is what I mean by "living in the end." Robert Frost, just the year before he departed this sphere, wrote this story for Life Magazine; and he said, "The Founding Fathers did not believe in the future" – what a shock, that they did not believe in the future! They "believed *it in*." He said, "We are always imagining ahead of our evidence," and the most creative thing in man is to *believe a thing in*. They had no evidence to support their claim to democracy. They were under a king when they threw the king away and began to simply build a concept of the future. They did not believe that the mere passage of time would bring them that dream; *they believed it in*, and these men believed implicitly in the Word of God. And they believed that if I know what I want when I pray, believe that I have received it, and I will. Well, if that precept is true – literally true – to be accepted literally and fulfilled literally – well, then, what am I doing *not* believing?

I should actually know exactly what I would like to be, and, discovering what I would like to be against what I seem to be, dare to assume that I am it! And my assumption, though false, if persisted in, would harden into fact. [Anthony Eden] That I know from my own experience, and I know it's a law, therefore, if someone is not becoming the man that he would like to be, and they tell me, "Well, I once imagined it and it didn't work," then what are you doing now and still not imagining it?

If imagining creates reality, what are you imagining? For, if Christ is the only creative power in the universe, and I identify Him with my own imagination, well, then, my imagination is creating reality. So what am I imagining?

Pick up the morning's paper, and I am fed with everything I should not feast upon – all the horrors of the world, all the negative states of the world; after having read it for an hour, then I must either regurgitate or in some strange way rub it out, because I can't go through life feeding upon such nonsense. But if I really know what I want, what *you* want, what *we* want, and persuade myself that we have it – if my premise is sound that imagining creates reality, I should in the not-distant future hear you tell me that it's worked for you, and another one tells me, and *I* in turn tell you, and go through life sharing this marvelous news to others.

So, I say, live as though it were true – just as though it were true. That passage of Shakespeare – we have been taught from the primal state that he which is, was wished until he were. Here we find it in Caesar, "He which is was wished until he were." [Julius Caesar, by Wm. Shakespeare] He wasn't born Caesar, the king, but here was an ambition fulfilled, because he was wished into it. He desired it, lived in the state, and everything reshuffled itself to conform to that state to which he was faithful.

I see it in my immediate circle: those who you would not even think for one moment would become prominent, but they desire to be prominent; those who desire to be successful, as they conceive success – no two see success in the same manner. Some see it through the eyes of wealth, others through rising in some profession, others in some other manner – well, whatever *they* conceive it to be, they now realize it, if night after night they sleep in the assumption that they are now what they would like to be. So we go back: if the Word is truly the Word that creates the system in which we live, "In the beginning was the Word, and the Word was with God, and the Word *was* God." (John 1:1) "By Him all things were made, and without Him was not anything made that was made," (John 1:3) – no, not even the so-called unlovely things, for if *all* things were made, he has to be responsible for the unlovely things as well.

So, we are told in Scripture, "I kill, and I make alive; I wound, and I heal," (Deuteronomy 32:39) – I create the blessing; I create the curses, but, now, I must choose life. Choose the lovely things but don't say there's another creator, for if there is another creator then we are in conflict. So, my own imagination can conjure unlovely things if I dwell upon them, or the lovely things, but there can't be two gods. There can't be two creators. And if I can find *that* Creator and identify Him with my own wonderful human imagination, then I can't pass the buck. I can't turn to anything and blame it for the things happening in my life.

I know many of us are not discriminating, and when we see our own harvest, we don't recognize it. We can't conceive that we, in some strange manner, permitted these things to be entertained by us. But we did! It could not have come to pass in any other way. So, if I believe it and accept it – well, then I will live by it, and then when I know what I want for anyone – and this goes for everything in this world.

Well, then, now – this very instant, you desire happiness in marriage. You say, "Well, there's not one person in my world that is eligible. I know no one." You don't have to know anyone. All you have to do is to *decide within yourself what you want*. Now, what would you do if it were true? Would you wear a ring on the one finger that would imply that some one placed it there? one that you admire? Well, then, wear it there. Don't wear a physical ring. Put it on just as though *he* had placed it there, and sleep feeling that which you are feeling is real. Don't say, "It's all imagination." Certainly it is, because all imagination is Christ, therefore, it's all reality. So, when you say, "That's only my imagination," well, you are just saying, "That's only a thing called Christ when you treat imagination that way.

Is there anything in this world that wasn't first imagined? Name one thing or point at one thing in this world for me that is now considered to be real that wasn't first only imagined. What is now proved was once only imagined. Therefore, this is a true statement, "All things were made by Him." (John 1:3) and He is your own wonderful human imagination. All objective reality is solely produced through imagining. The clothes you wear, the chairs on which you are seated, this in which we are now placed – everything was once only imagined.

Now tonight, find out exactly what *you* – not what *they* think you ought to want – what *you* want. Ask no one's permission. You don't need any one's permission; you only need your own decision. What do *I* want? Now, what would it be like if it were true? Now catch the mood, and try to give that mood all the sensory vividness of reality – all the tones of reality, and then sleep in it just as though it were true. And then await the inevitable.

The inevitable is that you are going to resurrect it and objectify it on the screen of space, and then the world will call it real, and they may not believe you. It doesn't really matter. If you tell them it came to pass because you simply imagined it – no, they will point to the series of events that led up to it, and they will give credit to the bridge of incidents, across which you walked towards the fulfillment of that state, and they will point out some physical thing that was the cause. No, the cause is invisible, for the cause is God, and God is invisible to mortal eye.

Who knows what you are imagining? No one knows, but you can sit down and imagine, and no one can stop you from doing it, but can you give reality to the imagined state? If you do, yes, a bridge of incidents will appear in your world, and you'll walk across some series of events leading up to the fulfillment of the imaginal state. But don't give causation to any physical step that you took towards the fulfillment of it.

You imagine yourself having a marvelous business, and then comes the day a building is for sale and you haven't a nickel towards it, and a total – not a total stranger, but a man comes in and asks you quite in a friendly manner, "Are you going to buy it?" And knowing you don't have a penny, you say to him, as would a friend to a friend, "With what?" And then he says, "Well, I

have money. It's only in the bank drawing nothing." You say, "Well, I have no collateral." But he says, "I've watched you. You are an honest person, your family – they are honest – I think they are. Would you like me to buy it for you and get my lawyer to bid for it? If they knew that I am bidding, they know that I have money, they will bid me up, and so I'll get it at the very lowest price by getting a lawyer who represents more than one client, and they do not know whom he represents, and he'll bid for it. Are you willing to take it, regardless of the price?" and you say, "Yes, I'll take it, but I have no collateral."

"All I need is your signature that you will simply pay six percent of whatever the price is, and then reduce that principal over a period of ten years. Agreed?"

"Yes."

"Well, then, sign this, and we'll see if we can buy it."

That day you own the building, and you don't have one nickel when you own the building that day! You only had your signature on a piece of paper. At the end of 10 years you repay the man his principal; you reduce it every year, pay him six percent on the remaining principal, and reduce the entire thing at the end of ten years.

The man died twenty years later and leaves you $150,000 in cash, tax free, and a couple of homes, many personal belongings. In the meanwhile, you continue in that business, and it multiplies and multiplies, and that year was 1922 – and 1924. This is now 1968. That building – I'm speaking factually – that building in 1924 is now gone. He paid only $50,000 for it. It was repaid and repaid. A bank – three years ago bought the property – the building was rotted – bought the property for $840,000 in cash, and no capital gain – from $50,000 to $840,000. Meanwhile, the business has expanded into all the other islands, so that today you couldn't buy them for $15,000,000. All in imagination! And this goes back to the imagination that preceded this man's offer to buy the building; for the young man, seeing this building and entertaining the thought that the present owners deceived his father, and through deception got him out of a partnership – a junior partnership. And he was moved – not to get even, but to prove that he really had something within him and could be a success in spite of this deception.

So, every day he would see on that marquee, not *their* name, but his own family's name, and he would see it in his mind's eye, because you could not take their name and transliterate it and make it spell this man's family's name, but he saw it. In his mind's eye he saw that name, which if true would imply the family owned it. He did it every day, twice a day, for two years, and then came this sudden – out of the nowhere, and the whole thing was made possible, and today they are all over the islands, and they have no partners. They have never taken in one partner, never sold one bit of stock outside of the family ownership. All by imagination!

Now, I know what I'm talking about because I'm a member of that family. I am speaking of my own family. This is not hearsay. I know it. My second brother, Victor, in whose imagination this whole thing began to bloom – and he still works all by imagination, he knows what he wants – and then, after having decided in himself, "That's what I want, and that's good for the business, he then, in his mind's eye, appropriates it, and then lets things happen.

As told us in Scripture, "The vision has its own appointed hour,
It ripens, it will flower; if it be long, then wait,
For it is sure, and it will not be late."
Habakkuk 2:3 (Moffat's translation)

Read that in the book of Habakkuk. Here is the true translation of that passage in Habakkuk.

So, when you know what you want, remain faithful to that assumption, and the assumption, though at the moment it is denied by your senses, and denied by reason – if you persist in it, it will harden into fact. Are we not told that God calls a thing that is not seen as though it were seen, and then the unseen becomes seen? (See Romans 4:17) He calls everything from the unseen into the seen in this simple manner, for He is the resurrecting power.

So, if I assume that I am, I don't have to have evidence to support it – I assume that I am. Am what? Well, I name it, and having given it a name – given it form, given it definition – remaining in it, I resurrect it. And if it takes a thousand men to aid the birth of that state, a thousand men will play their parts, and I don't have to go out and look for them, any more than my brother had to go out and look for this man. He would not have known where to start looking for one the day of the sale. So far as he is concerned, he had done it in his mind's eye, and he allowed everything to happen, and he comes right in like a joke. He really thought it was a joke, and he said to this man, "Are you fooling me?

He said, "No."

He said, "Well, then, wait. Let me call my father. He's at lunch." He called him on the wire. He said, "Daddy, come on up. Leave everything and come." And then he said, "Now, you tell my father what you told me."

My father's name is Joseph, and my father said, "You really mean it?"

He said, "Yes, Joe, I mean it. I'll have him bid today. You put your signature here and your son Victor put his signature – that's all I need."

That was a lifetime friendship. So, when that man died, he didn't owe my brother Victor anything. He so loved the friendship and the feeling of – well, decency, that he had with my brother Victor, he gave him $150,000 in cash, and that was tax free, and the homes – everything was tax free. And that building which he bought for $50,000 was sold three years ago to the Bank of Nova Scotia. They tore it down and built a lovely structure, but they paid our family $840,000 for that building, and there was no capital gains tax. The whole thing was simply free.

So, I know what I'm talking about. All I need from you is the acceptance of it. Will you believe it? Will you believe that with God all things are possible? (Mark 10:27) Will you believe that all things are possible to man?

Well, you can prove it in the not-distant future, but *you* are the operant power. It will not work itself. If you dare to assume this very night that you have a better job than you now hold or that you have a larger income – you may be fired tomorrow. Don't be concerned! On reflection, you'll see it was necessary to move you towards the fulfillment of your assumption. You could be fired! And I wouldn't bat an eye if you told me tomorrow, "Well, I did what you told me. You know what happened? I was fired."

I have seen that. It takes someone to fire you to get you into a better job. I have seen that time and again. I wouldn't go out and quit the job. You may be promoted in the job, or you may be invited by some other concern that is competitive to join them – I do not know how it happens; I only know: if you remain faithful to the assumption, it's going to happen, and you are going to be promoted towards the fulfillment of the state that you've dared to assume that is yours.

I could tell you unnumbered stories of this nature. So, here, I say: dwell in the end. The end is where we begin, for if I've seen my name on the marquee, that's the end. I don't wait for the incident to take place in my world to move from one to the other to another, leading up to that; I dwell in the end. So, if I go to the very end, what would it be like were it true?

A health case: not how it's going to *become* better, but you go to the end, and you say to someone who isn't well – in your mind's eye you say to them, "You know, I've never seen you look better," and have them say to you, "I've never felt better." Well, now, that's confirmation for what you are seeing. You say, "I've never *seen* you look better," and hear them say to you, "Well, I have never *felt* better." But you may say to me, "I can't hear people." Oh, yes, you can! You can hear anything you *want* to hear. You don't have to hear it audibly.

Listen this very moment. You may not be able to whistle a tune. Maybe you can't carry a tune in any manner whatsoever. You can't play an instrument, you can't whistle, you can't sing. Well, can you now imagine that you are hearing The Battle Hymn of the Republic? Listen! Can't you hear it? Can't you augment it a thousand voices, ten thousand voices? Did you hear it at the funeral of Senator Kennedy? Did you see it on TV? Wasn't that moving when the organ began to peel, and suddenly that lovely soft voice singing it, and the whole thing became – well, the whole vast TV world was filled with it. I doubt there were very many dry eyes when he got through singing The Battle Hymn of the Republic. Well, I can't sing; I can't whistle a tune, but I can just right now stand here and listen and hear the entire thing swell. If I try to duplicate it with my voice, I couldn't do it, but I can hear *his* voice as he sang it. You can hear anyone's voice; you can hear the speaker's voice. Tonight, alone, you can hear my voice, and you can put upon my voice what you want to hear, and I, unknown to you, will find myself telling you, "Something will happen to confirm what you're hearing."

So, you can do this for good or ill. I advise you: *Do it for good*. But the choice is yours. You can hurt and you can bless, but don't hurt. Use your imagination always lovingly on behalf of others. But to tell you that you could not do it to hurt is stupid, because you can hurt. It's entirely up to you.

So, you imagine what you want. Believe that you have it, and see how it works in the world. Those who scoff at it – well, let them scoff. Five years from now, when you are on the top, they

may be working for you, and may even have forgotten that they sat in the same audience with you when you heard and believed, and they also heard, but they didn't believe, and so, you moved on, and they remained behind. That's life.

But there's only one creative power in the universe. Scripture names that power as God – Jesus Christ, the Lord – the same Power. Because there aren't two Gods, there aren't two Lords – there's only one. And that one Christ dwells *in* us. He did not appropriate a single man, as the priesthoods of the world teach. They tell you of a single man, and they single out a man that differs from all men. He isn't dwelling in *this* man or *that* man. His desire was to save humanity, and so He dwells *in us* – not in that particular man. He didn't become this one man – dwelling in one man. Let no one tell you that the Christ in you differs from the Christ – and let them name any man they want. He cannot differ.

If there is a Christ other than that Christ who is crucified within us, and who rose and continues to rise in humanity, he's a false Christ. And the teachers who teach of an external, objective, different Christ are false teachers. Christ is within, and He rises within. So, you go out and put it to the test. Put it to the extreme test. Christ *in us* – not "out there," is the hope of glory.

So, this word of which I speak – and the word, by the way – its true definition is, "meaning." In the beginning, there was meaning to the whole thing, and that meaning was *with* God, and God Himself was the meaning. (John 1:1) There is a purpose, there's a plan behind it all. He planned everything as it has come out, and as it will be consummated. And the purpose of it all is to awaken in us, so that we and he are one. So, He actually became us, that we may become God. It seems incredible, but it's true. That's the purpose of life: to take humanity and lift it to God so it becomes God. So, He became man, that man may become God.

Now tonight, you need not confine it to yourself. Take a friend, without the friend's consent – without the friend's knowledge, and lift him up. Do you know a friend who is unemployed? Well, then, see him as gainfully employed, and don't tell him, that you may brag tomorrow. Don't boast. Just see him gainfully employed.

Here is a friend of mine in L.A., and this man was unmercifully bawled out by his supervisors, and told that he was no earthly good, and they are considering letting him go. They are going to fire him. Well, the man had no support outside of the job, and he had a family. He told my friend. Well, my friend lives by this law, so he said to him, "All right, go your way." He didn't tell him what he was going to do.

He sat quietly at his desk and heard the man tell him that they praised him beyond measure for something that he had done. It wasn't 48 hours that they had a complete reversal of their attitude towards this man in their praise for something he did in the advertising world. But the blow left its mark, and he said to my friend, "Yes, they've reversed it, but I don't feel easy on the job, because they could not have said the unlovely things that they said and forgotten them, so it will come back, and I'm going to quit. I have no money. I'm giving them two weeks' notice. I am going to ask them to give me one week of the two, that I can get myself together and maybe take off a few days and just get my thoughts in order."

Well, at the end of two weeks he didn't have a job. My friend – when he told him what he was going to do – my friend knew he could not afford to quit and not work, so he saw him gainfully employed and earning twenty-five percent more than the present job. He took off the second week. When he came back at the end of the first week, he came into my friend's office and said, "Only yesterday I got the offer, and I start Monday. I do not lose one day's salary, and I start at twentyfive per cent more than I received on the past job.

What did it? My friend's imagination, a loving use of the imagination on behalf of a friend! Had he gone without that imaginal state, he would have walked into the place, and the man would have said, "We have nothing," or, "We can't use you," "Why are you quitting?" He didn't ask anything; he simply wanted the man.

So, if you precede your visit by an imaginal act, they will see you as you see yourself. If you walk in knowing that you're no good, they will see you exactly that way. But if you walk in the assumption that things are as you desire them to be, they are going to see you that way. And this is life.

Now, what greater claim can anyone make than to acclaim that he is God? And when He claimed it, they said, He is blaspheming, for here is a man, and the man claims he is God.

The 10th [chapter] of John, "And he said, 'Is it not written in your law,' I say ye are gods, sons of the Most High?" (John 10:34)

If he called them gods to whom the Word of God came, would you say of the one that he anointed and sent into the world that he is blaspheming? Do you know of any greater claim in the world than for a man to identify himself with God and walk as though he were, and not be ashamed to admit it? He doesn't go bragging about it, but he knows in his heart he *is* one with God, for if his imagination is God – and he imagines – well, then, that's God! And if he imagines a state and it comes to pass, then he knows the creative power that is God. He doesn't have to brag about it and be ashamed of it. He sleeps in a noble state, because he is one with God.

Well, let everyone take that attitude, and the world will change – not be beaten, but you can take the whole vast world, if they feel themselves slaves, and give them the world; they will want it again tomorrow. Unless a man has self-respect, you can give him all the money in the world, and it means nothing. That goes for the individual, it goes for a family, it goes for a race of people; it goes for a nation. As our late President Hoover said, "The rise and fall of ideas will determine the rise and fall of men, the rise and fall of nations, the rise and fall of communities."

So, tell me the idea that a community entertains of itself, and I'll tell you that community. But now change that idea of itself, and you'll change that community. Let a family feel important in itself – it doesn't have to have a background. Who has a background? So, you can go back far enough, and almost everyone who now claims importance would be ashamed of that background.

So, don't go back; start just where you are. And don't pay anyone to look up your family tree, because you are going to pay them to forget it. Just, all of a sudden, start right now and assume the dignity that is God. That's your real background – it's God, and so assume it!

And, then, with that assumption – and if you have children, I hope you do – well, then, instill that into the child. Instill it into all within the environment, and have them feel important.

I have no background, judged by human standards – either intellectual, financial or these things – we made it. But Mother instilled in us, when we did something of which she was ashamed she would say to us, "Have you forgotten that you are a Goddard?" Well, we didn't know. That must have been very important, because Mother said, "Have you forgotten that you're a Goddard?"

Well, I never heard that we had any background, but all of a sudden you begin to feel that you must be important. So, Mother instilled it into our mind's eye. She *made* the name important, so today it *is* important. Where we are, in the business sense, in every sense, it's important; but Mother did that, and she married a man who had no background, and took his name, but she *made* it important.

All right, who has any background? As far as I am concerned, I refuse to accept the aristocracy of any being in this world, other than the aristocracy of the Spirit. What other aristocracy? Give me the aristocracy of the Spirit, but don't come to me with any physical descent. I'm not an animal. I'm not a horse, where you develop it by one horse after the other. I'm God! We are all God! You can't go back beyond God. So, if that is the start of all of us, well, then, that is our root, and, so, *claim* it now. At any point in time, claim it, and you'll find yourself being washed clean of anything you might have thought the family tree held. You don't have any family tree.

The true Israelite is not a descendant after the flesh, but the Elect of God, of whatever nation. That's the man of God. So, you simply *dare* to assume that you are that man of God, and then apply what I'm telling you tonight. And, may I tell you, in the not-distant future – in the immediate present – it will work. If you don't falter and do not change the assumption – if you remain faithful to the assumption, it will harden into fact, because *imagining creates reality*. It does!

Now, let us go into the Silence.

Good. * Now, are there any questions, please?

Question: Last night you said you didn't believe in reincarnation. Then how do you explain the fact that . . .[? inaudible on the tape].

Neville: My dear, there is a man in this state today by the name of Krishnamurti. He was a member of the Theosophical Society when Annie Besant and Alcott and that entire crowd ran it. That book is still in print. They brought out a book without his consent. They tried to make him *a* Christ – the reincarnation of Jesus Christ. He didn't deny it. He didn't go against it. He allowed it. And that book came out, and there are literally hundreds of full-page pictures of his so called reincarnations of the past – one the male, female, male, female, Chinese, Indian, Oriental,

Caucasian – all these. I don't think they included the Negro; they hadn't quite integrated them in this setup. And here he went all the way back, but not into the Negro – he was something different. Then when he got big enough and courageous enough to deny it, he denied it, but they had printed those books, and they are still in the library and they are still in the homes of individuals; and now he will go from the world as they have departed this world, and those who will come tomorrow will not know that it was refuted, and will go along and believe it.

I tell you, my dear, stick to the Bible. All these are simply theories – man-made theories for one purpose, to make a buck. It's cruel to say that, but I cannot let it go by. Ninety-nine percent of them are in it only for the dollar. It seems cruel, but I'm telling you what I know. I've gone through these many –isms. It hasn't a thing to do with spirituality. You are individualized, and you tend forever towards greater and greater individualization. You will never lose your identity. You will awaken one day, and you are the Lord Jesus Christ Himself – without loss of identity! That's the great mystery. I will know you, and when you awaken and you are "born from above" and you behold the Fatherhood of God, you being the Father, I will know you. You will not lose your identity, and yet I will know you to be God. I will know you to be Jesus, as I know you as you are now, and it will not seem strange to you that you are Jesus. You will not bow your head in shame, and yet you will not lose your identity.

Question: What about women [rest of question inaudible on tape]?

Neville: I have had these men – and women, too – who make these claims. You can induce it; you can actually induce it by an assumption. I will give you my own personal experience of the Crucifixion, and it's so unlike what the world teaches. I have experienced Scripture. Scripture has been fulfilled in me.

I found myself this night in the fulfillment of the 42nd Psalm, which is, "And he went with them in a throng to the house of God." (Psalm 42:4) He led them in a gay procession to the house of God. Well, here I am, in this enormous crowd – all like the Arab world, and as I am walking with them, a voice out of the blue sings out, and the voice stated, "And God walks with them."

A woman at my right asked the invisible voice, "And if God walks with us, where is He?" and the voice answered, and all heard the voice – and the voice said, "At your side."

She turned to her left, looked me full in the face, and began to laugh; and she said to the voice, "You mean Neville is God?" and the voice answered, "Yes, in the act of waking."

Then the voice spoke, but from within me. No one but the speaker heard it then, and the voice said within me, "I laid myself down within you to sleep, and as I slept I dreamed a dream. I dreamed – and I knew exactly what the end of that sentence would be. He's dreaming that He is I!"

With that, I became so emotionally thrilled, I felt myself drawn into this body that was on the bed, for this took place in the spirit world. I felt myself drawn into this body, and this hand was a vortex, *this* hand was a vortex, my head a vortex, my feet vortices, and my side – the right side a

vortex, and I knew *then* what the Crucifixion was. It was sheer ecstasy. It wasn't painful at all. You can't describe the thrill of these six vortices nailing me to this body.

So, we are told in the 10th chapter of John: "No one takes away my life. I lay it down myself. I have the power to lay it down, and I have the power to lift it up again." (John 10:18)

And in spite of that statement, they teach, year after year, that a group of men murdered him, and nailed him to a wooden cross. He is not nailed to any wooden cross. *The Universal Christ is "nailed" on Humanity*. This is the cross. And He did it willingly. "I lay it down myself." No one took it from me. And I experienced that that night.

So, you can bring all the arguments in the world about this little stigmata, that little stigmata; there was no blood running there. The whole hand – both hands whirling vortices, and the head a whirling vortex, and the side a whirling vortex, and both feet – the soles of my feet vortices. And there are six.

Yes, Sir?

Question: I was going to ask you how you interpret the role of Judas Iscariot.

Neville: Judas? I am self-betrayed. No one knows me but myself. No one knows the thoughts of a man but the spirit of man who dwells in him. Likewise, no one knows the thoughts of God but the Spirit of God. Therefore, if I betrayed God, I would have to be the Spirit of God – one who has the secret, and so it is self-betrayed. One night in a room about the size of this – here I am, sitting on the floor with twelve men before me sitting on the floor. We're all dressed in robes and I am teaching the Word of God. A man, one of these twelve, jumps up quickly, and the moment he jumped up, I knew exactly what he was going to do. He was going to tell the authorities what I was teaching. He went to the only door. As he went through it, I knew what would happen. A tall, handsome man about six feet four, in most costly robes, came in – erect, a man of about 40 or 44. He walked straight down the side, turned at right angles, walked down the side, turned at right angles, and walked down the middle, but as he entered, he was one of such authority, we all rose. He was one of tremendous authority in that community, and we all stood at attention, I facing my eleven men. He came on down, and he turned towards me, and he took a wooden mallet and a wooden peg, and he hammered it into my right shoulder – blow after blow into my shoulder. Then he took a very sharp instrument, and with one circular motion like this, he severed my sleeve, and then pulled it, and pulled off the sleeve and discarded it; and I saw it, a lovely shade of light baby blue. Then he stretched his arms out this way and he embraced me and kissed me on the right side of my neck, and I kissed him on the right side of his neck; and as I kissed him, still embracing him, the whole scene faded.

Here is the 53rd chapter of Isaiah, "To whom has the arm of the Lord been revealed? (Isaiah 53:1) It's all symbolism, but the whole thing is true. That was the betrayal. For you are now nailed – the peg goes in, for as you are told, "I will now put upon you all the authority of Israel, and you will rule it for a season. Then I will break the peg, and that weight that you carry will be taken from you. But who has believed our report, and to whom has the arm of the Lord been revealed?" (Isaiah 53:1)

He unveils the right arm, which is the symbol of power, at that moment in time when He rises in you, and you are going to rule as He rules, and that's the story.

So, the whole story is true, but it's all vision. It's not secular history; it's salvation history, and the world treats the whole Bible as secular history, and it's not secular history at all. The whole thing takes place *above*. He said: "I am from above, and ye are from below. You are of this world; I am not of this world" (John 8:23). And, so, the whole drama is unfolding from above. It's a mystical drama.

Any other questions, please?

[Question inaudible on the tape]

Neville: Well, freedom is "That Age." No one is free by dying here, because death here is restoration in a world just like this. No one – I don't care who you are – you could be ninety years old now, and if you dropped this very moment, you are restored to life, not as an infant, some are 20 years of age, you are not old, you are young, and any missing part: teeth, hair, limbs are all restored – unbelievably new and unaccountably new. You can't account for it.

How can someone cremated, turned to dust, stand before me twenty years old? When they dropped, they looked like a thousand; they were so old and withered. And here suddenly before me stands this beautiful – either woman or man – twenty years old, in a world terrestrial just like this, in a body that is physical just like this – cut it, it will bleed, and they age there as they age here, and they die there as they die here. And, so, there's no escape from this until Resurrection, and Resurrection comes to the individual. It doesn't come collectively. It comes while we are walking this earth. The individual is raised and set free from this bondage to decay, and becomes, then, one with the Risen Lord, because there's only One Body, One Spirit, One Lord, One God and Father of all. (See Ephesians 4:4-6)

Question: What about a child, when a child dies?

Neville: It continues to grow – continues to grow. He is the God of the living, not the god of the dead. This world is the world of the dead. People won't believe it. Everything here is dead. If you see it from above – well, you'd have to see it to understand what I am talking about. If you see this from above, everything here is like – well, something that is dead, and you can come down – you can't change it from above, strangely enough. I have tried to change it from above.

Look at the body – it's on the bed, and it looks like something – like a carcass that is dead. Well, you know exactly the wisdom is from above; if you could only do with it now while you are there, with the clarity of vision, but you can't do it. You've got to come down and occupy it, and then you forget. This is the world of death.

[A question about animals, not audible on the tape.]

Neville 10-2-1967

JUDAS THE REVEALER

Judas, the one in scripture who is the most condemned, is the true revealer of Christ. We call him Judas, but Judas and Judah are one.

In biblical thought, a man's name reveals his character. The full significance of the name is understood only when it is manifested in him who is the Word made flesh.
Tonight we will take the name "Judas" which is spelled "Yod He Vav Dalet He" [Ye-hu-da]. The Divine name "Lord" is "Yod He Vav He", called "I AM". So we have the Divine name, "I AM" with dalet inserted into it. Dalet, the fourth letter of Hebrew alphabet, carries the symbol of a door. So the central figure of the New Testament declares: "I AM the door."

Judas is called the betrayer of the Lord Christ Jesus. The dictionary defines the word "betray" as "to reveal, to make known; or to deliver into the hands of the enemy." Jesus Christ is called the Word of God, this Word is truth. So the one who reveals (betrays) the truth is Judas and those who do not understand recoil from his message. They are the enemy, although they know it not. Who could reveal the secret of God but God himself? Who could reveal your secret thoughts other than yourself? I could take you into my confidence regarding certain things in my life, but no one can ever know my thoughts but myself. So if anyone reveals Christ as the Lord it must be God himself. "He who dips with me into the dish." Who could dip with me but myself?

The Word of God is planted in every being and all the blows of life stir and agitate the Word, causing it to take root and begin to unfold. Then the drama as first told in the Old Testament and explained in the New as the life of Jesus Christ, unfolds, and you - an individual - are cast in the starring role! You are that which is being revealed to yourself.

Now let me share an experience of mine that took place on the 10th day of October, 1966. I am in a room, say thirty feet square, teaching the Word of God to twelve men. We were all dressed in ancient robes and seated on the floor. Suddenly one man rose and quickly left the room. As he walked out the door I knew he was going to tell the authorities what he had heard. Then a tall, handsome man about forty years old and about 6'4" in height, beautifully attired in costly robes, entered. We all rose and stood perfectly still as he walked in. Walking straight as an arrow to the end of the room, he turned at a right angle and walked to the end of the room, turned at a right angle and walked to the center, turned and approached me. Then he hammered a wooden peg into my shoulder and taking a sharp instrument, with one circular motion he severed the sleeve of my robe, pulled it off, and discarded it. Extending his arms to form the cross he embraced me, kissed me on the right side of my neck, as I kissed him on the right side of his neck. As we embraced and the scene began to fade, I saw the discarded sleeve. It was the bluest of blue.

Now let me turn to the 14th chapter of the Gospel of Mark, the 41st to the 45th verses. Imagination is speaking, saying: "The hour has come." (You will notice that everything is on time.) "The hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand." Then the evangelist speaks of the one who enters, saying: "The betrayer has given them a sign that the one he shall kiss is the man, seize him and lead him out safely." Then comes the finale, as the story of the betrayer is repeated, beginning with the words: "My hour has come."

This true story unfolds in man, for every man has the Word buried in him. One day that Word will burst the seed and expand into the tree of life. Judas was not the one that departed to tell what he had heard. Judas is the revealer. No one knew who the betrayer was, only that he was to enter quickly, go straight to the one who is being revealed, and kiss him. Walking as fast as a soldier does on a rapid march, Judas embraced me, called me "Master," and revealed me as the one in authority - fulfilling the 22nd and the 53rd chapters of Isaiah. Hammering the peg upon my shoulder, I was given complete authority over all the inhabitants of Jerusalem and the world until the end, when the peg will fall and I am relieved of its burden.

The question is asked in the 53rd chapter of Isaiah: "Who has believed our report and to whom has the arm of the Lord been revealed?" In this world the right arm is symbolized in the Mass, in that communion must be taken with the right, never the left hand. These fellows come down, clothed in their ecumenical costumes, with a cloth on their right arm. There was a Cardinal here who developed some kind of a clot in his right arm, and when they amputated it he was given special permission from the Pope to conduct the Mass with his left hand. All this is symbolism on this level, and on the higher level the sleeve is severed to reveal the arm of the Lord.

Now, "The hour has come when the son of Man is betrayed into the hands of sinners." Who are the sinners? Those who recoil from the revelation of the truth that the human imagination is God! Tonight one billion who say they believe in Christ will recoil from the thought that their human imagination is God, and do not know they are sinners, enemies of the truth; for the true Christ is God's power and wisdom housed in Man as his own wonderful human imagination. Those who do not accept the truth but see only its embodiment would destroy him, but he who recognized the personification of truth embraces him with extended arms.

The word "Judas" means "to celebrate; the hand of power, to revere; to worship with extended hand." That is exactly what he did - he extended his hands to me. He was the celebrant conducting the Eucharist; putting into the shoulder that which would form the burden of Israel, he extended his arms, embraced me, and betrayed me with a kiss. Judas is he who reveals you to yourself! So, scriptural characters are known only as they are manifested in you who are the Word made flesh!

The whole vast world - misunderstanding the story - condemns the revealer, and anyone who reveals this truth is condemned. But Judas, the revealer of scriptural truth, is in you and when you arrive at a certain point, like a tree bearing fruit he will be made manifest. Judas is known in his full significance only when he is made manifest in you, the Man who is the Word made flesh.

Let me now share an experience of a lady who is tasting of the power of the age to come. She said: "One afternoon in May of 1965 I was lying on the floor with my eyes closed, claiming that I could get out of my body if I wanted to. Suddenly I am viewing a country scene, as a horse-drawn carriage appears to my left with two people in it. The road is unpaved, yet the dust does not stir. It is lined with trees in the act of motion,

but not moving. Ladies in skirts to their ankles and men wearing period clothing were standing to my right, three abreast, all facing the carriage. Everything seemed to be in the process of motion, yet perfectly still. Then I intuitively knew that my presence made them inactive, and that when I left they would become animated again. Instantly I am back on the floor, and - knowing I was there only a second ago and completely awake and aware - I asked myself: 'Where was I?' and a voice within me answered: 'Paris, 1778.'"

May I tell you: this world is a play. Like the first act of any play, nothing has passed away, but is reenacted over and over again. Man, totally unaware that the world is a play and the garments dated, animates a section of time until the buried Word of God hatches out and he is born from above. That Word housed in you must be born from above for you to inherit the kingdom of God. And when you do, you will discover this world which seems so alive, to be dead. Those who are having these experiences are tasting of the age to come, when one by one we are all united into a single being who is God.

One being buried himself in all! His buried self containing his plan of salvation is called the Word. Now, the words Judah, Judas, and Jew are one and the same in scripture and mean the creative hand of God. The word begins with the letter "Yod" meaning "hand", then comes "He," "Vav," - and in the word "Judas," a "Dalet" (a door) is added. Are we not told: "I am the door; anyone who enters by me is saved"? You can only come through the one door. It is through this door of awareness that he enters and embraces you. He betrays you by revealing you to yourself as the being upon whose shoulder the responsibility and authority of many are nailed.

Every one of us exercises the right to turn this wheel of recurrence, as we pass through the same scene over and over again. This lady saw a scene in the year 1778. I have entered scenes just as solid and real as this room, knowing that if I arrested an activity in my imagination everything will stand still. I have entered a restaurant and, observing people being served, I have arrested an activity within me and everything stills. Releasing it, everything continues as intended. The world is a play which has already been written. The players are merely actors on the stage, but getting carried away with the action you weep and laugh, for becoming involved in the emotions of the unfolding acts you do not realize it is only a play.

Imagination is buried in his predetermined play, from which he is born and dies over and over again until the Word buried with him awakens. That is God's awakening and your extraction from the play, as told us in the Psalms: "To the Lord God belongs my redemption from death." God doesn't redeem you from the outside, for every character in scripture is in you! All things exist in the Human Imagination, which is the Divine Body!

The Word of God which was with God and is God, is the play. It takes experiences of this world to agitate it and get it in motion in order for God to awaken; and as he does, all the characters of scripture enter to play their part. Judas appears to betray the Son of man, yet the Son of man is Jesus Christ, and Jesus Christ is the Son of God, who is one with God. Judas reveals you - the Son of man - to be one with God the Father. Then he delivers you into the hands of the enemy, for you are compelled to tell your experience and those who hear it will recoil, for they know it is not so. "Father, forgive them, they know not what they do." They attack because they do not know God's revelation unfolds from within!

Test your own wonderful human imagination this night and believe in the reality of Christ, your creative power. Believe that all things are possible to him. Imagine the state you desire to express in this world, and as

you go about your business you will see how quickly it will come to pass. Then one day scripture will unfold in you, casting you in the central role, but in the interval you are free to choose whatever you want to be or do.

Have you ever seen "Hamlet"? I have seen it maybe a dozen times as different actors play the part, and no two interpret Hamlet alike. Each differs in his interpretations, as is their privilege. And so it is with the part you are now playing. You can change it and play it differently if you desire, but you will not go outside of the framework of God, because his framework is within you. His play will unfold in you, for the outer part doesn't really matter - it simply goes on forever.

The scene this lady saw in 1778 in Paris remains forever as a part of the play. When I shed this garment and it is burned, the garment is gone, but you cannot destroy the interval that it walked this earth. Someone will come upon a scene in this time slot, reanimate the character, and play the part or still it - as my friend did - and view the scene. This section of time never passes away, but the gospel, the Word of God, is buried in all who are present in the scene. And God's Word will slowly unfold in you, as the immortal you cannot die. You cannot go into eternal death in that which cannot die, and your immortal self is the human imagination. I don't care what you do to the body you wear. You can rub it out, dissolve it, or turn it into ashes - but it cannot die. I AM a God of the living, not the dead; and everything which appears to die does not, but remains forever and forever and forever.

Blake, in his "Visions of the Last Judgment," said so beautifully: "Eternity exists and all things in Eternity independent of creation which was an act of mercy." The world and all within it exists, but buried in the world is God himself. That was his act of mercy. And when he extracts himself from this bondage to decay, he expands beyond what he was when he buried himself in us!

In the 6th chapter of John, we are told that it is the will of our Father that of all he has given us nothing shall be lost, but will be raised up on the last day. What did God give us? Every character in scripture. And you will raise them all at the last day, because the infinite God is buried in you!

Take my words and dwell upon them, for I am telling you what I know from experience. I can see it all unfold in my mind's eye. In my vision we were all seated on the floor when authority entered the door. "Rise, let us be going. See, my betrayer is at hand." We rose and stood at attention as the symbol of authority moved across the room. Here was God Himself transferring power to the one he betrays by a kiss. The world has condemned a man called Judas, yet he is the eternal character who reveals God in man, to the man in whom God fell. So to go back to Blake: "Why stand we here trembling around calling on God for help and not ourselves in whom God dwells? Return to self in whom God dwells and scripture will unfold in you!"

When Pilate asked: "Where do you come from?" and Jesus did not reply, Pilate continued: "You will not speak to me? Do you not know that I have power to release you and power to crucify you?" Then Jesus said: "You would have no power over me unless it had been given to you from above; therefore he who delivered me into your hands has the greater sin." This world is a play and you can do nothing, were it not part of the play created from above. In your blind state you think you have the power to release or crucify, but you can do nothing were it not given to you from within. You must be born from above to get that same power! Only then will you know the power to annex the play that is repeated over and over again, yet all taking place within.

From beginning to end, the story of scripture is true. Every word of it has been fulfilled in me, yet I am the same person I was as a child named Neville. My mother is just as dear to me, as is my father. They are gone from this world but not to me. My brothers, sister, and friends, my wife, my daughter and son are just as precious to me as they always were, so I am not a different person because of my experiences. I have experienced everything said of Jesus Christ in scripture, and yet there is no loss of identity.

I know from experience that Jesus Christ is your own wonderful human imagination where all things exist. Buried in you, the human imagination unfolds as scripture fulfills itself in you. Not knowing you are human imagination, you imagine all kinds of things and cause the blows of life. Unwilling to apply your imagination, you - as the enemy of Christ - recoil from what I am telling you. You would rather go to church, light your candle at Mass, and think that's enough. I have letters from people who believe that I who make this statement am a devil. But I know that one day they will awaken and everything they have done will be forgotten and never brought to mind again. They are doing and saying these things because they are struggling within themselves. Unable to believe that their own wonderful human imagination is God, they are the sinner who is missing the mark in life - the sinner Judas betrays Christ to.

Tell the sinners of the world that the cause of the phenomena of life is in them and they are going to resent it, for they cannot believe that God is in them as their own wonderful human imagination. They cannot believe that the only God so loved us He became us that we may be as He is. Unable to accept the truth, they will try to tear the revealer apart. That is why he was told to "Lead him away safely." The violent simply leave your world. They depart because they cannot accept the truth.

When truth is revealed the majority will not believe it, as it is not what they are expecting. They are looking for some external God to deliver them, yet there is not any. Follow no external being - and that goes for all teachers, all Popes, all governments, all everything. The minute you believe someone external to yourself is your great leader he will enslave you, as told us in the first chapter of the Book of Samuel. Find God within you or you will never find him. And when you do, scripture will unfold in you! You will find yourself in a room, clothed in robes of the ancient world. Then Judas will appear and betray you with a kiss. But you aren't going to be crucified. The crucifixion is over, there is only resurrection. One after the other all are being resurrected.

Now, in the New Testament Judas is the only suicide. Another is implied in the tenth chapter of John, where Jesus said: "No one takes away my life, I lay it down myself. I have the power to lay it down and the power to lift it up again, for I and the Father are one." So no one can take your life from you, but Judas commits suicide, knowing "Unless I die thou canst not live, but if I die I shall arise again and thou with me. Wouldst thou love one who had not died for thee, or ever die for one who had not died for thee? And if God giveth not himself to Man, Man could not exist, so God died." (William. Blake) Because God is his own Word, which is buried in all and contains his plan of salvation, he died and reached the limit of contraction that you might live. Revealing himself to himself in the state of Judas, he expands as the story of Jesus unfolds within you, the individual in whom the seed bursts.

Everyone will experience this same story and no one will be lost. You can't lose Judas! The world thinks he was the son of perdition, as told us in the 17th chapter of John: "Of all that thou hast given me I have lost none but the son of perdition"; but the "son of perdition" means "the belief of loss." I can move in time tonight

to the year 2000 and see it taking place now, or I can go back to the year 1778 as my friend did, so I know nothing is lost. I also know that in this fabulous world of ours there is something in us that awakens and shows us that we are God the Father.

In the 17th chapter of John, God is addressed as "Holy Father," saying: "Holy Father, keep them in thy name which thou gavest to me that they may be one as we are one." Keep them in the name of Holy Father that they may be one as we are now one! The name Father is given to you not just as a name, but as an identity. When God's only begotten Son calls you Father, your true Fatherhood is revealed. Then the same one that came to me will come to you. He will nail the peg upon your shoulder and sever your sleeve to reveal the arm of power. And you will say the words: "Who will believe my report" To whom has the arm of the Lord been revealed? Then you will tell it because you cannot restrain the impulse.

"If I say I will not mention his name anymore, there is within me as it were a burning fire within my bones and I am weary with holding it in and I cannot." I cannot restrain the impulse to talk about it while I still wear the garment of flesh, because I know it is the truth. So I tell it and some believe while others disbelieve. When it happens to you, don't be surprised if no one in your family shows any interest in your experiences. They are simply not hungry for the Word of God. But the time will come when a hunger will come upon them, not for bread or water, but for hearing the Word of God. When the hunger comes the seed is about to burst, but until then they would rather have the orthodox concepts of God.

So Judas is the most maligned character in the New Testament. He was the only one who committed suicide there. In the Old Testament, Saul committed it as well as three others, yet none are condemned because the Lord himself said: "I take away my own life. No one takes it from me." So in spite of what the churches teach there is no condemnation for suicide. In the beginning God committed it, saying: "No one takes my life, I lay it down myself. I have the power to lay it down and the power to take it up again." Committing suicide to become as you are, in the end you will commit suicide to be as He is!

Now let us go into the silence.

Neville 02-23-1968

JESUS CHRIST

Although only a few are teaching this wonderful principle at the present time, many others will follow; and because the Christian world believes in a man, this question will be asked over and over: "Do you not believe that a man called Jesus Christ walked the earth?" It is my hope that I will be able to clarify this point for you tonight.

Listen to these words from scripture: "You will know the truth and the truth shall set you free. Thy Word is truth." And speaking of Jesus Christ: "His name shall be called the Word of God." Here we see he has a name, so he is a person, yet he is the Word, the truth that sets man free. Confessing that he came into the world to do his Father's will, in the 6th chapter of the book of John he makes this statement: "This is the will of my Father, that everyone who sees the Son and believes in him should have eternal life."

Now, there is not a truth (or a lie) that does not have a man as its agent, as it takes a man to express either a lie or a truth, and Jesus Christ is called the truth! So when you are called upon to answer the question: "Don't you believe on e unique man was born in 4 B.C. and named Jesus Christ?" answer it in this way: "Jesus Christ is not a man, but God's plan of salvation.

One of the saddest and yet poignant statements in the Bible is recorded in the Book of Samuel. David's son, Absalom revolted against him and tried to take over the kingdom. All during the battle, however, David inquired over and over again: "How is it with the lad, Absalom?" And when he receives the news of Absalom's death he goes up to the chamber over the gate of Jerusalem and weeps, crying: "Oh Absalom, my son, my son. Would I have died instead of you. Oh Absalom, my son, my son." This is a foreshadowing in a not altogether conclusive or immediately evident way of the story recorded in the New Testament.

In the New Testament, we find that God the Father does that which David longed to do. He longed to give his life to restore his son, but he couldn't do it, for only God can give his live to save his Son. Speaking to humanity, Blake put these words into the mouth of Jesus: "Fear not! Unless I die thou can'st not live. But if I die I shall arise again and thou with me. Wouldest thou love one who never died for thee? Or ever die for one who had not died for thee? And if God dieth not for Man, and giveth not himself eternally for Man, Man could not exist." God died by emptying himself of his divinity. He is not pretending he is dead, but actually becomes the very breath of life of every child born of woman.
Now walking in the forgetfulness of Man, God has prepared a plan for his return, a plan whereby everyone is redeemed.

This plan of redemption is Jesus Christ, but because it is personified man has taken the vehicle that conveyed the instruction for the instruction, and the agent that expressed the great truth for the truth expressed. If truth

is to be expressed, it takes an individual man to express it. Therefore, when the story of redemption unfolds in a man, he relates his own experience.

Now we are told: "Everyone who sees and believes in the Son has eternal life." The words "see" and "know" the same in both Hebrew and Greek, so if tonight I paint a word picture of the plan of salvation, I am showing you God's Son. It does not necessarily follow that you will understand what I am saying and believe me, so the statement is made: "To everyone who sees the Son and believes…" Tonight I hope I can tell it so clearly that everyone can follow and understand what I say and accept it!

Jesus Christ is not a man! He is not a person, but God's plan of redemption which must be discovered and understood. To enter this world one must wear a body of flesh and blood; yet we are told that flesh and blood cannot enter the kingdom of heaven. It takes a spiritual body to enter that kingdom and my words are spirit! If I tell you a story that many in this audience have experienced, and you accept it, you too will experience the truth that will set you free. No man can set you free. This man called Neville is simply an agent expressing truth. It is not good enough for you to just understand it. You must believe - not in Neville - but in the truth he is expressing from this platform and his books. If I lie and you believe what I say then you can't prove it and will remain a slave. And oh, the pain that is promised to the teacher who dares to lie and mislead those who trust him. (Read it in the Book of James.)

I am telling you what I have experienced, so I can't lie. Jesus Christ, God's story of salvation, has been fulfilled in me. I have experienced the birth; the discovery of God who is David; the splitting of the temple which is one's body, the ascent of the Son of man into heaven, and the descent of the dove. The majority of the people of the world will not accept my story, for they want a person on the outside as their personal savior. Tonight many who are facing their inevitable departure from this world are hoping to meet what they call their "savior," but their savior is a plan of salvation who is God Himself!

When they ask you the question and insist on a Yes or No answer, ask them to come and reason with you in this manner: You believe in scripture? Let us turn to the 11th chapter of Matthew and read the story concerning John the Baptist. It is said of him: "Among those born of woman, none is greater than John the Baptist, yet the least in the kingdom of heaven is greater than he." Now let me ask you: Is Jesus Christ man of flesh and blood? Then he is not greater than John the Baptist. You don't believe that? Well, it was Jesus Christ who made the statement: "No one born of women is greater than John the Baptist." If you insist that Jesus Christ was born of woman and therefore in this world of flesh and blood, then he is not greater than John the Baptist. In fact, if you insist that Jesus Christ is a man of flesh and blood, and the least in the kingdom of heaven is greater than John, then is he not also greater than Jesus Christ?

God's plan of salvation, is an entirely supernatural drama and hasn't a thing to do with any child which came (or comes) from the womb of a woman. His story takes place in an entirely different area, for man comes out of his own skull. That's the birth from above. There is a wonderful hiddenness of Christ in the 6th, 8th, 18th and 19th chapters of the Gospel of John.

"Isn't this Joseph's son? How can he now say: 'I came down from heaven'"? He is Joseph's son in the eyes of hundreds of millions of people, but Jesus doesn't make that confession. Rather he tells you: "I have come down from heaven not to do my will, but the will of him who sent me, and heaven is within." How can Jesus be sent from heaven and be Joseph's son if Joseph is a mortal man?

In the 8th chapter of John they ask him: “Who is your father?” and he replied: “You know neither me nor my Father, for if you knew me you would know my Father also.” In other words, if you know Christ in the true sense of the word, you wouldn’t ask because you would know that he is yourself. You would know: “My Father is he who you call God. I know my Father and you know not your God.” You will find the hiddenness of Christ all through the Book of John. And although it takes a man to express God's plan, Christ cannot be seen by mortal eyes. He can only be known and experienced as the plan of salvation.

One who expressed the truth stood before Pilate, who said: “Who are you and where are you from?” And when he would not answer, Pilate said: “Do you not know I have the power to release you or to crucify you?” Then truth replied: "You have no power over me unless it is given you from above." (This word translated “above” is “anothen” translated in the 3rd chapter of John as: “You must be born from above.”) His world is not this world, for did he not say: “I am not of this world”? The drama unfolds in an entirely different world and what I share with you is that which I have experienced in that other world.

Now, let me share an experience which was recently shared with me. The lady writes: “Last Sunday night I felt your presence so strong that I sat down expecting to see you. Instead all I saw were lights flickering on and off like fireflies. Then I went to bed and this is my dream. I was watching my tape recorder run, observing the tape move from one reel to the other, when I remembered that if I would arrest the activity I observed in my own mind, it would freeze. Immediately I stopped the activity in my imagination and the reel moved no more. I notice that the instant I did it, something in me opened and expanded; but I could not start the reel again until I contracted my senses. This fascinated me so I did it several times, each time realizing that I could not start the action in my open and expanded state. Only when I had contracted my senses once more would the reel start and move, seemingly independent of my perception of it. And when I awoke I was disappointed because I had not stopped and started people, but then I realized the significance of the symbolism of the dream and was elated once more."

There is only God! God in the eternal state of existence! God in procession and God in return! Her experience of the night is a foreshadowing of her return to union with herself! Coming into the world she has played her part and is now tasting of the power everyone will exercise in the new age, a power completely unknown to man. Man is frightened by his own little devices, and thinks they can blast the universe apart; but they are only little firecrackers. You might have seen yesterday’s Los Angeles Times where the astrophysicists at Cal Tech
claim there are one hundred billion galaxies in our universe, with each galaxy containing one hundred billion stars; yet they can find nothing like our small little earth. The only thing in the universe that could cradle this biological experiment called Man is right here in our small planet - consisting of a sun and called Earth.

If you dwell upon this thought you should feel so great! The entire universe was created by an orgasm of God to produce this one little system! Have you ever seen the orgasm of a man under the microscope?

Billions of live organisms are there to attempt the likeness of the man, and only one is successful. Here is God's orgasm, and one system comes out that can cradle his experiment to make man in his own image. There is nothing here that can do it! God had to die in order for man to live knowing "If I die I shall arise again and thou with me, for if God dieth not for man and gives himself eternally for man, man could not exist."

When God became man he brought with him his plan of salvation, called Jesus Christ. The churches have organized and personified him. They have painted pictures of him and placed them on the wall, but that is not Jesus Christ! Jesus Christ is God's eternal plan of salvation, which is expressed by a man. No one knows the authors of the gospels. Matthew, Mark, Luke, and John are anonymous names of men who related their own experiences. Personifying the Son, they call him Jesus Christ, but man not knowing this cannot discriminate between the state and its occupant, so he takes the state and worships it. Jesus Christ is God's plan of salvation which unfolds in a man!

Now you will carry on when I am gone and you will be asked about him. When they ask you if you believe that a man called Jesus Christ was born of Mary, lived, and was crucified on a wooden cross, tell them the true story of salvation. You can, for you will be witnesses! You will have been born form above. You will have found David, who calls you Father. You will have been split in two, ascended into heaven, and witnessed the descent of the dove. When you have had all of these experiences you will be witnesses to the truth of God's word. As a witness, you are the fruit of the tree of life upon which Jesus Christ (as God's eternal plan) was crucified.

Men are looking for that tree in time and space, but Blake tells us: "The gods of the Earth and Sea sought through Nature to find this tree, but their search is all in vain; there grows one in the human brain." That's where Jesus Christ (God's plan of salvation) is embedded. Engrafted there, it grows and erupts into these major events until the climax is reached, which is the descent of the dove. Then the man in whom the eruption has taken place will linger to tell of his experience and encourage his brothers. Then he will depart, not to be restored to this terrestrial world, but to enter that age called the kingdom of heaven, where he will exercise a power greater than the wildest dream of mortal man.

When God's plan of salvation is complete, you have returned to yourself. That's divine reunion. Then you will know from experience: "I came out from the consciousness of being the Father, and came into the world by being aware of its existence. Again I am leaving the world and returning to the awareness of being the Father." Remember: there is only God the Father! This world is not some accident, but a plan to create and expand the creative power of God. There is no limit to your expansion, only a limit to contraction. Man is that limit. Taking on the limit of contraction and the opacity which is man, God unfolds himself in man to know unlimited translucency and expansion!

Jesus Christ is God's plan of salvation. When you can see this clearly in your mind's eye, you are seeing the Son of god, for God's plan is his Son called Jesus Christ. If you reject this, you do not believe in yourself. The entire gospel of John tells about faith and lack of belief in self! John tells you a story about himself He is expressing truth and personifying it as a man and it's the truth you should worship, not the man! John urges you to "Hold onto the truth, for the truth will set you free."

If you accept the word of God that abides in you, you will know its truth and be set free. But if you say: "I want this wisdom, but if I could find out how he made his millions I would delay this for a while and come back tomorrow. I want the millions first," I say to you: "O foolish one, your soul is required of you tonight. Tomorrow I will put you in a sphere where you will have your millions, but you will have to work for it."
Don't think that because you are now playing a noble part, you cannot move to an ignoble one. Just like an

actor, you may play the part of a king on the stage of time and space tonight, and tomorrow be cast in the role of a clown. "God only acts and is in existing beings or men." We are cast in role after role, until the work we asset out to do is completed in us. And regardless of what we do now, or our social or intellectual position, when we leave here we are cast in our appropriate roles. This I know from experience. Everything is done and everything is perfect. God planned everything as it has come to pass, and as it will be consummated.

So to you who are teaching now and to those who will follow, mark my words, you are going to be asked: "Don't you believe in Jesus Christ as a man whose mother was Mary?" This is a question I have been asked all through my teaching years. Just before I closed last December a man took issue with me, for my words were in conflict with his concept of Jesus Christ. He had him as someone of flesh and blood on the outside and could not give up that concept. He has never returned, but that is the fulfillment of the 6th chapter of John, for when the people heard his words, they said: "These are hard sayings," and they left, never to walk with him again. I am only fulfilling scripture. I tell the truth as I have experienced it and there will be those, like this gentleman, who will not walk with me again. He cannot walk with me while believing in a physical Jesus Christ, when my concept of him is the personification of truth, of God's plan of salvation.

This truth must be expressed by man, so a man comes and expresses it. One must learn to leave the man alone and hold onto the truth, for the truth will then engraft itself you and unfold within you. Then you will know who Jesus Christ really is, because when he unfolds in you everything said of him is experienced by you. And when you read that David called God "My Father," and David calls you "Father," then are you not God? If it is said that God's body was split from top to bottom, and it happens to you, are you not God? As these events happen, the whole Bible will open up, and you will see the wisdom of Blake when he said: "Rivers, mountains, cities, villages - all are you, for in eternity all are men."

Scripture records that the Mount of Olives was split, but you will know that it was your own body that was divided. You will discover yourself to be the River Jordan, for there is nothing but Man. When you enter into the awareness of being the mountains, the villages, and the cities you will walk in their heavens and earth, for "All that you behold, though it appears without, it is within you, in your Imagination of which this world of mortality is but a shadow." All of the mountains of the scriptures are within you, as are the cities and the villages, regardless of their names. You become the Jerusalem, the bride who comes down at the dawn. Being God, individualized, you will personify God's plan of salvation called Jesus Christ, for there is nothing but Man, and Man is God.

Now let us go into the silence.

Neville 11-17-1969

JEREMIAH'S DISCOVERY

The body of scripture is the Word of God, which every child born of woman must hear, assimilate, understand, and fully accept. This belief will cause the Word to erupt within him, and as he experiences God's Word, he discovers who he really is.

The Book of John begins: "In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God: all things were made through him and without him was not anything made that was made. He was in the world, the world was made by him, yet the world knew him not. He came to his own home and his own people received him not."

Now in the Book of Jeremiah he tells us: "Thy words were found and I ate them, and thy words became to me a joy and the delight of my heart; for I am called by thy name, O Lord God of hosts." What was it that Jeremiah ate? The Word. And what is the Word? What did Jeremiah discover to be the truth concerning God? He discovered that God was the human imagination.

Blake tells this story in a simple way in his "Songs of Innocence" as.

THE LAMB

Little Lamb who made thee
Dost thou know who made thee?
He is called by thy name,
For he calls himself a Lamb:
He is meek and he is mild,
He became a little child:
I a child and thou a lamb,
We are called by his name.
Little Lamb God bless thee.
Little Lamb God bless thee.

Although this appears to be a nursery rhyme, Blake is telling a most profound truth: "I a child, and thou a lamb, we are called by his name." In this poem, Blake is repeating the same story as recorded in the 15th chapter, the 16th verse of Jeremiah, telling us all that the human imagination is the God of scripture. Listen carefully to this statement by Blake: "Babel (the world with its multiple tongues) mocks saying there is no God or Son of God. That thou, O Human Imagination, O Divine Body, art all a delusion.

But I know thee, O Lord when thou ariseth upon my weary eyes even in this dungeon, this iron mill. For thou also sufferest with me although I behold thee not." Then the Divine Voice replied: "Fear not! Lo, I am with thee always. Only believe in me that I have power to raise from death Thy brother who Sleepeth in Albion: fear not, O trembling shade."

The prophet Jeremiah (which means "Jehovah will rise") is telling us in his 15th chapter that we are called the Lord God of hosts. Man is destined to discover that he is the Lord God of hosts, even though he now wears a garment of flesh and is restrained.

Restricted by all the weaknesses and limitations of the flesh, the body you wear decays - but it is not you. It is a mask that you, the Lord God of hosts, is wearing. One day you will know this from experience; and then - no matter what the world will say - you will know the truth, and in that knowing you will be set free.

I have experienced scripture. Even though I continue to wear this garment, which is slowly wearing out and must one day be discarded, I will no longer be restored into another garment similar to this one as I will depart this sphere altogether to become one with the body which was mine before that the world was; and wherever that body is, there is heaven.

There is no realm called heaven. You are in heaven by reason of the fact that you wear the body which has awakened within you. It is the imaginative body, and wherever it goes is heaven. Not a thing can remain imperfect in its presence. If you go into hell, instantly (not over a period of time, but instantly) hell is transformed into heaven.

Now, what did Jeremiah mean when he said: "Thy words were found and I ate them"? How can one eat words? One year when I was in Barbados, I visited a mental institution with my brother, Lawrence, who was the doctor there. As we walked down the hall I could hardly believe my eyes, as I saw men tear pages out of the Bible and eat them. They were taking Jeremiah's statement literally.

But the prophets were inspired and wrote what they heard and saw; yet our early church fathers added to their words in order to conform to the church's traditions and conventions, completely changing the picture. Let me give you a couple of examples.

The 3rd chapter of the Book of John tells of a conversation between one called Nicodemus - a master of what is considered right concerning God - and one who had experienced God and claimed: "When you see me you see the Father, for I am the Father." It is he who makes this statement: "Unless you are born from above you cannot enter the kingdom of heaven." Then Nicodemus questioned: "How can one who is old once more enter into his mother's womb and be born?" The answer is recorded in the 5th verse as: "Truly, truly I say unto you, unless you are born of water and the spirit you cannot enter the kingdom of God."

Here we find the words "water and" are not in the original script. They have been added by the early fathers of the church to support their tradition of baptizing a child with water.

In the 8th verse, the Lord continues, saying: "The wind blows where it wills and you hear the sound of it, but you cannot tell whence it comes and whether it goes, so it is with everyone who is born of the spirit." Here the word "water" is not used, and the spirit is likened to the wind. So, as the spirit (wind) moves where it

wills, you will hear its sound, but you will not be able to tell whence it comes or whither it goes. This is true with everyone who is born of the spirit.

My mother came to this country when my little boy was two and a half years old, and one of the first questions she asked was if he had been baptized. When she learned he had not, she was shocked, and said: "Suppose he dies. Then he can't go to heaven." Mother was struck by the words "water and spirit," and to her it meant baptism by water; but water hasn't a thing to do with it. The word was added, as it brings in quite a good income. Although the fathers do not charge for the little ceremony, it is expected that something be given for the event. This is one of the many little indulgences of our churches.

I know, however, from having been born from above, that the wind is correct and the water is false. I heard the wind. It was in my head, but seemed to come from without. I knew not whence it came and whether it went. So it is with everyone who is born of the spirit, and it hasn't a thing to do with water. Although water and blood are symbols of birth, the statement in the 34th verse of the 19th chapter of John: "When his side was pierced out came water and blood" the word "water" was added.

Remember, the body of scripture is the Word and the Word is God. The Word is to be eaten by assimilation, and what cannot be assimilated (like the physical world) must be rejected or eliminated. Starting with the 51st verse of the 6th chapter of John, eliminate the second half of the 51st verse right through the 58th verse, then go into the 59th: "I am the bread that came down from heaven. He who eats my body will live forever. This he said in the synagogue." In between these nine verses you will find the words which support the holy communion, all added by the early fathers to support the traditions of the church.

I have mentioned only a few verses, but I could take you through the entire Bible and show you many places where the words were changed to make them conform to the traditions of the church.

When my mother insisted that my son be baptized, I took him down to an Episcopal minister, where he put a little water on his head. The only thing that happened during that ceremony was that my son got his head wet. It certainly did nothing for him spiritually. But, in spite of the warnings mentioned at the end of Proverbs: "Let no one add to or take from the word of the prophecies of this book," and Revelation, regarding the adding to or taking away from the words of the book, our early fathers did not heed them.

Rather they tried to make the words conform to their traditions and conventions. The Book of John has many mighty I AM statements: "I Am the light of the world; I AM the bread of life; I AM the door: I AM the way," but at no time did he ever say, "I AM the convention, or I AM the tradition;" yet, to support the traditions of the church, the early fathers added to the word of God.

I tell you: behind the mask you wear is the only God. Divine Imagination reproduced himself in you as your human imagination; and because Divine Imagination contains all, everything is contained in the human imagination. One day you will awaken to this fact and discover that the world is yourself pushed out, just as the world is God pushed out. As this knowledge awakens in you, you begin to expand in the bosom of Divine Imagination, for you - human imagination and God, Divine Imagination - are one creator.

You are eating the body of God as you hear the word. Now assimilate it by dwelling upon it. Nehemiah tells us: "They read from the word of God with interpretation and gave the meaning so the people understood that

which was read." As you dwell upon God's word its meaning will be revealed to you from within.

The New Testament is only the fulfillment of the Old. Identifying the word with the bread of life, John is telling us he has fulfilled the statement in Jeremiah: "Your words were found and I ate them and they became a joy to me and the delight of my heart, for I am called by thy name, O Lord, God of hosts."

Unable to pay rent, buy clothes, or feed your family because of the limitations of the body you now wear, you may find it difficult to believe that you are the Lord God of hosts - but you are. No one imposed this limitation on you; you did it all by yourself. You have the power to lay it down and the power to lift it up again.

You did it in order to expand your power and your wisdom, for your journey is one of constant expansion and you could not expand unless you first contracted. You have to reach the limit of contraction and opacity called Man, before you can break the shell to discover your true identity which is contained within that shell (body) you have been wearing. Then you - the God who created the world - will begin to expand beyond what you were when you decided to contract in order to expand. Everyone will succeed. Not one will fail!

Today you may be satisfied with your earnings and the place in which you live in your contracted form; but one day you will eat (experience) the word of God and expand to the awareness of knowing, "I am He." This will happen only when the hunger for such an experience comes upon you, as told us in the Book of Amos: "I will send a famine upon the land. It will not be a hunger for bread, or a thirst for water, but for the hearing of the word of God."

The average person is not interested in hearing revealed truth. Yesterday I read a sermon in the paper where the minister said that religion should be rooted in reason. What nonsense! Religion is revealed truth. How could the story of the birth from above be explained logically? How could one like Nicodemus, born from the womb of woman and approaching the grave, be born from above logically?

The world thinks "above" is out there - but it is within. You came "out" by being born from below. Only by being born from "within" can you enter the kingdom of heaven. That withinness is from above, and that aboveness is the skull of Man. That's where the spiritual birth takes place and there is no water present.

If it pleases your family to have the little child baptized, do it; but baptism with water hasn't a thing to do with entering heaven, for this world does not terminate at the point where your senses cease to register it. When someone dies here, it is because they have departed from the body they are now wearing, but they are still in a terrestrial world just like this one. Everyone is instantly restored to a terrestrial life until they are born from within (from above); then they are restored no more, for they are sons of God who now know themselves to be one with God.

Jeremiah discovered that Jehovah was his own wonderful human imagination. I know this to be true, for he has risen in me, and I now wear the garment in which he rose. It was mine before that the world was.

Then I took it off to come into this garment of flesh. While wearing it, all impossibilities are dissolved, as the touch of exaltation which arises in me imparts to my nature; and wherever I go, clothed in that form, is heaven.

Blake identified the human imagination with the divine body of the Lord Jesus Christ, saying: "Babel mocks saying there is no God or son of God, but thou, O human imagination, O divine body art all a delusion, but I know thee, O Lord."

Knowing exactly what he had experienced and how he traveled across the bridge of incident which led him back into this mundane state called the waking world, he knew - when he opened his weary eyes - that he had returned. But in that realm, whatever he imagined happened; and he knew the power of the creator. He knew that all things were made by imagination, and without imagination was not anything made that was made.

If you awake in a dream and know exactly who is imagining it, you can control your dream. The same thing is true in this world. Become aware that it, too, is a dream. Awake! Remember who is imagining it, and control your day. Then one day you will completely awake to find yourself in that body which is the Lord Jesus Christ, to know that everything is your imagination pushed out. The restriction you imposed upon yourself when you came here was for the purpose of expansion, for you could not expand until you first reached the limit of contraction and opacity called man.

There are those who tonight will deny my words, but I know the truth of which I speak. When my mother told me of the word of God I believed her; but now I know the word of God from experience. My knowledge is not rooted in reason; it is revealed truth, and when truth is revealed, it is because God has unveiled himself in the individual. Truth cannot be proved logically. It must be experienced to be known; and when it is shared, some will believe and some will deny it. So when you read Blake's "Songs of Innocence," remember: Blake is telling a profound truth in the language of the child that it may be kept alive. Because it is so beautifully told, his words will live forever:

“Little Lamb who made thee
Dost thou know who made thee?
He is called by thy name,
For he calls himself a Lamb:
He is meek and he is mild,
He became a little child:
I a child and thou a lamb,
We are called by his name.
Little Lamb God bless thee.
Little Lamb God bless thee.”

In this simple poem Blake is sharing Jeremiah's experience as recorded in his 15th chapter, the 16th verse. The lamb is a symbol. We took our own life when we entered this world, as we are the universal humanity which Blake calls Albion. We all fell into individuality and diversity. As the one Man gathers himself together, we will all rise, one by one, back into the same one Man who is God the Father. Everyone will be gathered, for the body will not be complete until all are redeemed.

You and I are the gods contained in the one God. The Hebrew word "Elohim" is sometimes translated singular and other times plural, as in the great confession of faith of the Hebrew: "Hear O Israel, the Lord (singular) our God (plural), the Lord (singular) is One" One Lord became numberless gods who are now

being gathered back into the one Lord.

It is my hope that I can take from you the things that have been added to scripture, because they confuse the mind. Forget the word "water." You are not born of water and the spirit. Yours is a spiritual birth, and no physical baptism has anything to do with it. If it pleases the family, baptize your child; but don't think that because someone put a little water on its head that it had a spiritual experience, because it did not.

Everyone will, however, experience the real baptism, when he will stand in the presence of the Risen Lord, to be embraced into his body of love. Then he is sent to experience God's Word, for "My Word cannot return unto me void, but must accomplish that for which I sent it, and prosper in the thing for which it was sent," and God's Word is Himself.

Penetrating your brain and annexing your body, God - now believing himself to be you - is going through the afflictions of the world as you until he awakens, in you.

Then you will see the world as nothing more than yourself pushed out. And if you don't like what you see, you change it within yourself by changing your attitude towards it. As your attitude changes, so does your world, for everything is within you.

Then, one day, you will awaken to enter into and become one with the garment that was yours before the world was - to be one of the watchers from above, contemplating the world of death and eagerly awaiting the return of all your brothers. You and I were before that the world was. We still are, but we do not recognize one another. And when this world ceases to be, we will all be enhanced by reason of the experience of coming here and conquering death.

What I am telling you, I know from experience. I am not speculating or theorizing. In the world of Caesar I am weak and limited; but I know what I have experienced and I cannot deny them.

I know exactly what I had for dinner this night. I cannot deny the food I ate, any more than I can deny the visions I have had revealing my true nature - and I know that everyone is going to have them. When, I do not know. The day and hour remain the secret of the Father in you, for he will not awaken until he has accomplished his purpose. Having sent himself into the world clothed as you, when he awakens, you are the Lord God Almighty - but still restricted until you take off this fleshly garment of the actor, hang it up, and depart this stage forever.

But while we are here, we are given a law whereby, through its operation, we may know who God is. The law is simple. It is stated many ways, one of which is: "As a man sows, so shall he reap." As you imagine you are the man (the woman) you would like to be, you are sowing that imaginal thought in your mind.

To the degree that you are faithful to that assumption, you will reap its fruit in your world; but first you must know what you want. You may not desire the wealth of a Rockefeller or the fame of a Richard Burton. I certainly have no desire for that kind of money or fame; but if someone tells me they really want it, I will pray for him that he has it.

Everything here is fading and will one day vanish; but the immortal you who does not function in this world,

will live forever. Everything you have ever accomplished here will disappear, leaving not a trace behind; but the being of whom I speak is perfect, and functions in a realm of perfection.

There can be no blind, no deaf, no halt, no limitation whatsoever in that realm; rather, as you glide by, everything is transformed into the perfection that you know yourself to be. That is heaven. Heaven is not a locality but a body, a character, which - as it moves in the universe - it transforms everything into the perfection it knows itself to be. That then becomes the realm for the time, until it is left for anyone else to occupy, as it moves on to perfection elsewhere.

When you read the Book of John, don't think of eating the body of a physical man or the pages of the Bible but the Word of God, which - having heard it with interpretation - you eat it by dwelling upon it through the act of assimilation. You cannot grasp it all at once.

Certain portions you may not be able to digest, so reject it for a while. Eventually you will eat the entire loaf as my friend saw it, as alive, pouring forth blood. The beautiful imagery she saw in her vision is telling her that she has completely accepted the truth, and knows that all things spring from her own wonderful human imagination. She has eaten my body and drunk my blood through her acceptance.

Now she knows she doesn't have to go to church to have a little wafer and drink a sip of wine to eat the body of God. Rather, she knows she is doing it by accepting the fact that imagining creates reality. She may falter in proving it in the testing, but she has completely accepted it. That's why the symbol came to her in a vision which she can always fall back upon.

Now she knows that she cannot pass the buck by blaming her husband or her children, but must turn to self and say: "No man takes my power from me, I lay it down myself. And no one comes to me save my Father calls him, for he and I are one."

Someone may be a rascal and take from you what is yours; but when you know that imagining creates reality, you will acknowledge that no one could come into your life unless you called him. And he could not have taken from you unless you - by your attitude towards life - had allowed it.

The world is yourself pushed out, and you either control it or you don't. That's the story of scripture. There is no other God other than your own wonderful human imagination. If, when you speak of Jesus Christ, you mentally bow your head (if not physically) do the same thing when you think of your imagination, for that is he. Imagination is the Word of God who is God Himself. The world was created, is supported, and sustained, by your own wonderful human imagination. Change your imagining! Believe the change into being and you will live in a wonderful world of life.

Now let us go into the silence.

Neville 03-22-1963

IS CHRIST YOUR IMAGINATION

Tonight's subject is in the form of a question: "Is Christ your Imagination?" When we ask the question we expect the answer in terms of our current background of thought, and quite often that is not adequate to frame the answer. Now, I am asking the question, and in order to answer myself I should really clarify the terms, "imagination" and "Christ" I think there will be no problem tonight if I define – say – "imagination." I think you will agree with me when I define "Christ." If I say to that, that imagination is the power of performing mental images, you wouldn't quarrel with that. Sitting here tonight, you can think of anything and see it mentally. You may not see it as graphically as you see it in its present form in the room at the moment, but you could see it vividly in the mind's eye and discriminate. Think of a tree, a horse, and you know the difference between one and the other, and they are two separate objects in your mind's eye. Well, that is the power of imagination.

When it comes to Christ – and there are hundreds of millions in the world that call themselves Christians – the very use of the word instantly conjures in the mind's eye a person. They think of Christ as a person, and no two have the same mental picture of this person. I know, many, many years ago in New York City this French artist went to the library on 42nd street and brought up 46 different pictures of Christ and screened them with his little lantern. No two were alike, and each artist claimed that this was an inspired picture as it was presented to him, and he painted the picture. There were blond and blue-eyed pictures, dark swarthy skin; there were those with a very black skin – all 46 pictures were projected as so-called originals. So, man has been conditioned to believe that Christ is a person. So I ask the question: "Is Christ your imagination?" Can I personify the imagination? I will.

Let us go back to the Bible. What does the Bible say of Christ? In Paul's first letter to the Corinthians (I will just give you the highlights) he defines Christ as: "The power and the wisdom of God." (1:23, 24) In John 1 (which brings Christology to its height, as far as the Bible goes – there is no single book that takes the secret of Christ and brings it to this height as you will find in the Gospel of John) – in the Gospel of John, speaking now of this presence that was with God, his meaning, his power: "By Him all things were made and without Him was not anything made that was made." It is the power and yet it is wisdom. So here is a creative power. If I take that now and analyze myself in another world, the sign goes to the end of the second letter to the Corinthians. He calls upon all of us who would read that letter: "Test yourself. Do you not realize that Jesus Christ is in thee?" Here we are told: "All things were made by Him." He is the power of God and the wisdom of God. Every attribute of God is personified. So his power is personified, and may I confess I have seen that power – and it is a man. I have seen that wisdom – and it is a man. And when you stand in the presence of that personified aspect of infinite being, you know you are standing in the presence of infinite might. It is not just power, it is almighty-ness, and you stand in the presence – and yet it is a man. So here he calls it the power and the wisdom.

Now he asks me, and you who read his letter, to test ourselves: "Test yourself, do you not realize that Jesus Christ is in thee." (2 Corinthians 13:5) And he made all these things – well then, let us put him to the test in us.

I say he is our imagination, that is the power, the creative power of the universe. Look around. Do you know anything in the world of man that man has created – from the clothes that he wears to the homes that he inhabits – that wasn't first imagined? Do you know of anything in this world that is now proved as fact, as a concrete reality, that wasn't first imagined – only imagined, and then it externalized? Yes, using hands, using implements of the world, but it first began as an image, and an image is simply the product of this reforming image-making faculty in man, which is man's imagination. Now, if "All things were made by him and without him was not anything made that was made," I can't come to any other conclusion than the fact that Christ of scripture is my imagination.

Now who is Jesus? If Christ is the power and the wisdom of God, and God sunk himself in us, that was his sacrifice. He actually became us that we may live; for were it not for this sacrifice of God, to actually limit himself to the state called "man," man would – like the earth – wear out like a garment. As we are told in Isaiah 51:6: "Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and they who dwell in it will do likewise; but my salvation will be for ever and my deliverance will never be ended." That word "salvation" means Jesus. The word "Jesus" is "Jehovah saves." That is salvation. That is forever. Were it not that God became man that man may become God, to save man and lift him up to immortality, because the promise is: "The earth will wear out like a garment."

Our scientists tell us today that the sun is melting in radiation. If it took unnumbered billions of years, if it started a process of melting, no matter how long it takes it has an end, and with its end we have our end as part of the system. So we, walking the earth, always have an end. To stop that process of bringing man to an end: "My salvation will be for ever and my deliverance will never have an end."

So, God became man that man may become God. In becoming man (as God is the only creative power in the world) what in me creates? My imagination. I may not have the talent to put it on paper, I may not have the ability to execute it the way artists can, but I can imagine it. I can imagine a book and the joy of having a book. I can imagine a picture. Without being an artist I can dream. I cannot conceive of a picture that a man can paint on canvas that is more alive than my dream, yet I can't put a thing on canvas. But I go to sleep and I can dream. And what is doing it, if not my imagination? And here when I lose the conscious faculty, this restricted area, I can actually dream. Dream as no artist in the world conveys; put color upon it, put motion upon it, and have the most wonderful drama – and that is my imagination.

But this is not the only power and wisdom of God. In the greatest of all the New Testament, which is John, John does not emphasize the power. He states in the beginning – yes, he declares might as power – but the emphasis is not on power; it is on redemption and revelation. Revelation in John's gospel is an act of God in self-revealing. So, in the first chapter he tells us what this power will do for us. First of all there are two endings to John. Let us take the real ending, which is the 20th chapter, the first ending, and whoever the writer is who calls himself John: "Now Jesus did many other signs that are not written in this book; but these are written that you may believe that Jesus is the Christ . . .and believing have life in his name." He is the power and the wisdom of God. That is what the author is telling us in the very end. Many signs he did, but in spite of the number of the signs and the character of the signs, it did not evoke faith. The whole teaching of the Gospel of John is based upon faith and unbelief in him. Either one or the other. Have faith in him, or you disbelieve in him, and few believed in him – few, we are told, even his disciples. Only a few believed and they imperfectly.

Well now, who is Jesus? Christ is the power and the wisdom, but who is Jesus? We have this wonderful thought expressed in Paul's letter to the Philippians (2:6-11): "Though he was in the form of God, he did not consider equality with God a thing to be grasped, but he emptied himself, taking the form of a slave, being born in the likeness of men." That identifies man with a slave, every man. "And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name" (not an indefinite article) "which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." He gave him the name, and it is above every name, and at that name every power in the world must bend, at the name of names. That is the name called Jesus, which is Jehovah. Jesus simply is Jehovah's name.

Every child born of woman in this world one day wears that name. There is only one name, only one being: Jesus. You go through the same story as told us in the gospel – everyone will – and when he passes through this series of events, that name is conferred. Conferred on the risen Christ. That power is latent in man, that is man's imagination. Where it is lifted up, on that risen Christ, the name Jesus – the divine name, Jesus – is conferred, and that individual then enters a new age. An entirely different age that is immortal, eternal, because until the end of that age we are still subject to being worn out like a garment (as told us in the 51st [chapter] of Isaiah.) So everyone is moving on that wheel that is being worn out, wearing out like a garment and vanishing like smoke, like the heavens. But not one will fail, for God redeems us and God resurrects us, one after the other, lifts us up and confers on that risen Christ the name – the name, Jesus.

When Blake was asked quite innocently about the mysterious name: "What do you think of Jesus?" without batting an eye, Blake replied: "Jesus is the only God," and then hastened to add: "But so am I, and so are you." So in the end, all believed the name where the power – all Christ in man – is lifted up, lifted up so that the whole vast wonderful being that was sunk in man is now awake. What that body is like, I can't describe it to anyone. I can't find words to describe the glory that is yours, for everyone. It certainly isn't this, I assure you, yet I will know you and you will know me in eternity. But for all the sameness of identity we will actually know each other. There will be a radical discontinuity of form (not the form I now wear here today and have for the last fifty-eight years) – but identity…yes, you will know me.

But how to display the glory of the being that you are when you are resurrected? This is shown us by the Sadducees, who do not believe in the resurrection. They are the modern scientists. The Sadducees of 2,000 years ago were the wise men. The Pharisees were the priesthood of the world. The Sadducees were the intellectual giants of that day and they – any more than today – could not even believe in survival, far less resurrection. Like the world today puts the two words together and they speak of survival as resurrection – and they are not. Survival is continuity; resurrection is discontinuity. You leave the field completely and enter the worlds of eternity.

So they ask the question based upon the law of Moses, and Moses said: "If a man's brother dies, leaving a wife but no children, the man must take the wife and raise up children for his brother. Now there were seven brothers; the first took a wife, and died without children; the second and the third took her, and likewise all seven left no children and died. Afterward the woman also died. In the resurrection, therefore, whose wife will the woman be?" (Luke 20:27-33). It is a fable, because they did not believe in the resurrection. "And Jesus said to them, "The sons of this age marry and are given in marriage; but those who are accounted

worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection." (Luke 34-36) They are completely above the organization of sex. What we call sex here, this garment of flesh, are shadows thrown by this fabulous being above. And the body you really have, you are told (as I quoted earlier, Philippians 2:6): "Being in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being born in the likeness of men, didn't think it strange. And being found in human form he humbled himself and became obedient unto death, even death on a cross." And then to find himself with all the limitations of man, all the weaknesses of man, everything that is man? Then God exalted him at the end when he resurrected him and gives him the name. That name is conferred only at resurrection.

So, everyone will get it, for everyone will be resurrected. Then you will not be wearing these bodies, wonderful as they are for us, filled with all the passions of the world, and they are all wonderful – but it is not the body you will wear. You will be completely above the organization of sex. No need for this kind of creativity. Imagination becomes completely awake and you will create at will, and your imaginal act will become an immediate objective fact. And what we call reality today, all this fabulous world of ours – may I tell you I have seen it – it is all imagination. When man has played his part and God has completed his purpose (which is to bring forth from us himself and make us all gods with him) then these garments – made up of all the elements that feel so permanent and so wonderful – they will vanish like smoke. There isn't an element that wasn't brought into being by the creative power of God, by his own wonderful divine imagining, and it is sustained in me because he sustains it by his imaginal act. When he ceases that imaginal act all the elements will melt, all vanish, and the world will be as though it never existed. But you and I will be lifted up above it all into an entirely different world, an eternal world.

So is Christ your imagination? I say Christ is the power and the wisdom of God, and this power and this wisdom creates everything in the world. I can trace to my own being an imaginal act that became fact, then I repeated it and it became fact. If I can repeat it and repeat it, and these imaginal acts externalize themselves in facts, then I have found it. Found that power in myself, for the Bible calls him Christ and personifies it and speaks of [this] presence as a man – but that man is Jesus. Jesus Christ is simply the resurrected being that is God now, because he has resurrected the power within him, which is Christ. Now he is called "the Lord," and everything should bow before him when it happens. I say to you: the day will come you will have the experience, and you will be startled. No one will believe you; they aren't going to believe you anymore than they believed the first person to whom it happened. He is the first that rose from the dead, but no one believed him. Up to the very end who would believe the story?

They were looking for a different kind of Messiah, a conquering hero who would come just like a man out of some glorious background of warriors, and then conquer the enemy of Israel and lead Israel to some victorious end. They always look for that kind of a Messiah. We have them all over the world today, these false Messiah's who promise the nations they will lead them to some victory, even a little temporary victory. That's not Messiah. Messiah hasn't a thing to do with this world; he is resurrected out of this world. This world is vanishing, wearing out just like a garment. Christ in man is the power and the wisdom; and then, that in man that is man's imagination, becomes a mercy because he exercises it lovingly.

If I read John correctly, not only my salvation is dependent on it; I must actually believe in him. Who is the being? My own imagination. If I don't believe and test it – even though I fail – well then, I don't believe in

Christ, for Christ is really my imagination, your imagination. So you imagine something lovely of another, and if you don't believe in the reality of that imagination, then you don't believe in Christ. Though you can go to church every day and give ten per cent of your income to the church of your choice – all these things are lovely, give them if you feel that way about it – but that is not Christ. That is not believing in Christ.

To believe in Christ is to see someone in this world, and have a sweet feeling towards that one that hasn't yet realized how to be lovely, something without his knowledge. Then represent him to yourself as though it were true, and believe in the reality of what you have done mentally. Believe in Christ, for all things are possible to Christ. Bring him before your mind's eye and see him as he would like to be seen by himself, as he would like the world to see him. But you do it and believe in the reality of what you have done. That is believing in Christ. You will be surprised beyond measure how it works. At that very moment, because: "All things by a law Divine in one another's being mingle." At that very moment that you interfere with his life, you reshuffle the entire deck, and all things will completely rearrange to mirror the change that is going to take place in him; and everyone in this world who can aid that change will be used to bring it about without their knowledge or consent. You don't need the consent of any being in the world; if they can be used to externalize what you have imagined, they will be used. And when you least expect it, because you believe in Him, then God resurrects you. Then you will live it out, and you stand bewildered when you see what God did for you.

Everything claimed of him that you thought, that your mother taught you, happened 2000 years ago – it is happening. It didn't stop. Go back and read Paul's letter to Timothy: "Those who teach that the resurrection is past are misleading the faithful." It isn't a past: it took place in one, and it is taking place in unnumbered. It's all over, the crucifixion is over, yes – but not the resurrection. The resurrection is taking place in everyone that is called and lifted up. As we are called, God's mightiest act is performed. and we are lifted up and pass through the series of events leading into the kingdom of heaven. Though we seemingly remain here still wearing this garment for a little while, the garment will be shown you that you will occupy. You can't describe it to anyone, even to your own satisfaction. It is such a living thing, so luminous; it is just light, like the rainbow. You can't describe it to any being in this world who thinks only in terms of a garment of flesh.

Now we are told in the 1st chapter of John (11-13) – he is speaking of an entirely different kind of birth: "And those who believe in his name will be born, not of blood, nor the will of the flesh nor of the will of man, but of God." Not born in any that this (the body) is born. "Flesh and blood cannot inherit the kingdom of God," only Spirit. When you are born, you are self-begotten. You have actually no parents. You come right out of a grain, the mystery of the grain of wheat that falls into the ground. If it doesn't fall into the ground it remains alone; if it falls into the ground, it bears much fruit. The mystery of life through death, for God actually died to become you, to become me.

God is divine imagination and he limits himself to the very limit of contraction, called human imagination, and actually dies in the sense that all the power and all the memory of his glorious being had to be completely forgotten. So the cry on the cross is true: "My God, my God, why hast thou forsaken me." He himself has cried out, because he so completely gave himself to us he suffered total amnesia, complete forgetfulness of his divinity as he became us, and that was divine imagining becoming human imagining. Then we, building our little world – lovely as it is to many of us – it is so different, and the power we exercise is so fragile, compared with that same power when raised up, when lifted up and the great name which is above all names is conferred upon us. And the day will come, without loss of identity you will bear the name "Jesus." Everyone is destined to be Christ Jesus – that power, with the name exercising infinite power – without loss

of identity. We will know each other and all glorified, everyone. There is no limitation to the gift. Some will exercise it more than others, but certainly the gift is the same, the gift of Christ Jesus.

So my question, as far as I am personally concerned: "Is Christ your imagination?" I say: yes. And yet don't limit it only to power and wisdom, for the emphasis is not on power and wisdom – it is on redemption, revelation. He reveals himself, and in that very first chapter, the prologue of John. The first eighteen verses are the prologue, and in the very last of the 18th verses he shows you the revelation: "No man has seen God at any time, but the son in the bosom of the father, he has made him known." No one has seen him, but in the bosom of the father there is a son, and he reveals the father. Then we are told in the 10th [chapter] of Luke: "No one knows the son except the father. No one knows the father except the son and anyone to whom the son chooses to reveal him." There will come that moment in time when the son reveals you, and you will know your name is Jesus Christ the Lord, for the son is going to call you, "My Lord." He is actually going to call you his father, his Lord, the rock of his salvation, and then you will know who you are.

I can tell you from now to the ends of time, but I can't tell you the condition that experience will carry when it happens. And when it happens to you, it will make no difference to you if all the wise people in the world rise in opposition and tell you: you started from some grand little amoeba. It will make no difference to you whatsoever. This is revelation, and the whole thing is lifted – the veil is lifted – and now you know why you couldn't see the face of the father. You can see him only reflected in the son. There is no mirror to reflect the consciousness of the son. You can't see your face because you are mirrored on earth; but that is not the face, and you only know your face in the beauty of your son. So, everyone in the world is destined to bear the name of Christ Jesus, the Lord.

Now let us go into the silence.

Neville 03-22-1968

INFINITE STATES

Quite often someone will say to me: "I don't think others understand you." I was asked this question: "When you use the word 'state' I don't think others know what you mean, so would you please explain it?'" Tonight I will try.

We are told: "You are sons of the Most High, all of you." (Not just a few, but all of us). "Nevertheless, you will die like men and fall'…..into infinite states of consciousness, for states are that into which the sons of the Most High fall. A state is an attitude of mind, a state of experience with a body of beliefs which you live by. Always expressing a state, you identify yourself with it by saying: "I am poor or I am rich. I am known or I am unknown. I am wanted or I am unwanted." I could go on indefinitely, because there are infinite states into which an individual son of the Most High may fall.

Blake made this statement: "Eternity Exists and All things in Eternity Independent of Creation which was an act of Mercy. By this it may be seen that I do not consider either the Just or the Wicked to be in a Supreme State, but to be every one of them States of the Sleep which the Soul may fall into in its deadly dreams of Good and Evil." When you find yourself in a state or see a seeming other in a state, do not condemn or praise it, for all states exist and no state is greater than another. Every state is an attitude, a state of experience with a body of beliefs that an individual son of the Most High occupies. And if that an individual son of the Most High, then are we not brothers of the Highest Unity? And are we not also members of the ultimate body who is God the Father? So the states into which we fall cannot mar or in any way deter our immortal self who fell.

Your creative power did not willingly fall. It was your Father's will that you, his creative power, descend into and experience states. In the 8th chapter of Romans, Paul tells us: "He was made subject unto futility, not willingly, but by reason of the will of him who subjected him in hope. There is unity in God, yet God the Father is made up of gods, the sons. So God's creative power fell into division and passes through states which results in resurrection into unity. As a son of the Most High you can, in the twinkle of an eye, move into any state, but the chances are you will not remain there for a state is made up of a body of beliefs! If you spend the day thinking from a certain base, a certain body of beliefs, the chances are you will fall asleep that night in the same belief. Knowing you can move into another state, another body of beliefs, you may try to move, but you must persist in staying in the new state until it becomes natural.

There are unnumbered states and the occupant of one state is not better than the occupant of another, for each is a brother in the highest unity and all are one in the body of God the Father. But the state, the attitude of mind to which you most constantly return, constitutes your dwelling place. If you dwell in self- pity you will express the state, but by occupying that state you are not less than one who has ambitions to enter the White House, or the Vatican as the Pope. The individual desiring an ambitious state is not greater than or less than

the one who doesn't know he is in a state and remains subjected to it.

How do you get out of a state? Through belief! You must believe in the doctrine. You are told: "Whatsoever you desire, believe you have received it and you will." The precepts of Christ must be accepted literally, for they will be fulfilled literally. Can you believe the precept that believing you have already received your desire will bring it forth in your world? If so, then tonight you can change the things that are happening in your world. And if you can believe and persuade yourself that things are as you want them to be to the point of actually moving into the feeling they are true, they will be felt and seen in your world. You must feel your desires are already realized, that they are already true, for the truth of any concept is known by the feeling of certainty that the thought is true.

Assuming you are not the man (or woman) you want to be, you will know that you are really it by the feeling of certainty it inspires in you, for if you feel certain, you will act upon it. If you don't act you are not convinced, for God in you is your own wonderful human imagination and God is always acting! You may be physically incapacitated, but you are forever acting in your imagination, who is God, the Father of your life.

By states I mean attitudes of mind. The New Testament begins: "The time is fulfilled and the kingdom of heaven is at hand; repent and believe the gospel." The word "repent" means "a radical change of attitude." Your attitude need not be towards another, but an attitude regarding self. If you feel you have nothing to live for you must repent by changing your attitude radically from that state. Don't condemn yourself for the state into which you have fallen. If you don't like it move into another. Don't feel sorry for yourself, for if you do you will make the state a habit and remain there for the rest of your days on earth. Instead, you can believe this doctrine and move out of any state.

Let me illustrate with this story. A gentleman, who attends the lectures, and his wife moved into their new home at the beach. Wanting some landscaping done, they invited five landscape artists to give them bids. Two wouldn't even bid because of the location of the property but after choosing one, the lawns and gardens as well as several trees were planted. Within six months three trees had died. Now, instead of getting angry and calling the man, demanding the trees be replaced, my friend decided to test his imagination; so while sitting in his car he imagined that he was leaning against the one healthy tree while gazing at the three which had appeared to be dead, but were now healthy and beautiful. Then one day the landscape artist came to the house, inquiring about the garden, especially the trees. It seems his men had used too much nitrogen in the fertilizer, which caused the roots to burn. Upon seeing the trees, he returned the following Tuesday and replaced them free of charge.

This same gentleman shared another experience with me, saying: "On my way to work the other morning I passed a very prominent building and said to myself, "I wonder what it would be like to work there?" Knowing nothing about the company, I played with the idea of them offering me a fantastic salary and even imagined seeing my name on the office door. That very day while at work I received a call from an agency hired to fill the executive positions for the company whose building I had passed, and whose employment I had just imagined. The agency was calling to ask if I would consider working for their client. I was so shocked to realize that the law could work so quickly, but now I know it does!"

You don't have to remain in a state if you have made a mistake. You can change states morning, noon, and night, but the state to which you most constantly return constitutes your dwelling place. It is from there you

are going to live and perpetuate until you move in thought. As Blake said: "The oak is cut down by the ax and the lamb is slain by the knife, but their eternal form remains forever and reproduces its external form by the seed of contemplative thought."

The being that you really are, descended to the weakness of the flesh, causing you to experience the state you are now in. Contemplate another state, and the same being who brought your present form into being will restore and make alive the other state, the state desired. This he will continue to do until his purpose is fulfilled. That purpose is to follow a certain pattern back into the unity of being. You see, in the beginning we were drafted. We did not volunteer to fall into these states. We were made subject into futility, not willingly but by the will of him who sent us. But when we return we will discover that we are the very being who subjected us. We are now the sons, destined to return as God the Father!

Now let me share with you a word that I use night after night. The word is "David" and means "lover; beloved" but specifically "father's brother." We are all brothers, yet after my resurrection and return into unity David (father's brother) called me Father. The day will come when David will call you Father too, for he is [the] father's brother. We are all brothers of the highest unity, predestined to resurrect into that unity which was broken in our fall into division. So David's name in the most specific sense is "uncle". If David is the father's brother and everyone is a brother in the fall into division, when resurrected into unity David is he who reveals everyone as the Father. Unity was broken for a purpose. God's creative might descended to experience states in order to become greater than it was prior to the descent. Having unity in thought, creative power fell into division and will be resurrected back into unity of thought once more.

So when I speak of states I am speaking of states of consciousness, attitudes of mind which create a body of belief. My sister and brothers at home do not believe in the same Christ as I do, even though we were all born in the same family and raised in the same environment. My brothers call themselves Christians but their definition of Christ would differ from mine. From their state of consciousness they believe in a man who lived two thousand years ago, yet I would tell you that Christ is God's creative power and wisdom which descends into states, resurrects, and returns as the being who sent it out. The day will come when you will understand all of these precepts as being literally true. Here is one to be found 1 John, the 3rd chapter, the 2nd verse: "We are now the children of God; it does not yet appear what we shall be, but we know that when he appears we shall be like him." How will we know him? By becoming as he is! The preachers of the world will tell you that when he comes, you will be like him in character, in your attitude towards life. You will be kind and considerate and have his fine qualities, but I tell you: you will be like him who is in the depths of your soul meditating you! This I know from experience.

It was in the year 1936 when I saw the rock that scripture claims as the God who gave me birth. One day while quietly sitting in the silence, a rock suddenly appears before my vision. Then it divides itself and just as quickly reassembles itself into a man seated in the lotus posture, meditating deeply. As I looked closer I discovered I was seeing myself meditating me! And then I knew that when he awoke I wouldn't vanish, but rather I would know that I am He! This thing called Neville who stands before you is his emanation. He brought it into being, and although you cut off its head a thousand times he will restore its eternal form by the seed of contemplative thought.

Nothing ceases to be, because all things exist in eternity and can be brought into being by this meditative being, who looks just like you, only raised to the nth degree of majesty. You have never seen your face look

so beautiful. You have never seen it contain such majestic power, such strength of character. Looking at himself and knowing there is no other, as he glows like the sun you return to the being he is meditating in this world of mortality. When you have this experience you will have nothing to do with anyone who claims he or she is Christ. You will let no one deter you, for when you see him you will be just like him. Have you ever seen anyone in this world who is exactly like you? Your children may resemble you but if you put a picture of one of them beside yours, you would know they were pictures of different people, would you not? No one has the same fingerprints or the same odor as another. But when you meet the rock that begot you and the God who gave you birth, you will know him because you will be just like him.

When you see this being in the depth of your soul you are seeing the one who descended into these states, meditating himself. You are his emanation, his reflection playing the parts he dreams. And when he awakes from his descent and begins to ascend, you are He! No two seeds of contemplative thought in the depths of the soul are identical. We are all brothers, and having been subjected, when we return to unity we are God the Father. Now you see who the word "David" means - "the father's brother." God the Father is my brother, who one day will rise and, taking me back to the unity of being, he will call me Father. That is David! That is the play! That is the mystery of life!

Now to come back to the beginning. Everything is a state. You can be any man, any woman that you want to be when you understand the mystery of states. A state is simply an attitude of mind, a body of belief, a phase of experience. Now, don't be like the moon, which changes from a quarter, to a half, to three quarters, to full - or the earth, which repeats itself over and over again season after season. Have you ever noticed that at certain times of the year, the same set of circumstances happen to you? Every year it is always very hot when it is time for your vacation or you are always broke around Christmas? Or that when you eat strawberries you always break out in a rash? All of these are patterns created in the world of states in which we all live.

There are infinite states and combinations of states into which God, your own wonderful human imagination, falls. Fortunately there is a limit, which comes when infinite mercy (who is within you) steps beyond and awakens himself; and as he does, you - the one he put through the torment - awaken, enhanced by the descent into these states. And as one you return, bringing your gifts which are the result of your experiences traveling through these states. You bring your talents, of which the greatest is the art of forgiveness, the ability to enter into and partake of the opposite. When you see someone in despair can you represent him to yourself as he would like to be seen? And can you persuade yourself that what you see is real? To the degree that you are self-persuaded he will become that man. Then you will have conquered by forgiveness! You will have taken him out of one state and placed him in another.

Now, every act of kindness is a death in the divine image for in every act you sacrifice yourself. Making alive what you no longer want to see, you die to that and live in what you want to see, so every kindness to another is a death in the divine image. By representing others to myself and persuading myself that they are as I would like them to be, to the degree that I am self-persuaded they will become it, and as they do I die to what I formerly made alive. I lived in what I thought them to be, and then I died to that thought. I did it deliberately so I laid it down myself! I have the power to lay it down and the power to pick it up again. I purposely laid my life down to what I saw and lifted it up to what I wanted to see, thereby resurrecting another (who is myself) into a new state. How often must I do it? Seventy times seven or as long as it takes me to convince myself that it is true. When I lay down my life for another he is my brother, for we have the same Father. As brothers we fall into states and resurrect ourselves into the unity of the Father!

So the greatest talent, the greatest challenge to overcome, is the art of forgiveness. By forgiveness I do not mean a verbal agreement, leaving the memory of what was forgiven. To completely forgive I must completely forget the event. No matter what was said, if you forgive me you can't even remember what I did or said. Only willing to see what you want to see, if you persuade yourself that you are now what you want to be, you have forgotten what you were before. That's forgiveness.

True forgiveness is complete forgetfulness. Blake tells us: "The art of living is forgetting and forgiving." If you don't completely forgive you cannot forget, for to forgive is to change your attitude towards another, and as you change you forget what they said or did, thereby no longer keeping them in the state that compels them to do what they did! While in a state, man must play the part the state dictates, and man must play every part. God in his infinite mercy has hidden from us the parts we have played, because the shock would be too great if we were to see the horrors that we have committed as we passed through all these states. You see, when you fall into a state you can't help but act from that premise, and you can fall into any state!

I am not telling you that one state is right and another wrong. I am simply asking you to judge all states with love. If you are ever in doubt always do the loving thing. Then you will know you are doing the right thing. If someone comes to you and tells you they want a job, don't ask him how he lost his previous job; simply hear him tell you he now has a wonderful job. Do that and you have taken him out of the state of unemployment and placed him in the state of the gainfully employed.
I urge you to use your own wonderful creative power and deliberately move into the state of your choice. Make it now by occupying the state long enough so that it feels natural. Haven't you had a suit of clothes that felt so new you were conscious of them every moment? I know when I bought my first suit I walked down Fifth Avenue thinking everyone I passed knew my suit was new. People passing paid no attention to me, but I was so aware, so conscious of my new suit. That's exactly that happens when you move into a new state. If the state of affluence is new, you think everyone knows it, but no one knows or cares whether you are rich or poor, so walk in the state until it becomes natural. The moment the feeling is natural, wealth is yours!

I paid thirty dollars for my first suit. Today a suit will cost me $200.00, but regardless of the cost, when the suit is new I am aware of it. But let me wear it long enough for it to feel natural and I will no longer be conscious of it. The same is true for a state. You may desire the state of fame. If you will think you are famous and remain conscious of the state long enough to make it natural, as the thoughts flow from you they become a natural part of your body of beliefs, and the world will proclaim your fame.

Now let us go into the silence.

Neville 02-16-1968

INFINITE POWER

Robert Browning tells us:

“Truth is within ourselves.
It takes no rise from outer things
No matter what you see.
There is an inmost center in us all
Where truth abides in fullness to know,
Rather than insist on opening up a way
Whence the imprisoned splendor may escape
That is effecting everything
As a light that is supposed to be without.”

My word is truth. This truth is within you, waiting to be accepted in order to be experienced. Speaking to his father in the 17th chapter of John, Jesus said: "I have given them the words which thou gavest me. They have received them and know, in truth, that I came from thee; and they have believed thou didst send me."

I will now tell you the truth! Power took me to stand in the presence of the Risen Lord. Wearing the Human Form Divine, He embraced me and incorporated me into his body of Infinite Love. Wearing his body of love, I stood before Almighty God who said: “Time to act.” Then I was sent back into this world to tell the story of God as the infinite power of the human imagination!

Nuclear power could destroy New York City. But the power of which I speak is far beyond that of nuclear energy. Suppose you entered an animated scene, such as Grand Central Station in New York City at the peak of the rush hour, or the stock market in the course of a hectic day. As you look at it, you arrest an activity within you and everything stands still as though frozen. No matter how long you hold it - be it a second, a minute, or an hour - when it is released the scene becomes animated once again, as everyone continues their intentions.

Now suppose, having arrested the activity within you, you change their intentions and - releasing the scene with the changed motivation - you discover that they move under compulsion to fulfill that which they now think they initiated. Do you realize that with this power you could cause them to commit suicide and think it was what they wanted? Like the lemmings, you could make them run towards the ocean, enter beyond their depth, and drown. That's what you can do with this power; but it will not be yours until you are first incorporated into the body of Love!

This I know from experience, for I have arrested an activity which seemed to be independent of me, to

discover that although their forms were, their life was not. Activating my word, their life was in me; for as the Father has life in himself, so he has granted me (his son) to have life in myself!

Now, no man comes to me save my Father calls him - but no one! Starting on the surface of my being, I teach the infinite power of the human imagination, not knowing to what extent it will be believed. Many are called to hear salvation's story. Few are chosen to believe it. Many will tell me they believe, but I find it is only lip service. I am not here to judge anyone. I was sent, not to condemn or judge the world, but that the world may be saved through me. Man is saved through belief, and condemned through lack of belief in the nature of the son of God. That son, called Christ in the New Testament, is defined as God's power and his wisdom.

When God gave himself to me, he sent his power into the world, expecting the talent given me to be wisely invested. When I tell others what has been revealed to me, regardless of what they may say, I have doubled the investment and will hear the words: "Well done my good and faithful servant. Enter into the joy of the Lord."

Now let me show you how the disciples are selected. This selection is always done in the depth of the soul, as in the case of this lady, who wrote, saying: "Last Friday night I went to bed filled with the message I had heard from you, to find myself in a far, far place, remote in time and space. I am seated on a chair in a large empty room, glass fronted with marble pillars. Suddenly a self-propelled carriage appears. Stopping in front of my window, I see the carriage door open, as a man who is the embodiment of power and authority steps out. He is tall, with gray curly hair, wearing an envelope cape, and carrying a small attaché case.

"Moving swiftly, he enters the room, walks over to me. and begins to speak of power. As I look at him I recognize you, Neville. Now personified as power, I realize that you are God and you are Neville! Showing no sign of recognition, you continue to talk of power; sheer unadulterated power. Then, as suddenly as you approached you turned and swiftly made your exit. As though by appointment the carriage appeared, you entered it and vanished from my sight.

"I awoke bewildered, wrote down the experience and returned to bed saying to myself, 'I must tell this to Neville.' Instantly I am asleep, redreaming the dream, when my friend Marge Broome appeared. And I am hit in the forehead by a 3-4 inch long, 3/4 inch thick polished topaz, embedded with gold. As we looked at it a man walked over and said: 'That's very valuable. You can break it into many pieces and get a lot of money for it.' That commercial idea appealed to me, so I placed it in my purse and again headed toward your house to tell you of the dream.

"Suddenly I realized Marge was gone, as well as my car, purse, and topaz. Having no transportation, no money, or identification, I said to myself: 'What do I . . .' then I arrested the thought and said: 'I will go within and imagine I am with Neville.' Instantly I am in your apartment telling you the dream. As I reach the point of telling how I imagined myself there, the doorbell rang, and a group of gay, happy young boys and girls entered, causing so much confusion I awoke, saying to myself: 'I will tell him on Monday.'" Last Monday she brought me the letter!

My work is not complete until my Father, in the depth of the soul, calls my twelve. Recognizing and applying the truth of my words, this lady was called to witness the embodiment of the Infinite Power. She saw him as

the man she knows as Neville - yet she knew he was God. Many see me as a physical man. Few see my true identity, which has unfolded itself in the depth of the soul. But I am not unique. I know that every child born of woman will one day be called and embraced to become one with the body of God. Then, wearing the form of love, he too will be sent by God. After incorporation into the body of love, I was sent wearing the garment of Jesus Christ - the power and wisdom of Imagination! Now I know myself to be the power which can effect the fulfillment of desire!

Having no friend, car, money, or topaz, this lady remembered the power of which I speak. She exercised it, and instantly - without any form of transportation - found herself in my apartment telling me her dream. Now that is power! There is enormous power in wealth, as well as the atomic bomb; but their power is as a firecracker compared to the power of Imagination. Without any background or degree behind you, you can dwell in any state in your imagination just as though it were true; and in a way no one knows your power will take you (without a topaz, a friend, or a car) into the state of your choice. That is the power I have been sent to tell you about.

This power, personified as Jesus Christ, is vested in man as his Human Imagination. Jesus Christ is he who sent me. He has never left me, so when you see me, you see Him. And when I leave here, I will return to the body of Love.

This lady has been called. She has been faithful to the word and proved it to herself in the far regions of her mind. I have given her the word the Father gave me. She has received it and now knows the truth from personal experience. She saw power, personified as man. She knew he was God, yet the man she knew as Neville. She had to experience this in the depth of her soul in order to know that it was true.

Now, as I tell you another dream, remember: everything, no matter what it is, is a symbol. This lady found herself in a dormitory with many other girls. Each girl held a chart covering twelve days, with each day headed by the first letter of an event she would experience that day. A girl showed her a chart with the letter "K" marking the day, saying her child was to be kidnapped, as she needed that experience. Becoming angry, this lady told the girl she didn't have to experience these things. That she could revise the day's experience by using the power of her imagination. As doubt began to permeate the room, she took her own child and left.

After what appeared to be a very long time, this lady returned to find the room now occupied by another, who had removed her books. As she demanded their return, the scene changed, and she is in a room where everyone was singing because her grandmother was coming. Although her grandmother had died in 1962, she appeared to be young, with lots of vitality. They embraced and she could feel the coolness of her grandmother's skin. Then her body became rigid and as it fell against the lady, she saw the symbolism of the act of love.

This lady has tasted of the power of the age to come, and now sees everything as a symbol and we, merely actors in the play of life. Returning to an old state, she sees it as the same play being repeated with slight modifications. While trying to bring the past back to its former state by replacing her books, she realizes it means nothing. And as she sees her grandmother alive, young, vital, and wonderful and recognizes the symbolism she represents, her grandmother vanishes from sight.

I have been sent to tell you of a power of which you may be totally unaware. To tell you that you do not need

any social, intellectual, or financial background to achieve your goals. Do you realize you could be number one in the social register, have the intelligence of an Einstein and the money of a Rockefeller - yet not reach your objective? And you can have none of these things, yet fulfill your every desire if you will but believe me.

When the question was asked: "What is the work of God?" the answer came: "To believe in him whom he has sent." This does not mean to believe in Neville as a man, but to believe what I tell you. Divorce the man from the message and believe in my words, for I and my Father are one and the words I speak are those of my Father, who is Jesus Christ.

Knowing his physical origin, Jesus was condemned for always being in the company of tax collectors and sinners. And when they asked him where he came from, he answered: "If I told you, you would not believe me." When asked: "Who is your father?" he replied: "If you knew me, you would know my father also, but you know neither me nor my father. My father is he who you call God. I know my father and you know not your God." Then they took up stones and stoned him, because they did not believe his ultimate origin, and saw only his physical one.

I was born in a little island called Barbados. My physical origin can be verified, but my ultimate origin can only be known when he who sent me reveals it. Do you know that the phrase "he who sent me" is placed on the lips of Jesus twenty-five times in the gospel of John; yet no one could understand his words, for they persisted in seeing the physical garment he wore, and not God, the wearer.

Exercise your creative power! Prove the truth of my words in the depth of your being as this lady did. Then you will be called - not on the surface of your mind, for the drama of scripture is supernatural. It takes place while you walk the earth, but in a deeper region of the soul.

The disciples, Peter, Andrew, James, or John, were not called while fishing. They are symbolic states of the mind that believed what they heard and were called in the depth of the mind.

No man is ever called because of his facial beauty, his social position, or wealth, even though the churches recognize them here. Have you ever noticed that the best church pews are always reserved for the rich? When I was a boy, we didn't have much money, but we had a little position, so we had our own pew. Every Sunday morning mother would bring her brood to sit in that pew. Today, reserved or purchased pews are a thing of the past; but even though the name is not allowed, it is still an unwritten law in all the so-called "proper" churches to reserve certain pews for those who have large sums of money. And when the minister sees them there he tears up his prepared sermon and tells them what they want to hear, knowing that if he doesn't they won't be back to give him more money.

I know this to be true. In New York City, Saint Luke's Hospital sits between Saint John the Divine and Saint Thomas Cathedrals. A lady willed two million dollars to Saint Thomas, if Bishop Manning died before her. Otherwise, the hospital (run by the Episcopal church) would receive the money. Well, the old boy outlived her, so Saint Luke's fell heir to two million dollars. That is what goes on in all of these so-called proper churches and hasn't a thing to do with being called, or knowing the only true God.

I was sent to tell you that your own wonderful Human Imagination is the real Christ! You will prove this to yourself if you will test yourself and see if you are holding to the faith. My friend tested herself when she found

she was denuded of a friend. She had no car, money for a taxi, or topaz to sell; but remembering my words, she went within and as she imagined herself in my home she was instantly there. Having met the test, she is called.

This lady had a double dream, which means that the thing is fixed by God and will shortly come to pass. Being doubled, the dream contains a double jet of truth which is: she met the test, and she entered the circle.

I do not feel it will be long before I will vanish, leaving not a trace behind. This cannot happen, however, until I have finished the work I was given to do. Only then can I ask my Father to return me to the glory that was mine, the glory I possessed before that the world was. I, Imagination, came out from the Father. That is pre-existence! Entering the world, I now wear a garment of flesh in order to form a nucleus of those who believe in their Human Imagination. They will reach the seventy, then the 144, and go on from there. I take comfort in her vision, for it indicates that my work is finished and departure will shortly come to pass.

Believe me! The story of how God became man that man may become God, is the most glorious story ever told. But man must be constantly reminded that this God is his imagination, and the powerhouse of the world! Infinite power resides in your Imagination. You could be in prison and imagine yourself free. Believing in the reality of your imaginal act, it would make no difference to you how you are released. But when it happens and you find yourself where you imagined you were, you will have tested and recognized the infinite power you are. Imagining, you set yourself free; and when God sets you free, you are free indeed.

Jesus never violated the law of Caesar. Looking at a coin he said: “Render unto Caesar the things that are Caesar's. If Caesar wants more taxes, ask your heavenly Father to provide more money for you by imagining you have it.” Your heavenly Father, who dwells within you, has the power to set you free, while a god believed to be on the outside will enslave you.

In the book of 1 Samuel, the story is told of how the people, wanting to be like all the others, desired to have a leader over them. Then Samuel said: “A king will take your sons from you for his army. He will take your maid servants, your male servants, your daughters and your money. And when he has taken everything from you, he will take you. In that day he will enslave you as he has all the others. Then you will cry out to be saved from a god of your own choosing, but in that day I will have no ears to hear you.” In spite of the warning the people chose Saul, who enslaved them exactly as the prophet Samuel had foretold.

You want a king? A dictator? A savior on the outside? You are free to choose one, but I will prophesy for you: Any power outside of yourself will enslave you!

Knowing that he embodies infinite power, Jesus turned to those who seized him, and said: "Do you think I cannot now pray to my Father and he will send me more than twelve legions of angels? But how then can scripture be fulfilled, that it must be so?" I came into the world, promising the one who sent me (which is myself) that I would subject myself to all the limitations of the flesh and drink the cup of experience, until time proves that I am God, and own the world. Knowing who I am, I have the power to call forth twelve legions of angels, but I will drink this experience to the last drop. Then - having done exactly what I was commissioned to do - I will return to Him who sent me, who will say: “Enter, my faithful servant, into the joy of the Lord.” And there is no joy like being once more reincorporated into the body of love!

Now let us go into the silence.

Neville 6-3-1968

IMAGINING CREATES

The creator of the world works in the depth of your soul, underlying all of your faculties, including perception, and streams into your surface mind least disguised in the form of creative fancy. Watch your thoughts, and you will catch Him in the act of creating, for He is your very Self! Every moment of time you are imagining what you are conscious of, and if you do not forget what you are imagining and it comes to pass, you have found the creative cause of your world.

Because God is pure imagination and the only creator, if you imagine a state and bring it to pass, you have found Him. Remember: God is your consciousness, your
I AM; so when you are imagining, God is doing it. If you imagine and forget what you imagine, you may not recognize your harvest when it appears. It may be good, bad, or indifferent, but if you forget how it came into being, you have not found God.

You do not have to be rich to be happy but you must be imaginative! You could have great wealth and be afraid of tomorrow's needs, or have nothing and travel the world over, for all things exist in your own wonderful human imagination.

Let me tell you a story of a lady I know who traveled in her imagination. When this lady was about sixteen she lived in Northern California. She was devoted to her father, who lived high, wide and handsome. He supplied all of the family's needs very well until the day he was killed. Then, overnight, the family discovered they had nothing! Her mother, feeling she could not stand being ridiculed, moved the family to San Francisco, where the girl - although possessing outstanding artistic talent - found employment as a waitress in order to help the family.

Taking the streetcar home from work that first Christmas Eve, she found the car filled with young boys and girls, singing and happy, and she could not restrain the tears. Lucky for her it was raining, so she extended her face to the heavens and let the rain mingle with her tears. As she tasted the salt of her tears she said to herself: "This is not a streetcar, but a ship and I am not tasting my tears, but the salt of the sea in the wind."

While she physically held the rail of the streetcar, she mentally touched the rail of a ship moving into Samoa. Physically tasting the salt of her tears she imagined it was the salt of the sea. As the streetcar reached its destination, she was entering the bay of Samoa, feeling the moonlight shining on her body and hearing a voice say: "Isn't it a heavenly night."

Two weeks later this girl received a check for $3,000 from a law firm in Chicago. It seems that two years before, her aunt had left the United States, requesting that if she did not return, the money was to be given to

her niece.

Within one month, the girl was on a ship sailing for Samoa. Coming into the bay, she saw a ship plowing through the water leaving lovely white foam in its path. As the moonlight touched the wake, its spray touched her face and a man standing near said: "Isn't it a heavenly night." At that moment her outer senses experienced what she had used her inner senses to make real!

Now, imagination - being spiritual sensation - is the creator of the world. With her five senses (sight, sound, scent, taste, and touch) she transformed a streetcar in San Francisco into a ship in the South Pacific, and within one month she physically fulfilled her imaginal act.

Many will say that was just coincidence, but it was not! It is reality, but how do I get you to believe me? But whether you believe me or not, I know from experience that God and you are one grand Imagination, and there is no other God! One day, Imagination in you will awaken and you - fully aware of who you really are - will know that all things are subject to you. That is your destiny.

The present moment is a formed imaginal act. Arrest it, and you can change it in yourself by following the advice given in the 18th chapter of the Book of Jeremiah:
" 'Arise! Go down to the potter's house and I will let you hear my words.' So I went down to the potter's house and there he was working at his wheel. The image in his hand was misshapen, but he reworked it into another image as it seemed good to the potter to do."

The word translated "potter," means imagination, and we are told that the Lord is not only our Father, but the potter, and we are the clay in his hands! (Isaiah 64)

Remember the day your boss criticized you, and you are molding an image of yourself based upon what he said. Being undesirable, that image is misshapen. Unable to discard yourself, go down to the potter's house by taking the same scene and reshaping yourself by remembering the day your boss congratulated you on your accomplishments. Will this act change your world? Yes! I tell you: the God of the universe is shaping you morning, noon, and night, as you accept words, actions, and events from seeming others.

I urge you to shape your world from within and no longer from without. Describe yourself as you would like to be seen by others and believe your words. Walk in the assumption they are true and - because no power can thwart God - what He is imagining, you will experience.

You are not someone apart from God, for I AM cannot be divided. The Lord, our God, is one I AM, not two! If God's I AM and your I AM is the same I AM, define what you would like to be. Then believe you are the Lord! Be like the lady who transformed a streetcar into a cruise. Lose yourself in your new state, while your world on the outside remains, momentarily, the same.

Now, your reasoning mind may say she did have an aunt who had the presence of mind to die and leave her $3,000 at that particular time. And being young she did not consider the future; but I tell you: this is how the law works. It never fails if you will go all out and believe that your human imagination is God.

Because God cannot die, he is a God of the living! So when the garment you now wear comes to its end, you

- the being living in it - will continue to live. You will still be in a world just like this one until you awaken from the dream of life. Then you will move into an entirely different age, to realize the oneness of the being that you really are. Until then, believe what I am telling you, for it is true.

When you imagine for a seeming other you are blessed, for there is no other and you are giving your imaginal gift to yourself!

Hear your friend tell you his good news, see the joy on his face, feel the thrill of fulfillment, and let it take place in your world. And as it does, recognize your harvest. Realize you are responsible for its consummation.

The world is yourself pushed out. Ask yourself what you want and then give it to yourself! Do not question how it will come about; just go your way, knowing that the evidence of what you have done must appear, and it will.

Last year, while I was in Barbados, a friend received a call from his mother telling him that his brother had killed a man. As he replaced the phone, a vision appeared in which a woman said: "Find Neville and he will give you the rainbow in the sky." My friend called me in Barbados, and when I heard his story I said: "It is done. God is infinite mercy, and there is nothing but forgiveness of sin."

When the spirit of Christ is formed in you, you will forgive a person, no matter what he has done. Pharaoh would not let his people go because God had hardened his heart, so how can you condemn Pharaoh for something God did? Tonight my friend told me his mother had called to tell him his brother had been set free.

I will tell you now, that no one can reach the end of the journey without having killed someone. Everyone must play every part, so that when memory returns he may forgive all. The part of the thief, the murderer, the rapist and the one raped - every state will be experienced. Anything man can do is recorded in scripture, and to fulfill scripture man must do every thing.

Had I not played every part, I would not have been born from above. My friend, who loves his brother and could not understand how he could do such a thing, has murdered, as we all have. We must do everything the world condemns in order for the spirit of Christ - which is continual forgiveness of sin - to be formed within us. And when this happens to you, you will see no one to condemn. It is not that you are indifferent to war or murder, but you will see the world as a play with you - the author - playing all the parts.

Remember: you don't have to abide by anything you dislike. It is but a vessel in your hand which is not properly shaped. Go down to the potter's house and rework it into another vessel as it seems good for you, the potter, to do.

You can not only rework your concept of self into a new one, but you can rework another. If one is not well or does not earn enough to pay his expenses, the concept is misshapen. You don't ask the vessel if you may rework it, rather you feel as though you have witnessed the change or heard the good news.

There must be action, for an idea alone produces nothing. You must act within yourself by entering the idea. When someone calls or makes a request of you, you must act upon it by producing a motor element within

yourself. It may be the sound of their voice telling you it has already happened. Or you may feel the touch of his hand. Whatever you do, it must be something that takes the desire from being an idea and moves it into the creative state of fulfillment.

The very first creative act recorded in scripture is when the spirit of the Lord moved upon the face of the waters. Here is motion. If you would like to be elsewhere, all you need to do is close your senses to the room you now occupy and sense the room where you would like to be. Open your eyes, and your senses will deny any change, for yours was a psychological motion. By closing your eyes the obvious here vanishes, and through the act of assumption, there becomes here. Seeing the world related to your new position, you breathe reality into the state and, having moved from where you are to where you want to be, you have created it.

I know this doesn't make sense, but as Douglas said: "The secret of imagining is the greatest of all problems, to the solution of which every mystic aspires, for supreme power, supreme wisdom, and supreme delight lie in the solution of this far-off mystery."

How is this mystery unraveled? By claiming you are all imagination. Then wrapping yourself in space, and mentally seeing your world relative to your assumed position in space. Do that and you have moved.

President Hoover once said: "Human history, through its many forms of governments, its revolutions, its wars - in fact the rise and fall of nations - could be written in terms of the rise and fall of ideas implanted in the minds of men."

Here you see that the change of governments is the result of the change of ideas implanted in the mind. Can you now see how we are implanting the horrors of the world? Read the morning paper, watch television, or listen to the radio, and you will observe how their words frighten you in order to get your attention. See a headline that someone was murdered and you stop to read it. See another, saying things are fine, and you ignore it, as it would mean nothing. Read the scandal sheet, telling of some prominent person who has been unfaithful and you enjoy a bit of gossip. All of these are ideas implanted in the mind, which cause the rise and fall of nations.

I tell you: imagining creates reality! If you want to change your life you must become aware of the ideas you are planting in the mind of others! When you meet someone who is negative, put a lovely idea in its place. Then, whenever you think of him, imagine he is telling you something lovely. And, because you now walk in a world that is not disturbed by his negative state, when he finds himself no longer thinking negative thoughts, he will never know you were its source. You will know it and that is all that is important.

Become aware of the thoughts you are thinking and you will know a more pleasant life. It makes no difference what others do; plant loving, kind thoughts and you will be blessed in the doing.

Believe me: Here was a child of sixteen who transformed her tears into the salt spray of the sea, a streetcar into a ship, and San Francisco into Samoa. She is blessed, for when it came to pass, she never forgot her moment of despair when she imagined a state and it came to pass.

I ask you now to believe in the invisible God who became you. When you say “I am”, you think of the face

you wear, but you are not it. You are so much greater than it could ever be.

One day, God's son David will look into the eyes of the being you really are and call you father. He will not call you by the name of the mask you wear, for David is the express image of your invisibility. Recognizing you as his eternal father, David signifies that your journey into the world of death is at its end. And from that moment on you will share your experiences with anyone who will listen and save everyone you meet.

You will save one who is unemployed by mentally hearing him tell you he is now gainfully employed and making more money than ever before. Having heard his good news, you will subjectively appropriate your objective hope and never turn back by doubting the reality of what you have done. You will simply watch it come to pass. Then you will know that you have found him of whom Moses and the law and the prophets wrote: Jesus of Nazareth, who is the Lord God, and the Father of all!

I have disclosed the one and only source of the phenomena of life. Everything that has ever happened, is happening, or will happen to you, comes from God, who is your own wonderful human imagination. I urge you to use it wisely.

Now a lady wrote me, saying she heard a voice cursing her, and - not understanding - she questioned self and heard the words: "Because I want you."

In the Book of Galatians, Paul tells those who have arrived at the end of their journey, to reject all laws and institutions which would interfere with the direct communication with their individual God. (Galatians 5:1-14)

In the spirit world, all organized societies are personified. Rivers, mountains, cities - everything is human, for God is Man. Even the Los Angeles Woman's Club building is personified in the spirit world. Representing a need of the ladies who own it, when seen in the spirit world, and trying to detach yourself from it, it will curse you, for it wants to feed on you.

So when you leave religious institutions, organizations, customs, and laws that would interfere with your individual direct communion with your God, they will curse you, for they will have lost you. Just leave them alone. I have seen them all and they are nothing more than shadows. Once I saw a monstrous witch in a cave teaching little children the black arts. When she saw me she screamed: "O Man of God, what have you to do with me?"

The Bible tells the same story. Those who teach the black arts and how to hurt people, those who would control your mind and make you dependent upon them, are only personifications of organizations who keep you from contacting the only God who is within you. Every orthodox religious group would enslave you for the rest of eternity if they could; but when you leave that belief, its personification will curse your leaving, but their curse means nothing. They cannot touch you when you completely reject any intermediary between yourself and God.

Now to come back to tonight's theme: Imagining creates reality! Have you imagined something and it hasn't come to pass? Then what are you imagining right now?

Are you imagining you are John Brown? You were not born knowing you were John Brown. You were born

and others began to call you John. As time passed you began to assume you were John Brown and began to respond when you heard the name John.

When you imagined being secure did you forget the feeling? Are you imagining you are secure now? You may have no evidence that you are secure, but as you allow others to tell you how much you are loved and wanted, how successful and famous you are, you will begin to assume it, and imagination will have created its reality. Try it, for that reality you already are!

Now let us go into the silence.

Neville Goddard 1971

IMAGINATION PLUS FAITH

This series is really a combination of both the Law and the Promise. Tonight, naturally, will be the Law, and yet some parts of the Promise may be woven into it. The title, as you know, is "Imagination Plus Faith." So, we will have to define the words as we use them.

I firmly believe that: "Man is all imagination, and God is man and exists in us, and we in Him;" [Wm. Blake, from "Annotations to Berkeley's 'Siris'"] "The Eternal Body of man is the imagination, and that is God Himself" [Wm. Blake, from "Laocoon – The Angel of the Divine Promise"] – the Divine Body that we speak of as Jesus Christ. I firmly believe that this is the Christ of Scripture that is buried in man – buried in the only Holy Sepulcher that there ever was, and that is the skull of man. And there he dreams the Dream of Life, and one day He will awaken within your skull, and then the drama of Christ as defined for us in Scripture will unfold within you, casting you in the first-person-singular, present tense experience of the Lord Jesus Christ. Then you will know who He really is! You will actually awaken as the Lord Jesus Christ. That is the climax for every one born of woman.

But tonight let us get back to what I mean by *imagination* and what I mean by *faith*. First of all, *faith* is defined for us in the 11th chapter of the book of Hebrews. It is called a hymn in praise of faith. "Faith is the assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1)

By faith we understand a world was created by the Word of God, so that Things seen are made out of things that do not appear." (Hebrews 11:3) That's what we are told in the very first few verses of the 11th chapter of Hebrews.

Now, if faith is the evidence of things not seen and all things are made out of things that do not appear, then we must come to the conclusion that every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion of the fading memory. Man does not remember his imaginal acts, so when they come up and the harvest is ripe, he denies his own harvest. He cannot see where on earth what he is now experiencing could have been caused by him, because he has forgotten his imaginal acts. That is when he sowed it, and all things bring forth after their kind. Let no one be deceived, for God – which is his own imagination – is not mocked. As a man sows, so shall he reap." (Galatians 6:7) So, I am forever reaping what I have planted, but because of my fading memory, I can't remember when I did it. So, then, I deny what I am seeing as my own harvest.

Well, now, who is this God spoken of in this verse? He said, "By faith we understand that the world was created by the Word of God." (Hebrews 11:3) Well, we are told in Scripture in the very first few verses of the book of John: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) Then we are told, "The Word was made flesh and dwelt within us;" (John 1:14) therefore the Word spoken of here is equated with God. If the Word was not only with God, it was God, well, then, that's God, and it now dwells in us.

Well, I tell you, this Word that dwells in you, spoken of in Scripture as the Lord Jesus Christ, is your own wonderful human imagination. This is the greatest secret in the world, and every one should strive after solving it. Supreme power, supreme wisdom, supreme delight lies in the solution of this mystery.

So, as far as I am concerned, the God who created it all and sustains it all is pure imagining in myself. He works in the very depths of my soul, underlying all my faculties, including perception; but He streams into my surface life least disguised in the form of productive fancy, like a daydream. A daydream is productive; a daydream is creative. I am planting when I daydream. I don't have to be intense to drop a seed. I don't have to go around and dig a hole and bury it. I can scatter it. So, a daydream is planting. So, I sit down and wonder, "Am I doing it lovingly?" I do not always check myself.

I may read the morning paper and then react on a story that I do not know whether it is true or false, but I react. Well, It knows exactly what I did, and It is my own imagination. It keeps the score, and so in time the harvest will come up, and I will see it. So, all objective reality is solely produced through imagining.

So, I say, imagining plus faith – I must actually believe in the imaginal act. Now, how do I go about doing it? That's the important thing.

I am told by one scholar that if ordinary things that I observe in this corporeal world – if they are present, that is sense, if absent, that is imagination. The room around me seems to me more real than anything in the world because it is present. Yet I stand – I am not familiar with this room save once a year that I come for ten nights. I am far more familiar with the home that I have in Los Angeles, but at the moment it is not present to my senses, so I am told that is only an imagination. That is simply a memory image of what may be still a reality, but at the moment it could be gone. Yet I do not think it's gone, so they tell me. All right, if I think of it but it is not present, then that is imagination. But if things are present, then that is sense.

Well, how do I make what is not present real? That is where we come to imagining plus faith. I have tried it unnumbered times, and may I tell you, it works. I could stand here and take a case history.

Years ago, right after the Second World War – the year was 1945, I sailed with my little family, my wife and daughter out to the Island of Barbados. I hadn't seen the family through the war years, because there was no transportation available. I was in the Army for a very short span of time, about four months. Because of my age plus this law, I was honorably discharged because I was over 38. My son was in the Marines in Guadalcanal, but my little girl was only a matter of months in age. So, at the end of 1945 I sailed, on the first ship out, for there were no planes taking any one to the Indies. So, I sailed with my wife and my little girl on a one-way ticket, not thinking for one moment of the difficulty in getting back to New York, and I had a commitment to be in Milwaukee in the first week of May. So, I sailed the end of December – New Year's Eve, to be exact. At the end of about three months, my brother Victor said to me, "You have a return ticket?" and I said, "No, but I want to get back the first week of May to go to Milwaukee." He said, "How dare you leave the capital of the financial world, New York City, without making

arrangements? All things are done there, and you have come to a little island like Barbados, and we have two little ships – one carrying a maximum of 65 passengers, and the other carrying a maximum of 120, one sailing out of Boston, one sailing out of New York, but all these islands are to be serviced, and we alone could use more ships several times a month. They only make a round trip – one makes it every 21 days, and the other one makes it every 32 days; and how dare you come out, knowing you must be back, without making any arrangement in New York City?"

Well, it was perfectly all right. I sat in my hotel room in a nice big easy chair, and I assumed it was a little boat that would tend the ship because we didn't have a deep harbor in those days. We have one now, but there was no deep-water harbor, so I assumed that I was on a small little boat taking me out to the ship, and that my brother Victor and sister Daphne, my wife and other members of the family and little Vicki were all aboard the boat. Then I assumed that I was stepping off this little boat onto the gangplank. I could feel the rhythm; I could feel it give as I went up step after step after step. My mind wandered before I got to the top. So, I came back to the bottom again and started all over. It wandered again; I came back to the bottom and did it over.

When I got to the top I had no room where I could go. I simply assumed now: My hand is on the rail. I could feel the salt of the sea on the rail. I could feel the salt of the sea in the air, and then I looked towards the Island of Barbados with a mixed feeling: one of sadness because I was leaving the family, and one of joy because I was going back to America where I live. That was a peculiar feeling, but it was a natural feeling.

And while I had hold of the rail and assumed this state, I then fell asleep in the chair.

Now, I must go back. When I went down to the firm in Barbados to ask for transportation, they said, "You haven't the chance of a snowball in hell of getting out of Barbados until October." This was then the month of late March. Not a chance of getting out! They had a list that long and I was at the bottom of the list. Trinidad had a list that much longer, for they had so many more people. All the islands have lists. There were literally thousands of people waiting to get aboard, and they only had two ships, one carrying 65 and one carrying 120 passengers. So, they said, "Mr. Goddard, you have no chance of getting out before October." I said, "All right."

Then I sat and did that which would imply that I was sailing. I simply did exactly what I knew I had to do. I simply subjectively appropriated my objective hope. I hoped to be sailing on that ship, and so I subjectively appropriated the objective hope, for if I were sailing I would get into that little boat, get off onto the gangplank and walk up to the deck of the ship. The next day – the very next day – I had not dressed; I had not a thing to do but go to the bathing beach later on in the day. The phone rang, and it was the Alcoa Steamship Company asking me to come on down, that they had news for me. I asked them what news. They said we have passage for three sailing on the next ship, which will put you back in New York City on the 1st of May.

I went down, and I was very curious and asked, "Why do you offer it to me when the list, you told me, is so long, with hundreds and hundreds waiting on it who are all ahead of me? And what caused you to have the vacancy?"

Well, a lady in the island, so she told me, who desired to get out badly and wanted to go back to America – the first choice would be this lady. Well, suddenly she changed her feeling about it. Then they went down the entire list with no reason whatsoever and gave it to us, and they justified it in this manner:

"The ship only carries two in each room, but your little girl is only about three years of age, and she can sleep in a bunk with your wife, and you can have the other one. So, because she is such a little child – only three years old, we gave it to accommodate three rather than two, and the two that we do have couldn't share it anyway because they are different sexes and not married."

That is how she justified giving it to me when hundreds of people were before me. I know how I did it. Every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion. Well, I remembered what I did. It was only a matter of 24 hours between planting that seed and the springing of that seed into objective reality. By the 20th day of April I was on that boat, getting off in New York City by May the 1st to meet my appointment in Milwaukee.

I could multiply that by dozens and dozens in my own case, and unnumbered in those who attend my meetings. So, it is simply imagination plus faith. As we are told, without faith it is impossible to please Him. The one we please is not some external being; it is internal – your own wonderful imagination.

Now, I will put you to the test. We are told in the 13th chapter of II Corinthians: "Examine yourselves, to see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you? – Unless indeed you fail to meet the test!" (II Corinthians 13:5)

Now I just gave you the test. This is the test: If the word "God," "Lord," "Jesus Christ" conveys the sense of an existent something outside of man, you have failed the test, for Jesus Christ is in you. He said, "Examine yourselves to see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you? – Unless indeed you fail to meet the test!" (II Corinthians 13:5) If the word "Jesus Christ" conveys the existence of someone outside of you, you didn't meet the test. And all things are done by Him. "Without Him was not anything made that is made." (John 1:3) And He is your own wonderful human imagination!

So, here, when you know to Whom you pray and Who is actually doing it, you'll find that it is your own wonderful human imagination. That is God.

"All things exist in the human imagination" [Wm. Blake from "Jerusalem"]. There isn't a thing in this world that you and I call *real* – objectively real – that was not first only imagined. You name it!

The building in which we now are seated, everything here, the lectern, the clothes you wear, name anything here. You may go into other parts like the trees. We didn't make those by imagination, but it was the Divine Imagination, the same as the human imagination, only we are keyed low. It is the same imagination, for there is only God. So, human imagination is one with Divine Imagination. On our level, God keyed Himself low with the weaknesses and the

limitations of the body, God [literally] became as we are, that we may be as He is." [Wm. Blake, "There Is No Natural Religion"]

In becoming man, He couldn't pretend He was man. He had to actually become man, with all the weaknesses, with all the limitations and frailties of man, and assumed it completely. Then, in time, the whole thing unfolds within man, and man discovers that he is God! He discovers he is God because the drama is completely recorded for him. Everything said of Jesus Christ in Scripture, you are going to experience as something taking place within you. Not something of which you read as in the case of reading about another, no, it is all done within you. You stand dumbfounded. You are amazed beyond measure and belief. You cannot believe it, that you still capable of – well, of unlovely actions, could be that glorified. Yet you can't deny the evidence of your senses. You cannot deny the experiences that you've had. And the whole thing will unfold in you. You will know from experience. I am not theorizing. I am not speculating. No one taught it to me. I never read it in a book – in the Bible, but I never saw it in the Bible until I had experienced it, and then I went back and researched the Scriptures to find it is all there, but adumbrated. It was not spelled out in a way that man could understand it. The whole thing was an adumbration from beginning to end; and when it takes place in man, and the man in whom it takes place tells it, those who hear him can't believe it because they know him. They know his past. They know his background in every little detail, and they cannot believe their traditional concept of Jesus Christ to be what he is talking about that actually unfolded within him.

The Bible tells the same story: "He came to his own, and his own received him not," (John 1:11) because really, in the end, there is only the Lord Jesus Christ. There is only God! God is buried in every being in the world, and only God will rise. And He will rise in the individual, and the individual in whom He rises, that one will know Who He is. And he will be the God of Scripture. That is the story.

But tonight, on the practical level you try it, knowing Who is doing it: that it is God doing it, and God is your own wonderful human imagination.

Now, take faith, as defined for us in the 11th chapter of the book of Hebrews, and you will see that it is simply the subjective appropriation of the objective hope. I wanted to be on that ship; that was my objective hope. Well, I first subjectively appropriated it. I did it as though it were true. I actually acted just as though the thing had happened. I walked up the gangplank, held the rail, looked back with mixed feelings, and then fell asleep. And when I found myself wandering, I went back to the very first step on the gangplank and did it over again, and went on doing it over and over until I could walk right up that gangplank and actually feel I am at the very top and turn around and put my hand on the rail. And strangely enough, in my imagination I allowed my brother Victor to carry my daughter Victoria up the gangplank, and to justify his action when we got off the little tender onto the gangplank, he said, "Come, your father's arms aren't strong enough to take you. I will take you." But my arms certainly were strong enough to carry my daughter, but he had to justify it, as we all do. He had to justify that action, and then took her up. Well, that is exactly what he did when we got to the little boat!

So, here, I ask you just to listen to it and not say, Well, I've heard it, and forget it, but try it. You will be the operant power. It doesn't work itself. We are the operant power. In fact, all day long

we are operating it, but I would ask everyone to operate it wisely, nobly, consciously, and not go into a fantasy wildly that tomorrow, when it comes up, we will not forget the harvest. For everything in our world, man once imagined. And all the men of action in our world that you see out building the buildings and doing all the business – they are nothing more than the unconscious instruments of imaginative men.

A man sits down at the drafting board, and he has conceived a building. He does everything in detail all in his imagination, and then he turns the blueprint over to the men of action, and they get all the credit, but the man who did it was simply the man of imagination.

That is what William Butler Yeats meant. Having seen this law in operation, he said, "I will never again be certain that it was not some woman treading in the winepress that started that sudden change in men's minds." And because of it, so many nations were given to the sword because of some dream in the mind of some shepherd boy that lighted up his eyes for a moment before it went upon its way. Someone feeling herself neglected and wrongfully accused, and she is vivid in her imagination, when she, unknown by the world, is setting the world aflame. Many a man tonight is in jail, and wrongfully there; he knows he did not commit the crime for which he was charged, and he is paying a price that he feels he should not pay. That man's mind is inflamed, and what is he doing? It is going undetected, but the events will appear in the world.

Two or three weeks ago I received a letter, and I thought it was a strange letter when I began to read it. It is from a prisoner. I do not know the man at all. He signed his name "Bob," and enclosed a self-addressed envelope. He is at Folsom. Folsom is a place where only the hardened prisoners are sent. Well, he confessed that he heard me on TV, and he practiced it and it worked.

Well, I had twenty TV appearances on Sunday afternoons between 2:00 and 2:30. He said he applied it, and he said, "Neville, and it worked! Where I am going, I don't know, but I am here for quite a stretch, and so it doesn't matter whether you answer tonight, tomorrow or when you answer, because I am here. But I would like certain questions answered."

That fellow is interested in the use of imagination. Strangely enough, they are vitally interested in the mystery of death. They would like to know if I can cast any thought whatsoever on death, based upon – naturally – my experiences; not things concerning others, but what I know concerning death.

Well, I wrote him just before I came up. By now he must have the letter. I wish I could go to Folsom and talk to the inmates and tell them of their true dignity – the Man that they are destined to be, for they are destined to be the Lord Jesus Christ! Every child born of woman is destined to be Christ, and to be conscious of the fact that he is the Lord. But how to get there and address them, I do not know. He has my letter. I wrote him in detail as much as I possibly could, and he will share it with those who are interested. They are vitally interested in death.

I told him, as I would tell anyone, I meet people who are not aware of the fact that they have made the transition. They know nothing of the fact that they have died, because they aren't dead! They are not dead, and nobody can persuade them that they died. They are talking to a man who is just as alive as you are, and you tell him that he died and you went to his funeral and you know

exactly where they put him in the ground, revealing what he would expect of you as a friend, but he laughs at you, because he knows he isn't dead. I say, "No, you are not dead, but you died, you know." "But aren't you stupid," he said to me – "I am not dead but I died!"

You see, there is all the difference in the world between restoration, which happens to everyone who dies here – instantaneous restoration in an unaccountable way in a new body – like it was before, but new – unaccountably new, and young. If you die at 90, you are 20, and it is an instantaneous restoration. Well, that is not Resurrection.

Resurrection is the story that I tell when man actually awakens from the dream of life, while the other is restored to continue the dream. He is dreaming the conditions round about him, as he is dreaming the conditions here.

What was it but a waking, controlled dream that I did when I went aboard the ship? When I got out of the Army, was that not a dream, a waking but controlled dream? When I put in my application for an honorable discharge, it was denied me and signed Colonel Theodore Bilbough, Jr. He was my Commanding Officer in the 11th Armored Division." There was no appeal beyond my commander. I could not take it to the regimental commander or division commander; I could only take it to my battalion commander, and he was my commander.

And he signed it "Disapproved." That night I went to sleep in my little bunk with all the other soldiers and assumed that I was in New York City in my own apartment in Times Square, where I had my apartment. I was in my own bed my wife was in her bed, and our little girl was in her crib. And then I got up – all in my imagination – and walked through my apartment and felt the familiar objects. I could see them all. I could see them in my mind's eye. And I made it quite clear to myself that I was not there on furlough; I was honorably discharged and sleeping now as a civilian.

That same night before my vision about 4:00 in the morning came a huge white sheet, and here on the white sheet was the word "Disapproved," signed Colonel Theodore Bilbough, Jr. Then came a hand – just a hand with a pen in it, and the pen scratched out the word "Disapproved," and in bold script it wrote, "Approved." Then a voice spoke, and the voice said to me, "That which I have done I have done. Do nothing."

Nine days later the commanding officer, Colonel Bilbough, called me in, and after giving me a lecture about the best-dressed man in America is the man who wears the uniform of America – I said, "Yes, Sir." Then he goes on, and I said, "Yes, Sir," "Yes, Sir," "Yes, Sir." At the very end of it he said, "I have decided I am going to let you go," and then he signed my release. That very day I was out of the Army honorably discharged. I didn't tell him what I did. Would he have believed it? For geared as he was to war, sending millions of us into battle, could he believe that the imagination could bring about peace?

How can you take a man trained as he was trained and persuade him that an assumption, though false, if persisted in, will harden into fact? How could he possibly believe that? Yet I was the living evidence of what I had done. If I had told him what I had done, he would never believe that that was the cause of the physical phenomenon leading to the train and then the journey to

New York City. That is exactly what I did in the vision of that night, just as I have told you. The sheet with his name and the word "Disapproved"; and then comes the hand striking out the word "Disapproved," and it wrote in bold script "Approved." And then this voice coming from the depths said, "That which I have done I have done. Do nothing." I did nothing, and then nine days later he calls me in, approves it, shakes my hand, and he said to me, "Goddard, I will meet you in New York City after we have won this war." I said, "Yes, Sir." And that was it. No argument. I knew the causation behind it all, and I didn't feel that that was the right time to share it with him. He was not in the mood to share what I had discovered. Well, I had discovered it, and I applied it. Why not apply the truth if you think you have found the truth? And so I found it, I used it, and it worked. When something proves itself in performance, what does it matter if the whole vast world rises up in opposition to it? It proves itself in the testing.

So, I am sharing with you that which I have proved. But it doesn't work itself. You are the operant power. So, you take it home and know exactly who God is. Are we not told in the 4th Psalm, "Commune with your own heart upon your bed, and be silent." (Psalm 4:4) Not with someone else's heart – commune with your own heart. The words "heart" and "mind" are synonymous in meaning. Commune with your own mind, and trust that Mind; trust it implicitly. Believe in the reality of your imagined acts, and these imaginal acts will objectify themselves and become what the world calls objective facts. They will!

So, if you start behind the eight-ball, or behind anything that seems to be in opposition or an impassable something – well, you believe in God. I am telling you Who He is. Believe in the true God. Test yourself and see if you really believe in the true God.

I am convinced that ninety-nine percent of the world will claim to believe in God, but they believe in a false god. They stick him on the wall, made by human hands, and cross themselves. He isn't there at all. Read the 115th Psalm. What a shocker! What a shocker when you see what man does with his own hands and worships that which he makes with his own hands and calls it God! He has no eyes that can see, no ears that can hear. He has eyes, he has ears, he has nostrils, he has arms, he has feet, but none of these things can move. The eyes can't see, the ears can't hear, the mouth can't speak, the feet can't move, and yet he looks upon it as God!

The 115th Psalm is the most marvelous thing to read. It is a shocker. And, then, come back to find the real God, the living God, the God that cannot die – the God that is in you, your Immortal Self. That God cannot die! And that is your own wonderful human imagination. And should you drop now, you would be instantly restored in a body just the same, only new, unaccountably new and young – not an infant, not born again, just new. How it happens, I cannot tell you. I only know I've seen them, and they do not know – the majority of them do not know that they have made the transition into a section of time best suited for the work still to be done in them.

So, it does not mean that because you drop in the year 1971 that you are going to find the year '71 now. No. You could find yourself in the Year One Thousand or the Year Three Thousand, but that is irrelevant. The section of time into which you are placed is done by the depths of your own being. He knows best what you need for the work: that He has started within you, and He is slowly breaking down the wall of partition between two until they become one. He is rubbing out that wall between you and Himself; when it is completely rubbed out, you are one. It is essential

that He leaves all and cleaves to his wife to become one, not two. You are His *wife* till the sleep of death is passed.

So, this is God's emanation, and then, in time, He rubs out that little division and He becomes one with you. And when He becomes one with you, He awakes, and you aren't two – you are one. And it is all spelled out for us in Scripture, and as we go through this series, the nine that follow tonight, we will try to explain it, using the Scripture to support my experiences. It is clearly stated, but I must confess I did not see it. I did not know it. I knew nothing of the Promise, even though it is right there in the Bible, speaking of promises, until it happened right here in this City twelve years ago tomorrow, on the 20th of July, 1959. It happened right here in this City at that hotel called Sir Francis Drake.

I had retired after a very pleasant meal with a friend of mine. I retired early. And then at 4:00 in the morning the whole drama unfolded within me. Then the whole series took twelve hundred and sixty days to complete, just as foretold in the 12th chapter of Daniel, and then reaffirmed in Revelation (Daniel 12:7; Revelation 11:3) one thousand two hundred and sixty days from the first great event to the fourth and final one.

I have recorded it all, and you have it in the book called "Resurrection."

Now, tonight, let us make it a full and interesting evening. After the Silence we will have your questions, and I will try my best to answer every question that is asked. Now, let us go into the Silence.

Now are there any questions, please? [After a pause]: Surely there are questions!

A lady in the audience: Neville, then surely the memory must – [Remainder of question indistinguishable on my tape.]

Neville: If I dropped tonight after 66 years of acquiring experiences and it is not a part of me.

The Lady: But I mean, the conscious mind?

Neville: Certainly, my dear. But you live there just as you live here; and people are afraid of dying there just as they are here, because they die there, as told in the 20th chapter of the book of Luke. It is stated so clearly, but man doesn't see it. There we have what is known as the Sadducees and the Pharisees. Well, in modern language the Sadducees would be the extreme disbelievers, scientifically trained, intelligent, but with no belief in survival, believing that the brain is the whole thing, not the instrument. They believe the brain is the reality itself; they cannot believe that the brain is not the whole, when others believe the brain is only the instrument and the "player" is unseen who plays that instrument. Well, the Sadducees thought they would trick the central character of Scripture, and they asked the questions "Master, Moses once said that if a man marries and dies with no offspring and he has brothers, the second brother should marry his widow and raise up seed for his brother." (See Luke 20:27 and following) Well, there were seven brothers. The first died leaving no offspring, the second ditto – died leaving no

offspring; the third ditto, leaving no offspring. Eventually all married her and all died, and eventually she died. “Now whose wife is she in the Resurrection?”

His answer is this: “In this age the sons of God marry and are given in marriages but those accounted worthy to attain that age and the resurrection, they neither marry nor are given in marriage, for they cannot die any more. They are now sons of God, being sons of the resurrection.” (Luke 20:35, 36)

So, if you cannot die any more – if they are not resurrected, they die as they die here. You cannot accomplish in threescore and ten years what is going to take six thousand years.

The Lady: I think you stated that before the Resurrection.

Neville: Before the Resurrection everything dies. In this world, it is a world of death. Actually, that is the question that this man from Folsom asked, and I could not answer him as I wanted to, because had I answered him, he would have thrown the letter out. If I had said to him that I have seen this world dead – that everything stood still; time stood still, – You have the power within you, and one day you will exercise it. You will arrest it in you, not in the world. You will release something that you feel within your own skull, and you will make it stand still, and when it is arrested, the whole vast world stands still, and it will look as though every one were dead. Every being that one second before was so animated and so alive is now dead. It is just as though it is made of clay or marble, and you look at it and you are amazed. Then you release within you the activity that you froze, and everything continues on its course.

The bird that stopped in space – well, the bird should fall, shouldn’t it? Suddenly a bird is arrested. It did not fall because of gravity. If the waitress is coming through and I arrest within me her activity, she wouldn’t fall. She was in motion, and she simply stands still supported by the earth or the floor. But a bird in flight, that bird certainly should continue to fall because I arrested its motion. It didn’t fall! The bird stood still in space, and she stood still, and the diners dining – everything stood still. As I released within me the activity that I had arrested, everything continued to fulfill its purpose.

Now, I could have changed their motivation and then released it. They would have changed their attitude towards life, and they would have thought that they had originated it. That is the power that is actually destined for every one on the globe, and you will know that it is from above. And from above, the whole world is completely controlled. He said, “I am from above. You are of this world; I am not of this world.” He is explaining an entirely different age.

So, this world belongs to the world of death. Everything appears, it waxes, it wanes, and it disappears. Even the sun is going to go or slowly melt – so I am told. I am no scientist.

I was telling a friend of mine before I started the meeting; I have more friends on the other side of the veil than on this side. At my age I should. They all look alive here. I start counting those that have disappeared, and they are all over there, and they are still living just as they lived here – reanimated in a body that is young – unaccountably young, and many of them do not know of the transition. They just don’t know it.

The Lady: Do they know you?

Neville: They know me, and yet they do not know of the transition. I can give you a story right here in this State. My secretary died suddenly at the age of 50. He was like my brother. He was my secretary, my friend, my brother. Jack Butler was his name. I got a cable saying they had found the body on the floor. He died of a massive heart attack. So, I went back and took care of the funeral. His sister insisted on a Catholic funeral because he was born a Catholic. He wasn't a practicing Catholic, but she insisted, so I paid the expenses but she was the sister and I allowed that to take hold.

It was at Haverstrom, New York. We got the priest, we got the plot of land in a Catholic cemetery so all things were in order. My sister-in-law, my wife's older sister, did not believe in what I teach, although she considers herself a pillar of the Episcopal Church. And I said to her, "What is it that you do not believe?" She said, "I do not believe in immortality. I believe that immortality is simply the descendants moving on and carrying on." I said, "How can you be a Christian, and you do not believe in immortality or life everlasting? I can't see, Al, where you could be a Christian – not in my sense of the word."

Well, she still did not believe it. She said, "You are kind to my sister. You are a good husband and a good father, but I do not believe in your teaching."

Six months after Jack died, I found myself conscious in what they call "that world," fully conscious as I am now, and here was my sister-in-law, Al, and here is Jack. She said to me – she opened the conversation – she said, "I still don't believe what you teach." That is how she opened up the conversation.

I said to her, "How can you say that and look at Jack?"

She said, "What has Jack to do with it?"

I said, "Don't you know Jack died?" Well, she did. She remembered that he had died. She knew I came back from California to take care of the funeral, and so she remembered and her face changed completely, because Jack had died and she remembered that.

Then Jack said to me "Who is dead?"

I said, "Jack, you are not dead, but you died, you know."

"Oh, how stupid! I'm not dead, but I died!"

I said, "Yes, you died. I gave you a nice, homey funeral in sacred ground with a priest and all the things he is supposed to do." And he looked at me so disgustedly. Then I said to Jack, "Jack, come over here." He did; he obeyed me. He came over, and I turned to my sister-in-law and said, "Watch this, Al." I put my hand on his thigh, and I squeezed it, and it was solidly real just as flesh and blood. He looked at me and did exactly what he would have done here and said, "Take

your hand off me!" just like that as I squeezed his thigh. And at that, she was flabbergasted, and everything dissolved, and I am back on my bed.

That is my experience with Jack. He doesn't know he is dead, because he isn't. He didn't die. He died only to those who could not follow him. He lost contact. But the world doesn't cease to be at the point where my senses cease to register it.

The Lady: I believe firmly in life after death, but I thought, you know – if there was a carrying on of the understanding.

Neville: They are just as busy making a dollar as we are here. And there is no transforming power in death. A man who was a thief here finds himself still desirous of taking the goods of others. The one who is kind and considerate here, he is kind and considerate there. When I quoted from the 20th chapter of the book of Luke, the word *worthy* – I've been questioned time and time on that word *worthy*. But all Bibles translate it *worthy*; it is *worthy*. By definition, it means to seem entirely deserving. Well, in the eyes of whom? In the eyes of the one who is raised? No. In the eyes of those who behold. Those who await Eternity contemplate death. Those who are the resurrected in the eyes of their brotherhood – that one *seemed* worthy, entirely deserving, of being awakened from his dream. He has dreamed horrible dreams and beautiful dreams, and he has gone through the mill; it is time now to awaken him from the dream. He is worthy. His experiences are over when he takes off the body for the last time.

Any other questions, please?

A Gentleman: You said something about your television shows. I am not familiar with them.

Neville: I had 26 in L.A. on Channel 11. There were thirteen, and then I had a break for about three months, and they brought me back for another thirteen. There were 26 half-hour shows; I did just what I am doing now. They gave me a lectern, and I simply sat at a desk really and spoke extemporaneously. There was no cue to bring me in. When they started the camera, I was seated at the desk. I didn't have to walk off the stage; I didn't have to come on the stage. There was no director. I was simply seated at the desk, and then the camera simply moved in on me, and then at the end of what I had to say it just faded and went to the one to follow me. I had enormous mail on it. It was a tremendous success as far as what I do, but they couldn't use it to sell perfume. I was told that I had an audience in excess of about three hundred thousand every Sunday afternoon between 2:00 and 2:30. That is what I was told by the survey; they estimate so many who view. In those days it was not done on tape; it was all done live. In those days everything was live for TV. The tapes came in after my days so those things are just a memory now.

The Gentleman: It was a number of years ago?

Neville: Oh, yes. Now I only appear on an occasional panel, and that is fun if they let you go completely out and tell them what you know from experience, that is fun, especially when you get a very critical bunch around you who try to dethrone you or make fun. Most of my critics are those who are only speaking from theory, not from experience.

A Lady: …someone who has written about Gurdjieff and Ouspensky. And contrary to what you say, he talks about evolving, but from what you say, I imply it is really like a dream.

Neville: As far as I am concerned, he could mean something entirely different than I would if I used the word *evolved*. I do not accept evolving. I believe that God actually became as I am, and God will awaken in me, and when He awakes, I am He. But, now, if the book you refer to is by Nicoll, I recommend Nicoll as a great thinker. Dr. Nicoll was a great thinker and a perfectly marvelous person. He is gone now from this sphere, as Gurdjieff is gone, and all the others are gone. Ouspensky is gone. But they used a different terminology. I do not teach what some of them do, which is reincarnation for one. No – to me, man is individualized and attains forever towards ever greater and greater individualization. I firmly believe that the true Temple of God is the individuality of man, made clearer by the indwelling of Jesus Christ. The only sepulcher in which He was ever buried is the skull of man. He actually indwells man, and one day He will awaken in man. And when He awakens in that man, that man will know he is the Lord Jesus Christ. But He will awaken in every man. He took upon Himself Humanity, so that killing man is killing God. People don't see it. Hurting man is hurting God. He is suffering all the ills that man suffers, but everything.

Well, I think the time is up. Now we are here every night Monday through Friday this week and Monday through Friday next week, from 7:30 to 8:30. The door is open for us at 7:00, but we start at 7:30 and go through to 8:30. So, I do hope I'll see many of you again. Good night.

Neville 10-26-1968

IMAGINATION FULFILLS ITS SELF

I say imagination creates reality, and if this premise is true then imagination fulfills itself in what your life becomes. Although I have changed the words, what I am saying is not new. Scripture says it in this manner: "Whatsoever you desire, believe you have received it and you will." This statement goes back two thousand years, yet even before that Jeremiah tells of the same principle in his story of the potter and his clay.

But until imagination becomes a part of your normal, natural currency of thought, you will not act consciously. Like breathing, this awareness must become so much a part of you that you will not turn to the left or the right to praise or blame anyone. When you know this presence it will not matter if you started life behind the eight-ball, or in a palace; as a poor, or a rich child; you will realize that life is always externalizing what you are imagining.

Lacking the knowledge of this principle, you can reproduce your environment - be it pleasant or unpleasant - forever and ever, as you feed your imagination on what your senses dictate. But knowing this principle, you can ignore the present, and untethered by the so-called facts of life, you can imagine the present as you desire it to be and feed upon your desire, rather than its omission.

Now, imagination cannot be observed as we see objects in space, for imagination is their reality. Faucett gives the name, "God" to the cause of the universe, saying: "God, the creator, is like pure imagining in ourselves. He works in the depths of our soul underlying all of our faculties, including perception, and streams into our surface mind least disguised in the form of productive fancy."

Listen to your thoughts and you will hear God's words! A thought that is not felt produces nothing. But a thought producing motor elements reproduces itself! Catch God in a moment of a motor element such as anger, fear, or frustration, being congratulated or congratulating, and you will know what is going to happen in your world. Unless, of course you arrest your thoughts and revise them. Most of us, however, are not aware of what we are doing, so we do not observe the creator. But we can catch him as he streams into our surface mind least disguised in the form of productive fancy.

If, while riding the bus, driving the car, sitting at home, or standing at a bar, you hear a remark and react by moving on the inside, that remark will fulfill itself in what your life becomes. This principle sets you free, if you are willing to assume its responsibility.

But whether you assume it or not, you will fulfill your every motor element thought anyway. So in the end you will not sympathize or condemn, but simply tell those who may be going through an unpleasant experience of this principle, and - if they accept it - let the principle work in their lives.

Now, the average person in America is either Christian or Jew. Ask any one of them if they believe that imagining creates reality, and the chances are they will give you a negative response. But although they do not know it, if they believe in God they believe in imagination. They may read scripture and accept the words on the surface, but their meaning has not become a part of their thinking.

Last night, for instance, I heard Billy Graham for the first time. Here were thousands of people in the audience listening to a thousand-member choir sing the song, "Oh, how I love Jesus." Now, I don't want to be critical, but when I heard Billy Graham speak I realized that he had not the slightest concept of Jesus, far less his second coming. He said: "If Jesus should come now, just imagine, there would be no more cancer, no more heart failures, and no more death."

Billy Graham believes heaven is made up of flesh and blood bodies in excrementitious states. And they would have to have bathrooms there, if there were no more death. If you were still in a body, that is excrementitious. You would have to take in food which is given you, and what you could not assimilate you would have to expel. And, unless you lost all sense of shame and reverted to the animal world, you would have to have a bathroom. I listened to this man and asked myself: is this the man who was entertained at the White House and received by the Pope at the Vatican? (On the other hand, the Pope is equally silly concerning the mystery of Christ.)

Then at the end of the program, there was an appeal for money. He will give you two books which you hadn't asked for. One interprets the Bible and the other interprets the first one. All you need do is send in your donation to this simple address: Billy Graham, Minneapolis, Minn. "But," said he: "this program is costing us $500,000, and we don't have that sort of money. So if you are alone please send in a contribution. But if you are not alone then take up a collection among all who are with you and send it in." Now, this goes on night after night for one solid week! He is a grand and wonderful being, but he has no concept of the mystery of Christ.

Now, I want to show you what I mean when I say you can be exactly what you want to be. Let me begin by telling you that for the last couple of months I have felt like the devil, yet I knew I was responsible for the hell I found myself in. The doctor gave me every possible test, and when I saw him yesterday he told me I was a dilemma.

Do you know what a dilemma is? It's an argument presenting two or more alternatives equally conclusive against an opponent. In other words, if you start on the assumption that whatever you choose your conclusion will be wrong, you have a dilemma. You can use anything as a dilemma. That's me. My blood indicated one thing in a certain test and the opposite in another. The tests only confirmed what I already knew: that the cause of my discomfort lay in the depth of my soul and not in any secondary cause - such as a thyroid, heart, liver, kidney, or anything outside of myself.

I am wearing a body, but it is not me. I put myself into this body, which limits me. I am its operant power. It cannot be causeful, as it only reflects what I am entertaining in my imagination. I must not justify it, condemn, or excuse myself in any way. Knowing I did not feel well, I changed my feeling, and when the tests (which I had taken to please the one I love) came back, I learned I was a dilemma.

I ask you to take the same responsibility. To not pass the buck to any person, organization, situation, or circumstance, but to discover for yourself that imagining truly does create reality. If the cause of all life is God, then God must be all imagination. And because you can imagine, then - like God - you are pure imagination in yourself. Regardless of what reason and your senses deny, you can imagine anything and bring it to pass if this premise is true.

Now let me share a few wonderful letters I recently received. A lady writes: "In July my car needed repair. As I signed the credit slip agreeing to pay the cost of $62, I imagined it was a check, for I never sign a check unless there is money in the bank to cover it. August and September passed with no request for payment. In September a man stopped by and, eager to sell his house, asked me to list it for him. I told him that I was no longer in the business and recommended my former broker. I forgot all about it, but in October, just before the car repair statement arrived, I received a referral commission from my former broker in the amount of $68. - six dollars more than the cost of the repair of my car.

Here the money - like the story in the 6th chapter of Luke - came to her pressed down, shaken together, and running over. Everyone in the ancient world had a big pocket where grain was placed and pressed down until it ran over. Just like the baker's dozen this lady received her $62 - plus.

Then she said: "For some time now my favorite chair has needed new upholstery. Choosing the material and pattern was easy, but the cost of $87 had to be imagined. So rather than limit myself to an exact figure, I simply imagined my chair as already newly upholstered. While sitting in it, I denied its worn cover, and when thinking of it while in another part of the house, I always saw it as I desired it to be.

In early September, while on vacation, our neighbor had a heart attack. His wife, desiring to be with her husband, asked if their son could stay with us until their return. Since he and our son were playmates and inseparable, John stayed with us for five beautiful weeks, and when his mother asked how much she owed me I kiddingly said, 'Nothing! But, some day when you have an old, worn out hundred dollar bill tucked in your billfold and you don't know what to do with it, you can give it to me.' And the lady replied 'That's exactly what my husband and I agreed to do,' and from her billfold she took a folded hundred dollar bill and gave it to me. That money paid for the chair's new cover, plus an additional $13." Again we see the money came to her pressed down, shaken together, and running over.

When you apply this principle towards the seeming other you are applying it towards yourself, because there is no other. We are told that when Job forgot himself in his love for his friends and prayed for them, his own captivity was lifted. Then all that he seemingly had lost was returned, multiplied one hundredfold.

As you forgive another by thinking of him as you would like him to be and persuading yourself of the reality of your imaginal act, you are forgiving him for what he appears to be by putting him into an entirely different state. Do that and you are substituting a noble concept for an ignoble one. That's forgiveness! Forgiveness tests the individual's ability to enter into and partake of the nature of the opposite. A priest will say: I forgive you, yet when he passes you on the street he remembers what was confessed. If he can remember, he has not forgiven! The memory of what was done or said must be replaced by something else, so that the former can no longer be remembered.

If the present Mrs. Onassis remains Mrs. Kennedy in your eyes you have not forgiven her, because you are

still seeing her in the old state. Forgive her by so losing yourself in the idea of her new state that it is all you can remember, and not the former one. Keep thinking of her in the former state and you have pulled her back into it, for there are only states, externalized.

Now here is another story: My friend went to Pittsburgh this summer to visit a childhood friend, who expressed a desire for a new Baldwin organ. Now, owning an inexpensive organ, my friend told her that every time she sat down to play, to imagine seeing the word, “Baldwin” across the front of the organ and claim it is their top-of-the-line model and paid for. This she promised to do.

Now, the friend's father had departed this world, and when she received a check for $4,500 from his estate, she spent it on necessary home repairs. But when another check in the amount of $3,500 arrived from the estate, she decided to buy her organ. Although the Baldwin top-of-the-line model was priced at $5,000, she was told that it would be going on sale for $4,000, plus they would give her a $1,000 trade-in allowance on her present organ - making the total cost to be $3,000. Contracting for the organ of her dreams, she agreed to pay the $3,000 and the organ was installed.

Although a torrential rain had caused the roof of their home to need replacement, the estimate of $1,700 was delayed; so when it arrived, my friend received a call from her friend asking why the roofer had waited to give his estimate until after the Baldwin had been purchased. Then my friend told her the story of my friend Ann, who lived in New York City.

Ann was a member of the world's oldest profession, that of being a lady of the evening. She often came to my meetings, but this day we met on the corner of Broadway and 72nd Street, where she told me this story. One day, while walking by a hat shop, she fell in love with a beautiful hat in its window with a price tag indicating a cost of $17.50. Wanting it so much, she decided to apply this principle, so in her imagination she placed the hat on her head, and as she walked up Broadway she felt the hat on her head. She would not look in a store window and be disillusioned, and when she arrived home she imagined taking off the hat and placing it on the top shelf before looking in the mirror.

Ten days later a friend called and invited her to lunch. When she arrived, the friend handed her a hat box, saying: "I don't know what possessed me, but I bought this hat and when I brought it home I realized I had made a mistake. I do not like it on me but I think it would look lovely on you, Ann." Opening the box she reached in and brought out - not a hat, but the hat.

Then Ann said to me: "Why didn't God give me the money to buy the hat, instead of giving it to me through a friend?” I asked her if she felt obligated to her friend, and when she shook her head, No, I asked how much she usually paid for a hat. When she told me $4 or $5, I asked if she had ever purchased a $17 hat before. Again the answer was No, and when she admitted to owing two weeks' rent, I said: "If while admiring the hat you found a hundred dollar bill on the sidewalk, would you have bought the hat? I'll answer for you, no you would not. You would have paid your rent and perhaps bought some groceries, but you would not have purchased the hat. Tell me Ann, how much money must God give you to get you to buy a $17 hat? If he gave you a thousand dollars you wouldn't have bought it, for you are not in the habit of buying such expensive hats, so God knows best how to give you the hat you desired."

After telling the story, my friend asked: "How much money must God give you to buy the organ? You have

the organ because you imagined it. Now, apply the same principle towards the new roof, for imagination will not fail you. Here is a principle the lady used for her organ, but when a new roof was needed she forgot the source of the phenomena of life. Reason came in and told her all of the money from her father's estate was gone. If you will let it, reason will take this divine gift from you and leave you poor, indeed. For you have the gift of possessing whatever you imagine, if you are faithful to that which you have assumed!

Now, a lady wrote, saying: "I dreamed I was in a large department store with a dear friend who agreed to watch my purse while I shopped. But when I returned, my friend was gone and my purse was sitting in a paper bag on the floor. Upon opening the purse I discovered that $30, and a small card which I carry designating that I am an ordained Unity minister, was missing. I awoke wondering why anyone would want that card."

The card contained the central object of truth in her dream. She has paid the thirty pieces of silver - the price paid for truth - and now she has transcended any ordination in this world. As nice as Unity and all of these groups are, they are playing their parts on certain levels of consciousness. But this lady has gone beyond any man-made ism, be it Unity, Christian Science, or Science of Mind. All of these are man-made doctrines, not based on vision. She was shown that she had paid the price for Christ; and the little card which gave her title to a certain level of consciousness has been removed, for she has transcended the psychological level and entered the third level of the ark of life - the level of vision. She has found Christ because she has paid the price.

May I tell you: you have the power within to create anything! Let people be what they want to be, while you set goals for yourself. It doesn't matter what has happened in your life or what the evidence of your senses tells you, the power of the universe is in you. That power is the Lord Christ Jesus, whose name is I AM. You will never know it however unless you test him, for only then will you realize that Jesus Christ is in you. I was taught Christ was on the outside somewhere in space. But I took the challenge and tested myself, to discover that I am creative. That I create from within and that my life is the fulfillment of my own imaginal acts. I haven't always been wise in my choice, for imagination is always fulfilling its imaginal state and I have imagined unlovely things and reaped them by becoming the fulfillment of what I was imagining.

Then I became more alert and discovered I could catch Christ as he streamed into my mind least disguised in the form of a creative fancy. If my thoughts were motor driven and they were unpleasant, I knew what to expect unless I revised them. But whether they were pleasant or unpleasant, I knew I would fulfill them.

Envy no one. If a man has $500 million and a girl stands at the top of the social ladder it is because God, in them, had the desire and is fulfilling it. Blake was right when he titled his wonderful picture: "More! More! is the cry of the fool. Less than all is not enough." Scripture tells us: "All thine are mine and mine are thine," for all that God is, is yours, as you inherit God. He is your possession, so whatever God is, when you inherit him less than all is not enough. But the cry of “more” is the cry of the fool, for as long as he wants more he never has enough.

Mrs. Onassis draws from a trust fund of over $20 million. You would think that was enough, but you can adjust yourself to a way of life where it would not be. There are the demands of charities, plus - if you desire to be one of the ten best-dressed in the land, you must have a fortune to gratify that desire.

There is nothing wrong with it. I personally have no desire to be named among the externally well dressed. I hope I am internally well dressed. I hope my light is blinding. I hope my garment is so powerful one cannot stand in its presence unless qualified to be there. And if I modify my garment to suit the level upon which another stands, that he may see the being I represent, I do - but certainly not on the outside.

I tell you: imagining creates reality. Believe me, for it is true. Faucett was right when he said," The secret of imagining is the greatest of all problems to the solution of which the mystic aspires, for supreme power, supreme wisdom and supreme delight lie in the far off solution of this mystery.

A friend of mine sent Mr. Faucett my book, and called his attention to the chapter called, "Revision". He also sent a copy to one who was a physicist at one of our great universities. The physicist felt that since the statements recorded there were not scientifically provable, the book was not worthy of his library. While the old gentleman - who was a philosopher and teacher at Oxford University - wrote the sweetest letter, saying: "I do not know who Neville is, but having read the chapter on revision as you requested, I know that he could only have received it from the brothers. No one but the divine society could have dictated this chapter." Here was a man filled with praise for a thought the scientist ridiculed because it was beyond his grasp.

I ask you to take me seriously. Imagination will fulfill itself, so do not limit yourself by anything that is now happening, no matter what it is. Knowing what you want, conceive a scene which would imply you have it. Persuade yourself of its truth and walk blindly on in that assumption. Believe it is real. Believe it is true and it will come to pass. Imagination will not fail you if you dare to assume and persist in your assumption, for imagination will fulfill itself in what your life becomes.

Now, you may know of someone who had an assumption but died before it was realized. May I tell you: death does not terminate life. The world does not cease to be at the moment in time when your senses cease to register it. Instead, you are restored to life to continue your journey, and your dreams - unrealized here - will be realized there. You can't stop it, for imagining is forever creating reality.

When my brother, Lawrence, was making his exit from this world, I told my sister-in-law that there was marriage in the next world and she - in a very light vein - said: "I don't want to go now, but do you think Lawrence will be waiting for me so we can get married again?" Well I answered in the same light vein, saying: "God is merciful." I'll let it be at that and you can give any interpretation you want to regarding what I have said. But just imagine two people who have spent their life fighting like cats and dogs - wanting to perpetuate it? No. God is merciful. He really is. Once you have experienced an unhappy state you would have to be a stupid idiot to repeat it. But after the resurrection there is no giving or taking in marriage, for you are above the organization of sex - away beyond it.

Now let us go into the silence.

Neville Goddard

IMAGINATION CREATES REALITY

Your own wonderful human imagination is the actual creative power of God within you. It is your savior. If you were thirsty, water would be your savior. If you needed a job, employment would be your savior. Your imagination is the power to save you from whatever circumstances you now find yourself. You can experience your heart's desire through the use of your imagination. Nothing is impossible to your imagination. Your imagination is unlimited in what it can accomplish. If you can imagine something, you can achieve it. Let me give you an example. If you were unable to walk and were confined to a wheelchair, you could close your eyes and imagine yourself running on the beach or wading in the water. If you would imagine yourself doing this until it took on the tones of reality, you could accomplish a healing that would allow you to actually walk or run.

The way to use your imagination creatively is this. Relax in a chair or on a bed and close your eyes. First determine what it is you wish to experience. Then, in this state of complete relaxation, bring to mind the end result of what it is you desire. In other words, if you were seeking a promotion at work, the end result might be that people would congratulate you on your promotion. You might move to a larger office. You would enjoy an increase in pay. Take any one of these events and, with your eyes closed, actually hear your friends congratulate you on your promotion. Feel their hand in yours as they tell you how happy they are for you. By actually feeling that you are being congratulated, your imagination will go to work to bring about that state in your outer world. You need not be concerned about how this will be accomplished. Your imagination will use whatever natural means are necessary to bring it about. "I am the beginning and the end." "My ways are past finding out." What you do in imagination is an instantaneous creative act. However, in this three-dimensional world, events appear in a time sequence. Therefore, it may take a short interval of time to realize in the outer world what you have just experienced in imagination. After you have performed this act in your imagination, open your eyes and go about your normal, natural affairs, confident that what you have done must come to fruition in your world. Make your inner conversations conform to your imaginal act. You have planted a seed and you will soon see the harvest of that which you have sowed.

When you go into your imagination, make sure that you are actually performing the action, hearing the words, touching the object, or smelling the aroma in your self-conceived drama. What you do in your imagination is not merely a daydreaming which you see events in your mind's eye. You must enter the dream as if you were actually there. You must make "then" now and make "there" here. To make this perfectly clear, imagine that you would experience driving a new car after you have achieved your goal. In that case, you would not merely see a new car in your mind's eye. You must actually enter the dream. Feel yourself seated behind the steering wheel. Smell the newness of the interior. Feel yourself enjoying a comfortable ride. Feel the happiness that would be yours after accomplishing your dream.

That which you experience in imagination is an actual creative act. It is a fact in the fourth dimension of space and will make its appearance in this three-dimensional world just as surely as planting a seed will result in the growth of a particular plant. Once you have planted this seed in

your imagination, do not uproot it by being anxious about how it will be accomplished. Each seed has its own appointed time. Some seeds take a few days; others a little longer. Feel confident that what you have planted will appear in your world. Your imagination will draw all that it needs to make your dream an actual reality. It if takes others to play a part in order to accomplish your end, your imagination will draw that person into your drama to play his or her part in the sequence of events. Your only responsibility is to remain faithful to your imaginal act until you experience it in your outer world. You can repeat your imaginal act each night before falling asleep. In fact, you may wish to enact this drama over and over again until it feels normal and natural to you as you drop off to sleep. Your imagination will work out the means to realize your dream while your conscious mind sleeps.

Bring your five senses into play as you perform your imaginal activity. Actually hear a friend's voice congratulating you or feel yourself hugging that person. If you wanted a new piano, run your hand over the smooth wood, touch the keys, and listen to the sound. If you wanted to receive a dozen roses, actually smell the fragrance and touch their velvety petals.

Finally, you must be persistent in attaining your desire. Continue to imagine what you want until you have actually obtained it. You do nothing else to obtain your desire. If it is necessary to take some action, you will be led to do so in a normal, natural manner. You do not have to do anything to "help" bring it about. Remember that it is God, Himself, who is doing the work and He knows exactly how to accomplish it. If you think of your desire during the day, give thanks that it is already an accomplished fact – because it is!

Dream better than the best you know.

ONE CAUSE

Nothing is impossible! There are two ways to interpret this statement – both of which are correct. The obvious meaning is that it is possible to achieve anything you want. It can also be interpreted to mean that it is impossible for nothing to exist. Everything we are aware of or perceive in some way is something. It is inconceivable that something can come from nothing or that something can become nothing. It is a fact that nature abhors a vacuum and always rushes in to fill it with something. Some force or power created all that is. According to the Bible, creation is finished. Not only is creation finished, but God said it was good.

Have you ever considered what God could have used to create all there is? If creation is finished, how is it possible to pray to God to create something in your life that did not exist yesterday or today? Is it difficult to believe that God said His creation was good? If all of creation is good, why do people experience problems and how can wars, crime, starvation and other undesirable conditions exist?

The answers to these questions are contained within the following pages. Your understanding of these answers will enable you to see that it is impossible for nothing to exist. You will also see that you can obtain anything you desire because nothing is impossible to the creative power that resides within you. You can be and you can have all that you desire to be and to have. There is no limit to what you can accomplish for yourself and others. It doesn't matter what your present

circumstances are. The principle you have unconsciously used to bring about the undesirable conditions in your life can be consciously applied to make your every dream come true.

Creation is finished and it is good! God created the earth and all that is in it and God said it was good. Man has puzzled over these statements for centuries. If man really understood the meanings, he would not be confused nor would he feel anxious about his past, present or future. The understanding of these two statements would enable man to realize that he, alone, controls his actions and the circumstances of his life.

Let us take the first statement. God created the earth and all that is in it. God is infinite; therefore, God must have been before any form came into being. What substance could He have used to create all that exists?

There can be only one answer. God created everything that exists from the only substance available – Himself. God (thought/consciousness) spoke the Word and brought everything into being out of himself. Everything you perceive is made of the one substance – God. The one substance back of everything is energy and that energy is God or the "Word."

Although scientists and medical men can analyze the various chemicals of which the body is made, none can combine these chemicals to form a living person. Since God created all that is out of Himself, it follows that God is the creator and the creation. God is expressing life through each and every one of us. It could not be otherwise.

Let us take the second statement. God said that His creation was good. That statement has confused man who believes that if God is good, another power must have created that which is not good. Yet, man also acknowledges that God is infinite, omnipotent, omnipresent, and omniscient. These qualities of God must include all forms, all events, and all situations. If it were possible to remove all that is discordant or inharmonious from the world, it would not be possible to experience the reverse of that condition.

Perhaps this statement can be understood more easily if you will think of the principle of mathematics. In adding the sum of five and six, it is possible to obtain the incorrect answer of twelve. To eliminate that possibility, the number twelve would need to be removed from the whole of numbers. It would, therefore, be impossible to add six and six and reach the correct answer of twelve. You can see that by eliminating the possibility of a potential wrong answer, all numbers would eventually be eliminated and mathematics would not be possible. However, just as mathematics exists and can be used by anyone who has gained an understanding of how to use the principle to obtain correct answers, so the principle of creation can be understood to obtain desired results.

Because God has given all of us free will, you can choose the states you wish to occupy. God does not pre-determine your fate nor does God punish you for mistakes or misdeeds. Because a man may not understand the law of mathematics, he may be adversely affected when he makes a mistake in subtracting an amount in his check register. The law of mathematics is not punishing him. The law simply is and can be used correctly or incorrectly. God has allowed you complete freedom to choose that which you will encounter. When you come to the realization that you are

God in form and expression, you will seek to experience greater good and nobler purposes for yourself and others.

"In the beginning was the Word and the Word was with God and the Word was God." The Word is thought or imagination. God imagined the world into being and became that which He conceived. This is the principle on which all creation rests. Since God became man to give man life, man must contain that same creative principle within himself. "The Kingdom of Heaven is within you." We have created our personal world through thought. If you are experiencing lack, limitation, illness, disharmony or any other unwanted condition, you have either consciously or unconsciously brought these conditions into your experience. The majority of people do not realize that thought, belief, and imagination has created their individual worlds. There is no other cause for the conditions of your life. You may choose to disbelieve this, but whether you believe it or not, all that you behold in the outer world was conceived within your own consciousness prior to your experience of it.

That which you think about with feeling, that which you believe to be true and that which you imagine yourself to be or to have is the cause of everything in your personal world. You may believe that there is some other cause; you may blame others for your problems; you may believe that the events were wrought by fate or chance, but if you are objective and observe your own beliefs and thought patterns, you will see that your world accurately reflects all that you believe to be true of yourself and others. There is no one and nothing to change but the ideas from which you think. We think from ideas that we consent to as true and we imagine situations that match our beliefs. Consciousness is the only reality. It is the creative principle that brings into your experience the exact duplicate or reflection of that which you imagine to be true. The world in which we live mirrors all that we believe and imagine to be true, be it good, bad, or indifferent.

The sooner that man rids himself of the belief in a second cause, the sooner will he realize that nothing happens to him except that which originates in his own consciousness. I do not deny that man believes that if he contracts a certain germ or virus that he will manifest a particular illness or disease. If he contemplates the cause, he may conclude that it is because he came in contact with someone else who had the bug. He doesn't realize that in some way, his own feelings about health or illness attracted the illness he is experiencing. If viruses or germs were truly the cause of disease, everyone who came in contact with a particular virus would be affected. The outer world merely reflects that which a man is in his own consciousness.

It doesn't matter what you have been taught; you can change your beliefs and so change the circumstances of your life. The Bible states that when you pray, believe that you have received and you shall have it. Most of us have read that statement or heard it at some time. Few people have actually prayed in that manner. Have you ever been ill and prayed for health? If you needed money, did you believe when you prayed that you already had the sum you asked for? Most people pray to God to change something in their lives or to give them something they do not have. If their prayers were not answered, they think that God had a reason for withholding that particular thing. They think that perhaps God didn't grant their request because He didn't want them to attain their desire for some reason known only to God. Man sometimes thinks that God doesn't answer prayers because man is undeserving of that which he seeks. Man must learn to believe in that which he does not, at the moment, see in order to grant himself that which he

desires to have. Man's payers are always answered, for he always receives that which he believes. The law that governs prayer is impersonal. Belief is the condition necessary to realize the desire. No amount of pleas or ritual will bring about the fulfillment of your desires other than the belief that you are or have that which you want.

"Faith is the substance of things hoped for, the evidence of things not seen." The full meaning of that statement must be understood. If the meaning were understood, man would have no problem in accomplishing his aims. Most men believe that nothing is impossible to God – that God could do anything if he chose to do it. So man believes he has faith in God and prays to God for that which he wants. If his prayer is not granted, he thinks that he either did not pray long enough or hard enough or that God chose to withhold his request.

However, faith is the actual substance of that which is hoped for. It is the evidence of the thing you want which you do not see in the outer world. That which you want to do or be has already been created. Therefore, it actually does exist. It is possible to bring into your world anything in creation by your belief that you already have it. Faith that what you want is already a fact is the means by which you activate the invisible state. That state then is later reflected in your outer world. Creation is finished. God can create nothing that is not already existent. Faith or belief that you already are or have that which you desire is the only means by which to experience your desires. No limitation is imposed on that which you can have except your failure to assume possession of the quality or thing desired.

HOW THE LAW WORKS

The law of identical harvest or cause and effect is impersonal and can be used to bring into your experience anything you can conceive. Since creation is finished, every possible state already exists. Your fusion with a particular state (imagining with feeling what you would experience were you in that state) causes that state to be projected on your screen of space. This law cannot be changed or broken and always reproduces in your outer world the exact duplicate of any belief you consent to as true. If you would change your world, you must change your beliefs. Since consciousness is the only cause, you cannot blame others for the conditions which presently exist nor can fate or chance be the cause of that which you are now experiencing. Nothing can alter the course of events in your life except a change in your own consciousness. Whatever is appearing in your world now, although it appears real and an unalterable fact, is a reflection of previous activity in your own consciousness. Therefore, a change in consciousness will reflect that change in the future just as surely as past beliefs reflect the present.

Man is pure formless consciousness and that which he conceives himself to be is an illusion or reflection of the particular ideas he holds true. These illusions exist only so long as man focuses his attention upon them and gives them life.

The conscious mind forms beliefs and opinions from the evidence of the senses or the perceived outer world. The creative power within each of us accepts as true that which the conscious mind impresses upon it. Your creative power takes those ideas, which are thought of with feeling, and projects them in your outer world. It is important to remember that not all thoughts are creative.

Only those which are believed to be true or which are joined with feeling create the circumstances and events that you will encounter.

Therefore, emotions such as anger, fear, love or joy are creative. You must guard the emotions which you allow to enter your consciousness just as you would discriminate in allowing a stranger into your home. You cannot allow negative emotions to fill your mind without suffering the consequences of experiencing the state with which those emotions are joined. Fear of loss brings loss into your world. You could take every outward precaution to guard against loss, but if you fear loss, you will most certainly experience it in your affairs. Feelings of love and joy create happy events and loving relationships. Feeling abundant brings riches into your life. A person who is unloving or suspicious and feels that others take advantage of him, draws to himself that which he believes. No matter what he does externally, his relationships with others will reflect that which he accepts as true. He may want a loving relationship but he can draw to himself only that which he is conscious of being.

Like literally does attract like. As within, so without. Consciousness is reality and that which is perceived by our senses and appears so real is but the shadow of that which we believe ourselves and the world to be.

CONSCIOUS USE OF THE LAW

At this time, I'm going to talk about who I am and what I am doing. If that sounds ego centered, it is. There have been 66 books written about who I am. I'm going to quote some statements from a few of those books. You have heard many of these quotes but didn't realize that they were talking about the being that I am. The first quote is taken from the Book of Exodus. Here, Moses is talking to God and he said, "When I go back to the people, who shall I say has sent me?" The voice answers, "Tell them I am has sent me unto you. That is my name forever and the name I shall be known by throughout all generations." The Ten Commandments state, "Thou shalt not use the name of the Lord thy God in vain." "Shalt not" is a command. "Shalt not" means you must not. It means that under no circumstances must you do it. That name is I AM.

Now, first of all, we have all forgotten His name. We say, "I am" hundreds of times a day and we don't know we are using the name of God. Secondly, we try to break the Commandment all day long. We pay no attention to what we say following "I AM."When we say, "I AM" and follow it with something we would not like in our world, we are using the Name of the Lord – but not in vain. The Bible states we cannot use the Name in vain. Nothing we say preceded by "I AM" is in vain. That's his Name. It is God Himself and because it is God, it is creative. God gave us Himself. He is "I AM" and that is who I am. I can never forget that I am. I may forget who I am or where I am but I can never forget that I exist.

Whenever I say "I AM", I AM [is] creating something. Prayer is believing that we have already received that which we ask. When I say, "I am," I am attaching my awareness of being to something. Now, you can lie and not believe what you are saying, but you cannot believe something about "I am" and not create it. We are creating morning, noon, and night by our "I am" statements. If you say, "I don't feel well" and you believe it, you are perpetuating illness in your life. You must change those statements to "I feel wonderful." We were taught, "Let the

weak man say, 'I am strong.'" But, you can't say it like a parrot. We have to pray (say I am), believing that it is true, and then we will receive.

First, we must be like the Watchman at the Gate. We must watch every thought that contains I Am. If you are observant, you will see that you have created every circumstance and experience of your life.

Another important word to watch is "if." The conscious mind is very subtle in expressing doubt (Satan or the Devil). We may be able to keep our minds focused on what we want by using positive "I" statements. If we are not careful, we may let a little "If" sneak in without recognizing its implication. We could say, "I feel wonderful" but then follow it with "If the pain continues, however, I will see a doctor on Tuesday." "If's" are always followed by something negative and that is simply doubt creeping in to steal the good seed we have sown. Remove the word "if" from your vocabulary, as it is not productive of that which you would like to reap. "If" puts everything in the past or future tense, and I always experience what I believe I am. I am is not future tense. Getting well is not being well. I must believe that I am already what I want to be.

Remember, "Every word that goeth forth from my mouth shall not return unto me void." Do you believe it? "In the beginning was the Word, and the Word was with God, and the Word was God."What's his Name? I Am. So, begin to monitor every word (I AM) that you say. Do you see a pattern? Don't the circumstances of your life reflect what you have been saying? You have been misusing the creative power that is God (I AM). Now that you are aware of what you have been doing, watch every word and make it conform to what you wish to bring into your life. Eventually, you will have faith that what you are stating, though there is no outward evidence to support it, is a fact in consciousness and will shortly project itself so that you may experience it in the outer. Knowing that God actually became you because He is I AM, you must realize that you are using your power to create every time you use that Name.

CHOICE – FREEWILL

Creation is finished and you have free will to choose the state you will occupy. Therefore, it is important to determine the ideas from which you think. Any concept that is accepted as true will externalize itself in your outer world. Choice of what you will focus your attention upon is the only free will that you can exercise. Once a thought is accepted and charged with feeling, the creative power within proceeds to externalize it. Whether your assumptions are conscious or unconscious, they direct all action to their fulfillment. It is a delusion that, other than assuming the feeling of the wish fulfilled, you can do anything to aid its realization. Your own wonderful human imagination determines the means it will use to bring your assumptions to fruition.

Each of us is subject to a sea of ideas. We listen to the radio, watch the news on television, or hear some gossip. If what we observe calls forth an emotion, we have reacted and, thereby, planted a seed which will sprout at some future time. Thoughts do not recede into the past. Rather, they advance into the future to confront us so that we may see that which we have planted, either wisely or unwisely.

It is a worthwhile exercise to awake in the morning and imagine yourself at the end of your day, having accomplished all that you wanted and feeling happy and contented. If there is a situation that you will encounter later in the day that is of concern to you, spend a few moments imagining the outcome you wish to experience. These imaginal activities will now advance into your future to reveal the harvest you so wisely planted.

DESIRE

Desire is a gift of God. Man is required to do nothing more than accept the gift by simply giving thanks for the unseen reality before he observes it in his outer world. Through desire, God beckons us to lift our awareness to higher and higher levels of consciousness. During our journey through this dream of life, it is necessary to experience all possible states so that we may return as God, the Father, but enhanced by having experienced both good and evil. The desire to do more, to be more, and to have more than you are presently expressing is the urge for expansion.

You may question whether a desire to kill or injure someone can be inspired by God. The answer is that no man actually desires to kill or harm another. He may wish to be free from that seeming other and, through his limited understanding, he feels that the only way he can achieve such freedom is by destroying the other. Man does not realize that the desire for freedom contains within itself the power and the means to fulfill itself. Because of his lack of faith, man distorts these gifts from God. He does not realize that God, the wisdom and power within him, has ways that he, as man, knows not of and those ways are past finding out.

Learn to be grateful for the desires you have been given. They already exist and are ready for embodiment in your world. You are not called upon to do anything to aid their realization except to free your mind of any doubt as to how they will come about and completely accept them as you would a gift from a loved one.

BE OBSERVANT

The importance of objectively observing your thoughts cannot be stressed enough. It is easy to slip into thought patterns that can hinder us in achieving our desires. It then becomes easy to blame others or attribute our frustrations to second causes.

Being a rather impatient person, I am usually anxious to get home after work and I particularly dislike waiting in lines. I began to notice that no matter what time I chose to pick up a few items at the market, I would encounter problems at the check stand such as price checks needing to be done, people writing checks who had trouble locating their identification, and various other kinds of delays. I found myself dreading these occasions, and I wanted to do something about this annoying situation. As I began to observe my thoughts, I found that, while standing in line, I would say to myself, “I always have to wait.” Then I realized that those statements made over and over again had created that which I did not wish to experience. I consciously changed that statement to, “No matter when I stop at the market, I never have to wait.” Of course that new statement has worked just as well as the old negative one.

As you begin to observe your thoughts, do not be discouraged if you find that your inner conversations do not match the way you would feel if you have achieved your goal. You must first become aware of what you are doing with your creative power before you can begin to change it. I ask you to go down to the "potter's house" and see what he is doing. If the vessel is spoiled, then rework it into the kind of vessel that will please you.

As you begin observing your thoughts, you cannot avoid the realization that you alone are the cause of all that comes into your world. You, alone, can change it.

APPEARANCES

That which is confronting you in your world now is the result of your past thoughts, beliefs, feelings and imaginal activity. These appearances will continue in being as long as you give them life through your conscious awareness of them. You must disregard the evidence of your senses as it pertains to any undesirable condition in your life. You must imagine and feel that you have already attained that which you want to experience rather than that which you do not want to continue in being. This may appear difficult, yet you have probably exercised this principle unconsciously to produce negative results.

When I was in my early twenties, I found myself in a situation that was very unpleasant to me and I wanted to get out of it. After attending a lecture by Neville, I waited to speak to him afterwards. I briefly told him of my unhappy circumstances and was hoping he would offer some advice as to how to change them. He smiled at me and said, "Don't accept it." At that time in my life I did not fully grasp what Neville had been teaching. I thought he had misunderstood my question, and I tried to clarify my problem by stating that I had already made the choice to be in the situation I now found so unpleasant. Neville again smiled and said, "Don't accept it." I left his presence quite frustrated, thinking he had not understood my problem. I continued to read the two books I had by Neville. I gradually understood that regardless of the circumstances which surrounded me, I did not need to accept them as final. I began to imagine what I wanted rather than focus my thoughts on my negative surroundings. An event took place two weeks after I began my imaginal acts that was instrumental in bringing about my heart's desire five months later – that of a brand new home. Meanwhile, the situation that had been so depressing to me improved, and I spent the next five months planning what I would do in my new home.

Think about some past disappointment you may have had. Perhaps you were looking forward to attending a special event with someone. In your anticipation of it, did you think, "This is too good to be true, something will probably happened to spoil it." Something probably did happen to create conflict or to cause you to miss it entirely. Man finds it relatively simple to disregard the promise of something good by thinking of all the reasons why he cannot achieve it.

People around you may be quick to point out that you are being unrealistic when you mention a desire that appears difficult or impossible to reach. We should all be unrealistic in the face of the army of doubt if we would experience our wish fulfilled. We are called upon to disregard the "facts" which would deny the achievement of our heart's desire. Habit is the only thing that keeps our thoughts moving along the old familiar negative ruts. No one can change your thought patterns and, therefore, your life but you.

It is worth all the effort it may take to center your attention and feel as if you already possess that which you want in place of things as they are. Consciousness is the only cause and the only reality. Every negative experience was produced by first giving attention and feeling to that condition. What consciousness has made, it can unmake. Your responsibility is to impress upon your mind the change you wish to express. Your imagination is the creative power that can and will accomplish the end without effort and in a natural way.

Appearances confirm our former habitual patterns of thought. That which you imagine yourself to be today will project itself in your world tomorrow. Persistence in assuming that you are the person you wish to be, despite your present circumstances, is the only condition imposed upon you to embody that ideal.

INNER CONVERSATIONS

All of us are mentally speaking within ourselves every waking moment. Our inner conversations must match the wish fulfilled if we would realize our desire. If our desire is for a better job and we imagine ourselves being congratulated because we are gainfully employed in a wonderful position, we must also make our inner conversations conform to that end. We must be certain that we are not saying within ourselves something like, “That boss of mine doesn’t believe in promoting people;” or “It would be difficult to find any job at my age, never mind a better one,” or similar statements that would imply that we do not have that which we desire. We must persist in the feeling of our imaginal act by making our mental conversations conform to what we would say had we already realized our aim.

If, for instance, we wished to own a new car, we could imagine a new car parked in our garage or imagine ourselves driving it, or imagine our friends admiring it. We must then make our inner conversations reflect the type of conversations we would engage in were we really the owner of a new car. Our conversations could consist of discussing our new car with friends such as telling them of the wonderful fuel mileage we are receiving, or hearing our friends tell us how much they enjoy riding in our new car, etc.

Our inner conversations are just as creative as our deliberate imagining of the wish fulfilled. In fact, if they are of the opposite nature, they can negate what we have imagined. You must watch what you are saying internally to make sure that these conversations coincide with your wish fulfilled. If you become aware that these inner talks contradict what you would like to achieve, revise them so that they follow along the track that would indicate that you already have what you desire or are already the person you wish to be.

REVISION

Your present world reflects the sum total of all that you believe to be true of yourself and others. That which you imagine yourself to be today goes forward and will confront you in the future. If you have forgotten your imaginal activities of the past, that which you see appearing in your world indicates the kind of seeds you have previously sown.

Assuming the feeling of your wish fulfilled is using your imagination creatively to bring into your world that which you desire to experience. You can use the art of revision to change the effects of prior thoughts and beliefs.

If, for instance, you had gone to an interview for a job you truly wanted but later learned that someone else was hired, you can revise that news to make it conform to what you wish you had heard. If you react by feeling depressed or assume any other negative attitude, you will then experience the same type of rejection in the future. Your reactions, whether positive or negative, are creative of future circumstances. In your imagination, you can hear words congratulating you on getting a wonderful new job. That imaginal act now goes forward and you will encounter this pleasant experience in the future.

As you review your day, it is important to revise each negative reaction so that you can remember it as what you wished had happened rather than storing that memory as it did occur. What you think of with feeling or emotion is an actual fact. That which you experience in the physical world is merely a shadow, reflecting the reality of your imaginal activity. Therefore, when you revise a conversation, an unhappy experience, or a quality about yourself, you are literally experiencing it in reality (your consciousness). The outer world is a delayed reflection of the inner and is confined to a dimension of space where events occur in a time sequence. Revision, then, literally changes the past. It replaces what occurred in the outer world with the revised version. The revised scene then gives off its effect by going forth to change future events.

Dwelling on past irritations or hurts perpetuates them and creates a vicious circle that serves to confirm these negative emotions. The circle can be broken by starting now to revise anything that you no longer wish to sustain in your world. By revising the past, you rid yourself of any effect it may have on your future. Revision is truly the key, which can be used to unlock the doors that have kept you trapped in a particular state. “Be ye transformed by the renewing of your mind.”

STATES OF CONSCIOUSNESS

All states exist and are a fixed part of creation. Anyone can enter a state consciously or fall into a state inadvertently. You may move into different states throughout your lifetime or you may occupy a single state. Desire is what usually motivates us to move from one state to a higher level. Since a state is total and complete in itself, when we enter a state we are compelled to behave in a manner dictated by that state. For instance, in the state of poverty, we would find ourselves constantly in need of funds. We would have difficulty making ends meet and have no way to enjoy luxuries. Should we be given a large sum of money, if we remain in the state of poverty (filling our mind with thoughts of lack and limitation,) we would soon find ourselves without funds and again experiencing the same difficulties. The reverse would be true if we occupied a state of wealth.

When we are in a state we see only the contents of that state and are compelled to act in accordance with all that the state entails. While in a particular state, you believe certain things are true and would find it difficult to understand another point of view. In the state of poverty, it is easy to focus your thoughts on the problems of providing food, shelter and clothing. When you

succeed in moving out of this state, you no longer find it difficult to acquire these things. Most people attribute this change of fortune to a change in circumstances. However, unless you have moved from the state of poverty, no change in circumstance would be permanent. Rather, moving out of one state and into another in your imagination automatically creates a change in your outer world.

The Bible has personified every type of state and calls these states by names known to us as Moses, Noah, Job, Peter, Andrew, and Jesus. Throughout our journey, we enter these states and experience all that they offer. The last state we will enter is the state of Jesus Christ. In this state, we become aware that we are God, the Father, and that we have a son symbolized as David, who personifies the sum total of all humanity. The journey begins with Adam, who fell asleep and dreamed the dream of life, and then entered the myriad states to gain the experiences necessary before awakening. When you enter the state of Jesus you know yourself to be God, and your journey into this world of death is then complete.

THE PLAY

As Shakespeare said, "All the world's a stage and all the men and women merely players. They have their exits and their entrances… and each man in his time plays many parts." This world, which seems so real, is as much a dream as the dreams we encounter while asleep. Our waking dream seems so real because it has continuity while our dreams at night appear to be random sequences, taking place in unfamiliar surroundings and situations.

God is the dreamer, dreaming the play into existence, and God plays all the parts. Everyone who appears in your world is God playing that part for you, the author. "No man comes unto me, save I call him." Each of us is writing his or her own script. If you are dissatisfied with the play, it is up to you to rewrite the script to make it conform to your idea of what the play should be. You cannot demand that the actors in your play change the character they are portraying. All changes must take place in the mind of the author.

If there is someone in your world who is the source of annoyance or irritation to you, that person has no choice but to play the part called for in your script. There is nothing you can do on the outside to bring about changes in another. You can use the art of revision to change a line of dialogue, to replace a certain character with another, and to write happy endings to the sub-plots of the play.

When you begin to view this waking dream objectively, you will be able to verify that you have been the author of both the pleasant and unhappy acts in your play. You can radically change the play by using your imagination creatively, by assuming your wish fulfilled. You can change the script on a daily basis by revising the scene that did not please you. The character who disturbed you today will not do so tomorrow if you write the dialogue you wish to hear and alter that role in your imagination.

When you awaken to know that you are God, the Father and author of this magnificent play, you will understand that: "each man in his time plays many parts."

YOUR REAL PURPOSE

God became you so completely that he forgot that he was God. In becoming man, God reached the limit of contraction and opacity. God totally forgets that he is God in order to become and animate His creation, man. God then goes through all of the experiences of knowing good and evil and even death, in confidence, that man will eventually awake from this dream of life to once again know that he is God. There is only God in the universe, fragmenting himself as humanity, and God plays all the parts in this time-space dream.

Your own wonderful human imagination is God in action. I Am is Christ in you (your savior). And Christ is the Power of God and the Wisdom of God.

God speaks to us through desire, urging us to reach higher and higher levels of awareness. Exercising his own wonderful human imagination to achieve these desires, man is actually experiencing God in action. Through faith in his imagination, man will eventually conclude that Christ (the Power and Wisdom of God) is within him as his imagination. At the end of this fabulous journey or dream of life, man will awaken to remember that he is God, the Father, enhanced by the experiences he put himself through; when he forgot that he was God. Man's sole purpose is to experience scripture (all of the states of consciousness personified as men in the Bible).

Man's goal is to reach the state called Jesus Christ. Then he will know that he really is the Father (Jesus) and that his son is Christ (all of humanity fused into one being). Man may have many goals in the meantime – to accumulate possessions, to become powerful, to become famous, or to express anything that he desires. Eventually the hunger to know God will come upon him, and he will then have the experiences that are necessary to bring to his remembrance that he truly is God, the Father.

CASE HISTORIES

This Story concerns a woman (who will be referred to as Mrs. A.B). She knew that "imagination creates reality" and had taught this principal to her three children, ages 12, 10, and 6. She had practiced this principal for years to obtain the things she desired. Although her husband had also heard this teaching, he had not put it into practice and actually was quite skeptical about results. One Sunday afternoon, this family went for a drive and came upon a new tract of homes for sale. As this was a lovely rural area, they stopped to look at the new models. They all loved the area, and the homes were large and beautiful with all sorts of modern amenities. On the way home, they talked about how wonderful it would be to own a new home in this tract. They already owned a home; however, they had borrowed money on it and had very little equity that could be derived from its sale. The husband said that although he would like to buy the home, it was not possible as they could not raise the money required for the down payment. Even if they sold their present home, the real estate agent's commission would equal the little equity they would realize.

Mrs. A.B. told her husband that the only way they could obtain the down payment would be to sell their home on their own, thereby keeping the commission for themselves. The husband was very pessimistic about this but told his wife to go ahead and place an ad in the paper although he

knew “it wouldn’t do any good.” He was sure that there was no chance of selling the house in this way. The wife placed a small ad in the newspaper advertising their house for sale.

A few nights later when the husband had gone to bed early, she and her children drove to the tract of new homes. She felt that if she could walk through the new house and capture the feeling of actually living there, she would obtain her “dream home.” It was dark when they got there, but they found one of the houses unlocked. She and the three children walked through the house. The children decided on which bedroom each would occupy if they actually lived there. The mother instructed the children to actually sleep in the new house in their imagination that night, and she intended to do the same. For the next few days, they imagined living in their new home and taking walks in the woods that were adjacent to the tract.

That same week, a man answered the ad in the paper. He did not seem very enthusiastic about buying the house but returned later that day with his wife. He told Mrs. A.B. that they had decided to buy the house for the price she was asking. When Ms. A.B. expressed concern as to how they would go about placing the home in escrow, he told her that he was a real estate agent and would go through the company he worked for. This family received the exact amount of money necessary for a down payment on their new home. The escrow was very short, and the family moved into their new home a month later.

Mrs. A.B. knew that if she imagined herself sleeping in her new home, she would eventually sleep there in the flesh. Her children also learned how to obtain their heart’s desire through the use of imagination.

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Mrs. C.D. had recently been divorced and needed to work to support her children as her husband refused to pay child support. Although her lawyer suggested taking him to court for non-payment, the woman did not wish to do this. As part of the divorce settlement, she was awarded a very old and not very reliable car. One Friday night as she was driving home from work, it was raining very hard and most intersections were flooded. She was about a mile from her home when she stopped at a Stop sign. A truck coming toward her from the opposite direction went through the intersection, spraying a great deal of water as he drove past. The engine of the woman’s car died and she was unable to start it again. She removed her shoes before stepping out of her car as the water was more than ankle deep. She raised the hood and began to dry off the distributor cap with her handkerchief. She was crying at this point and her tears mingled with the rain. She finally got her car started and managed to get home to her children. She realized that it was necessary to have a dependable car if she was to work and support her children. She had no money for a down payment on a newer car and she did not earn enough to make car payments.

She went to work the following Monday and a co-worker asked her to go to lunch. The co-worker had just purchased a new Pontiac Tempest and insisted that Mrs. C.D. drive her new car back to the office. Although Mrs. C.D. protested that she did not wish to drive someone’s new car, she did get behind the wheel and drove back to work. While she was driving the new car, she captured the feeling that this was her car and she felt the thrill of owning it. For the rest of the

week, while she drove back and forth to work in her old car. Mrs. C.D. imagined that she was driving a brand new car of her own.

The next Friday, Mrs. C.D.'s ex-husband called and asked if she would like to have a new car. This was the first time since their divorce several months earlier that he had offered to do anything for her, including paying child support. The ex-husband was now working for a new car dealership and told her that, as a salesman, he was eligible to buy a certain make of car for no money down and with very low monthly payments. He said he was willing to make the monthly payments in lieu of child support and asked her to come to the dealership to pick out the color she wanted. It just so happened that the make of car eligible for this special deal was a Pontiac Tempest, the same make and model as the car she had driven that belonged to her co-worker.

Mrs. C.D. was able to obtain, through her use of imagination, what she could never have obtained through her own efforts at that time. Her ex-husband, who had offered her no monetary support for months, was the avenue chosen to provide her with the car she needed.

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This is the story of Mrs. E.F., who had a desire to live near the ocean and used her imagination to fulfill her desire. She did not wish to sell her present home but wanted to lease it for a year before making the decision to move to the beach permanently. Mrs. E.F. told two of her friends about her wish. One friend, who had used the principle of imagination, told Mrs. E.F. that she would imagine visiting her at the beach in her new home. One week later, Mrs. E.F. traveled to Hawaii for a scheduled vacation. While there, she received a call from a friend who lived n San Diego. This friend told Mrs. E.F. that a perfect little house had just come on the market as a year-around rental and she thought this house would be perfect for Mrs. E.F. Her friend also said that this was a very desirable rental and that Mr. E.F. would need to make a decision immediately as the rental would very likely not be available when she returned from Hawaii. Mrs. E.F. told her friend to tell the owners that she would take it, trusting her friend's recommendation. Upon Mrs. E.F.'s return from Hawaii, she told her grown daughter that she had decided to rent a house at the beach in San Diego. Her daughter called her later that day and said that the mother of a friend of hers wanted to lease a house. The woman came by the next day, said she loved the house, and would like to lease it for a year. Mrs. E.F. gave notice at work and was able to move within a month. Since she was a nurse, she had no trouble finding a wonderful new job at a nearby hospital. Mrs. E.F. has since bought a house near the ocean and has spent 17 happy years living at the beach.

Mrs. E.F. imagined that she was living at the beach, and her friend imagined that she was visiting her there. They did this for one week. It is interesting that while she was on vacation in Hawaii, events moved swiftly to bring about her desire. She did nothing to find a new home nor did she do anything to rent her present home. Imagination was able to draw the necessary people into her life so that her wish could be fulfilled.

"What should be done after we have imagined our wish fulfilled? Nothing. " You think you can do something, you want to do something, but actually you can do nothing to bring it about. God, our own wonderful human imagination, knows what things are necessary to bring about our

desires. It is only necessary to go to the end, to live in the end. “My ways are past finding out.” “My ways are higher than your ways.” If we trust our imagination, it will “accomplish all that we ask of it.” Imagination can do all things – have faith in it, and nothing shall be impossible to you.

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This story concerns a young man (referred to as E.P) who was a wonderful athlete and was good at many different sports. During this particular time in his life, he became interested in paddling outrigger canoes. He joined a team and was soon competing in local races. In his second year of pursuing this sport, he was on a team that competed in the 50-mile race from Molokai to Honolulu. The Hawaiian outrigger teams usually took first place and were considered “unbeatable.” E.P.’s team came in 7th and that was considered quite remarkable considering the great number of teams that competed from all over the world along with the Hawaiian participants. After this race, E.P. began imagining that his team had won the race. He spent the next year forming a new team, practicing, and building his own outrigger canoe. He was convinced that if he imagined himself winning the race, his team would come in first.

He, next year, his team and at least a dozen others flew to Hawaii from Southern California to compete in the annual race. There were several teams with much more experience who were considered likely to place in the top ten, although the Hawaiians were still considered the favorites. At the end of the race, E.P.’s team finished first, ahead of the Hawaiians and all the other teams. E.P. now holds a paddle engraved with the words “World Champion” which was given to him upon his team taking first place.

After winning this coveted title, this young man went on to coach other teams. He also began manufacturing paddles for outrigger canoes. His paddles are known throughout the world and are used by outrigger teams who are among the top teams in the world.

E.P. now makes his home in Hawaii and enjoys coaching teams, manufacturing paddles, fishing and sailing his own boat. He also uses his boat as an escort craft for the annual outrigger races.

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Mrs. J.K. was living in her twin sister’s home after having been divorced. Mrs. J.K. had three children, a son and girl and boy twins. Her sister and her husband had three boys. Needless to say, this was a crowded household. Mrs. J.K. was very desirous of getting married and living in her own home. She had been dating a man but decided that she did not wish to continue the relationship and broke it off. Many of her friends attempted to “fix” Mrs. J.K. up with eligible men they knew, but she was not interested in going on blind dates. Several of her friends commented that if she wished to meet an eligible man, she would need to get out and go places. The twins believed in the creative power of imagination, and they had a friend who also knew of the power of imagining. The three women determined that they would imagine a ring on Mrs. J.K.’s finger, which would imply that she was married. They did this for several weeks. During this time, Mrs. J.K. also imagined herself living in her own home. However, when she attempted to do so, she found herself imagining a home exactly like her sister’s.

One day, Mrs. J.K. received a call from a friend who asked her to come to her home and help her wallpaper her kitchen. Mrs. J.K. agreed to help her friend who lived a few blocks away in the same tract of homes. While she was there, a male neighbor came to visit her friend. The friend introduced Mrs. J.K. to her neighbor. He later called Mrs. J.K. and they began to date. Five months later, Mrs. J.K. married this man. The interesting part of this story is that all of these people lived in the same large tract of homes. There were only four homes in the tract of 1200 that had the same floor plan. Yes, this woman's husband owned one of the homes that had the same floor plan as Mrs. J.K.'s twin sister. Even though Mrs. J.K. imagined herself living in her own home, she had only been able to imagine herself living in a house identical to her sister's.

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This is a story about the friend, Mrs. L.M., who had introduced Mrs. J.K. to her new husband. During their friendship, Mrs. J.K. had tried to explain the principle of imagination to her friend who was very doubtful that "it" would work. One day, Mrs. J.K. asked her friend to come to one of Neville's lectures. Mrs. L.M. agreed to attend but was not at all convinced that imagining she had what she wanted would result in obtaining it. But, she decided to imagine a very simple thing – the receipt of a handkerchief. She imagined that someone had given her one and then dropped the whole idea. Much to her surprise, she received a handkerchief in the mail from the mother of a friend who came to her house for lunch while she was in town for a visit. This woman sent Mrs. L.M. a handkerchief with a thank you note. Mrs. L.M. was not only surprised when she received the gift, she became very frightened as she thought there was something supernatural about it. Mrs. L.M. had attempted to disprove that imagination produces the thing desired. When she received the handkerchief she had imagined, she interpreted it to be some sort of Black Magic and didn't want to know anymore about this teaching.

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I could relate hundreds of incidents involving dozens of people in which imagination was used to bring about the desired results. I have chosen just a few stories to illustrate that imagination can be used to solve all manner of problems and bring into your experience your every heart's desire.